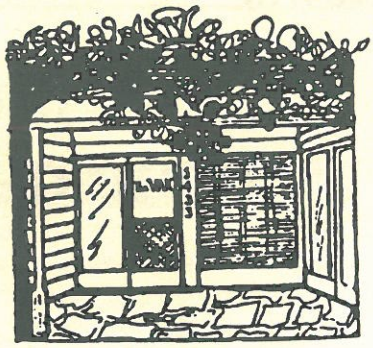
THE VAK



International NLP Newsletter

Volume IX, Number 2 *Spring 1991*

Freud, Fritz, and NLP

Jack Downing, M.D.

The following discussion is an edited transcript from an advanced NLP training seminar conducted by G. Laborde Associates in February.

Freud was basically a neurologist—he was not a psychiatrist—not much more than a hundred years ago. It's just about this time that his work has begun to attract favorable attention. Up to that time—well, being Jewish, he was accepted in Vienna, but he certainly wasn't at the top layer. It was a rather stratified society. And so he had a lot of trouble, and he ran a lot of professional risks in espousing such things as childhood sexuality, dream work, and all that. It took a lot of determination, courage, and chutzpah to go ahead and do it.

At the same time, you recall, there were all these psychologists and philosophers—they overlapped quite a bit in those days—Litchenstein and the others, who began to say, "Just how does thinking occur? What happens? How can you conceptualize thought?"

Those who tried to understand the phenomena of thought said, "Well, you pay attention to something, and the rest of it you don't pay attention to. That's the beginning." Or, "You select an object, which becomes the foreground—what's up

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Nurturing Your Intuitive Process: Part 1

Laurie Nadel

In order to help you acknowledge, nurture, and value your intuition, we will show you how to develop a data bank of intuitive characteristics that can serve as a readily available personal resource for you.

One of the most common questions people ask is, How do I know when I have intuition?

CHARACTERISTICS OF AN INTUITIVE PERSON

One way to know when you have intuition is to identify the characteristics of an intuitive person. After asking his seminar participants to define and identify intuition, Robert Stempson often poses the following question: What qualities or characteristics does an intuitive person have?

The ability to be childlike, to follow impulses, to let go, to listen to oneself, and to make correct choices without a body of logical facts are some of the characteristics associated with intuitive people.

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ICE CREAM THERAPY: A CO-DEPENDENT SOLUTION

Lee Kunes

One of my earliest teachings in NLP was that when it comes to therapy, above all else, be flexible. Following that, get curious. Such was the case when I was presented with the dilemma I shall call, "The Great Ice Cream Caper." I want to thank my early mentor Dr. Greg Cheatwood for these two wonderful insights. Ten days with Dr. Cheatwood leaves one most flexible and curious indeed.

CASE STUDY

The client's complaint was weight control and low self-esteem. In my experience these two behaviors seem to be inevitably linked, like tornados and mobile home parks. One simply does not exist without the other. I am never quite sure which behavior to restructure first, since changing one usually seems to generalize to the other in short

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Freud, Fritz, and NLP

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front—and then everything else is the background." So this is called the figure-ground or object ground. They used the word "figure" because usually they were using some sort of cards—figure-ground constellation. The amount of time one stays in contact with any one particular object in the whole picture is around 17 seconds, maximum. You can observe this yourself while I'm talking . You'll find that you're listening to the waves, or your eye is caught by something over there. You're still in touch with me, but I'm now part of the ground rather than the figure, the object.

On a working basis this is pretty much what we call consciousness. Consciousness is what I have my focus on. I have discussed some of the ways in which consciousness is redistributed, such as being able to be aware of multiple phenomena, like Joe Montana to be aware of the pattern like that [snaps fingers]. He gets into an altered state of higher consciousness. You've felt that, I imagine. You don't feel it all the time by any means, but every so often, suddenly you're into that state in which the figure-ground differentiation tends to disappear, and you are part of the whole.

I have a friend who used to drive Formula One, the big international racing car. He says, "There's nothing like it. When you're driving those cars, you can't think." When you go into an S-turn at 180 or 200 miles an hour, you can't think what you're doing, and yet your feet are playing a tune on the clutch and the gas and the brakes and all that, and you're holding it in line—at that point you are in the fusion of object-ground.

The Japanese have known this for a long time and they call this *satori.* The kind of *satori* you get in athletics, on the battlefield, race car driving, mountain climbing, is called "warrior *satori.*" That *satori* is the state of oneness. No longer is there the differentiation between self and others; there is fusion. This led to the concept of patterns. This is where the concept of functional patterns that join together various percepts was established. Both present percepts and past percepts—perceptions—join together in evolving, continually changing patterns. Around the year 1900 this came out. And a few people kept

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Nurturing Your Intuitive Process

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Here are some other characteristics associated with intuitive people:

acceptance	*faith*	*relaxation*
assertiveness	*flexibility*	*reliability*
awareness	*freedom*	*risk taker*
autonomy	*fun*	*satisfaction*
balance	*independence*	*self-acceptance*
boldness	*inner strength*	*self-assurance*
centered	*inspiration*	*self-awareness*
clarity	*interest*	*self-esteem*
comfort	*joy*	*self-love*
commitment	*lightness*	*self-trust*
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courage	*nurturing*	*spontaneity*
creativity	*oneness*	*strong beliefs*
curiosity	*overall sensitivity*	*transformation*
detachment	*peace*	*understanding*
effortlessness	*perception*	*vision*
empathy	*pleasure*	*wisdom*
encouragement	*problem solver*	*wonder*
energy	*quick thinker*	

Add your own characteristics to the list above. Here are some tips to help you get started:

- Think of a time when you experienced intuition. What qualities did you have when you were in that intuitive state?
- Think of someone whom you consider intuitive. What qualities does that person have?
- Imagine yourself as an intuitive person. What qualities do you think you would have as an intuitive type?
- Are there certain combinations of characteristics that are always present when you have intuition?
- Which characteristics are present during some intuitive states but not others?
- What does each particular characteristic look, sound, and feel like?
- What sensations do you get in your body in connection with each characteristic?

NLP techniques can help you access your intuitive, unconscious mind. The following exercises work with your brain's visual, auditory, and kinesthetic systems to build your intuitive processes.

THE INNER RESOURCE EXERCISE

Set aside 20 minutes to do this exercise.

First, spend a couple of minutes reviewing your list of intuitive characteristics and choose three. If you choose three characteristics you feel are already developed, you will be able to strengthen them. You will become more aware of how they are part of your intuition. If you choose three characteristics that you would like to develop, you will be able to build new resources. To get the most out of this exercise, we suggest that you choose three characteristics you would like to strengthen.

We have chosen spontaneity, independence, and curiosity for this exercise. After you have chosen your three characteristics, visualize them as a sum total. For example:

Spontaneity + Independence + Curiosity = Intuition

As you think about each characteristic, we would like you to remember a time in your life when you experienced it.

Now, with your eyes open or close, whichever is more comfortable, take several deep breaths. Relax. As you listen to the sound of your breathing and feel the rise and fall of your chest, you can begin to remember a time in your life when spontaneity (or the characteristic of your choice) was present. Go inside that experience of spontaneity. See what you were seeing, hear what you were hearing, and feel what you were feeling as you were moving through it. See yourself acting and responding in a spontaneous way, and listen to any dialogue or background sounds that you associate with this experience. Think about the circumstances surrounding that time. Notice how you feel being spontaneous and be aware of any physical sensations in your body that you associate with spontaneity. Enhance your experience of spontaneity by enlarging and brightening the image and moving it closer to you. You may also wish to increase the volume of any sounds that you hear. When you feel that you have reached the peak of this experience of spontaneity, say that word three times. Here yourself repeating: "spontaneity, spontaneity, spontaneity."

As the experience of spontaneity subsides, allow your point of focus to return to the present. Repeat this exercise for independence and curiosity (or the characteristics of

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Freud, Fritz, and NLP

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on thinking and writing about it, all the way through the first World War. As you recall, it was when dealing with brain injuries to German soldiers during the first World War that people tried to get some idea of what happened. What they found was that unless you knocked off a piece [of the brain] that actually processes—like the optic track that actually carries the impulses in—that even if you had a hole in the brain, you didn't get a partial personality.

Now, what do I mean by this? The personality, that which identifies me as separate from you, remains the same. However, it's as though it's faded and shrunk. It's a little like what happens to victims of Alzheimer's disease. In other words, the basic gestalt pattern is established and remains.

Let's look at needs for a moment. What drives us? Needs. Why do we breathe? Because we need oxygen. Why do we eat and drink? Because we need fuel. And so on.

And there is a hierarchy of needs. Whatever is the most pressing need at the time will come through to be satisfied. If you are both hungry and thirsty, you will probably go for water first. If you're short on air and short on water, you'll probably go for oxygen first, and so on. But if you have all of these things satisfied, and you've got money in the bank, and life is going along smoothly, and you're bored, there will be another need to be satisfied. You may need to take a cruise.

There's a hierarchy of needs. Once one need is gratified, another need emerges, and to needs there is no end. In Buddhism the thing to do is get rid of having desires. In other words, don't have anything you need. The fewer needs you have, the less trouble you've got. Well, you can say, "That's true, but I like my needs." That is a matter of balance. In gestalt patterning we look for the latent need. What need is latent—not being expressed?

Concurrent with this gestalt work, mostly by the theoretical people, was the Freudian work, which was mostly applied. Freud didn't just think about it; he was actually there, listening to people and trying to discern the underlying, repetitive patterns. Basically he said, "There are all these needs, and these needs are churning around, and they're psychotic, and they're chaotic. They're bad anyway, and you've got to learn to wipe your own ass. The

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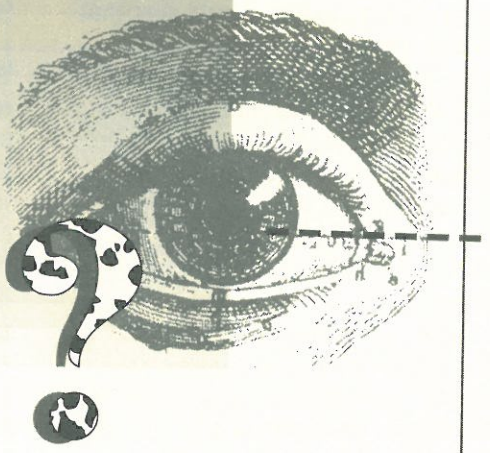
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Nurturing Your Intuitive Process

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your choice), making sure you state the characteristics three times when your sense of that quality is at its peak. Saying the word for each state three times will anchor that experience in your mind. It will make an association between the word and that particular state. When you want to access the qualities of that state, you will be able to easily, by saying that word. Be sure to do this exercise for intuition again after you have combined three more resource states.

AN INTUITIVE ACTIVITY EXERCISE

Another way to cultivate your intuition is to generate a behavior that stimulates intuitive activity. By generating behavior, we mean doing some activity that helps you get into that state of mind. For example, Lou Krouse, president and chief executive officer of National Payments Network, finds that talking to someone stimulates new creative ideas and activates his intuition.

"As soon as I talk to someone else about a new project or idea, I find it triggers other ideas. It's as if by talking I am listening to what I say with some other intuitive process. It seems to cross some other synapses and—lo and behold—I get a tremendous rush and go in another direction." Krouse says he could not have developed his multimillion-dollar financial services business without repeating this process over and over.

To do this intuitive activity exercise, choose three characteristics of intuition that you want to cultivate, such as self-esteem, curiosity, and independence. Next, write out a sum. For example:

Self-esteem + Curiosity + Independence = Intuition

Having identified the characteristics that you want to develop, you can then choose one activity for each and perform it regularly for a week.

Self-esteem. To promote higher self-esteem, you can choose such

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Ice Cream Therapy

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order. In this case, I decided to attack the weight issue first for reasons which will become apparent. The ultimate solution was not what I expected. Fortunately, Dr. Cheatwood had made his point.

■

LK: "What seems to be the problem that, when we resolve it today, will enable you to regain control of your life?"

Client: "I have trouble losing weight and being overweight makes me feel undesirable and unworthy."

LK: [Curious] "Are there particular foods with which you have difficulty, such as oils or refined sugars, or is it a larger problem?"

Client: "Well, it seems to be all types of food."

LK: "OK. Let's pick out one that seems to give you a real problem and take a look at what happens." [Strategy elicitation]

Client: "Well, I have a big problem with ice cream. I can't seem to say no."

LK: "Very good. When, specifically, do you have the problem? In the morning? At lunch? After dinner or before bed?"

Client: "Well, mostly in the evening. I get off work and every day on the way home from work I stop and get ice cream."

LK: [Curious] "Great. Why don't you begin with getting off work and tell me step by step what happens on the way home." [Strategy elicitation]

Client: "OK. I finish work and get into my car. I begin driving home and I get this urge for ice cream. Then I start looking around for the closest place to get some, and I pull in and buy it."

LK: "Fine. Now, this urge to pull over. If I was going to do your job for a day and I had to do it exactly as you do it—and I mean exactly—how would I know to pull over for ice cream? Would I be driving along and see a picture of ice cream? Would I hear a commercial for ice cream on the radio? Or would I get some type of feeling?"

Client: [Thinks for a moment] "You would get a feeling."

LK: "Where, specifically, would I get the feeling?"

Client: [Thinks for a moment] "Well, you'd get it in here." [Points to her chest]

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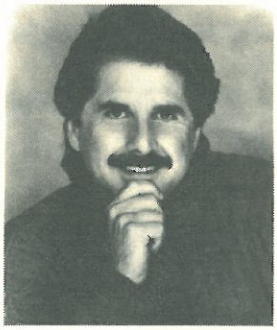
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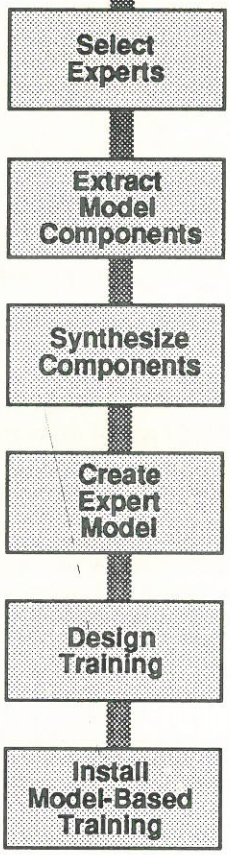


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Ice Cream therapy

continued from page 7

LK: "How, specifically, would it feel? Would it be a sharp pain? Or maybe a throbbing sensation?"

Client: "No. More like a warm glow. In your heart and then it radiates outward."

LK: "OK. Got it. Now I go into the store and buy the ice cream and eat it right there?"

Client: "Oh no! Then you take the ice cream home and put it in the freezer."

LK: [Curious] "Then what?"

Client: "Then you go and take a nice warm shower and put on a nice warm robe. Then, when you are nice and warm and fresh, you go and get the ice cream."

[I am certainly nice and warm by now.]

LK: "OK. Then what?"

Client: "Then you take the ice cream to the bedroom and sit in the middle of the bed and eat it."

LK: "Great. Then what happens."

Client: "Then you feel really good."

LK: "Where, specifically, do I feel good?"

Client: "Why, here, of course." [Points again to her chest]

Now, with all due respect to the client, if I didn't know better, this sounds like quite a love affair. With this in mind, flexibility is the rule of the day. I remembered the intervention used for co-dependency and decided to give it a try. Here are the results.

LK: "That was great. I believe that I could actually do your job tomorrow if I needed to. The only thing I am not sure about is if there is some type of physical connection between you and the ice cream when you are sitting on the bed. I'd like you to imagine that you are on the bed eating the ice cream and see if you notice any type of connection."

Client: "Why, yes. There is some sort of a cord running from my heart to the ice cream. That's strange but it's actually there."

LK: "I thought there might be and that's why I asked. What I would like you to do is ask that part of you that is your Higher Self to come and sit beside you here. Do you know which part I am talking about?"

Client: "Yes. I think so. It's here." [Points to seat beside her]

LK: "Great. I'd like you to thank it for joining us here today. It's wonderful to have parts that are so responsive to our needs. It's good to acknowledge our parts from time to time."

Client: "Yes."

LK: "Now what I would like you to do is to take that cord that runs from your heart to the ice cream and to disconnect it from the ice cream. Then I want you to immediately reconnect it to your Higher Self and you will know just where to connect it. Do that now."

Client: "OK." [Major physiology shift]

LK: "What happened?"

Client: "Wow. What a nice feeling."

LK: "That's right. It *is* a nice feeling to know that you have everything that you need inside of you. Now you will *always know* that whatever the benefit that you were getting from the ice cream *you already have that with you now.* It is a wonderful part of you that will continuously care for you and nurture you wherever and whenever you need it. Isn't that good to know?"

Client: "Is that true? It must be true. I really feel different." [Heavy physiology rush]

LK: "And isn't it good to know now that one part has learned how to do this, and any of your other parts that would benefit from this can now do the same thing, automatically? Isn't it wonderful how fast we can learn?"

Client: "Yes. This is incredible." [Still another physiology rush]

This was followed with some future pacing and an ecology check.

FOLLOW UP: Thirty days later the client called to say that she had not had a bite of ice cream in the month since the session. What's more, she was amazed that she had no desire for ice cream whatsoever. In addition, she seemed to have no interest at all in many other foods that she felt were not good for her health. She was steadily losing weight and her co-workers were telling her that she seemed to be a different person. She felt happy, and both her work and her private life were growing increasingly positive.

■

In NLP, flexibility and curiosity are two of the most basic, yet useful, tools that we have at our disposal. In therapies, this includes the flexibility to consider interventions which are modeled from other behavior patterns not currently associated with the "presenting" problem. It also includes the curiosity to consider "I wonder what would happen if. . . ."

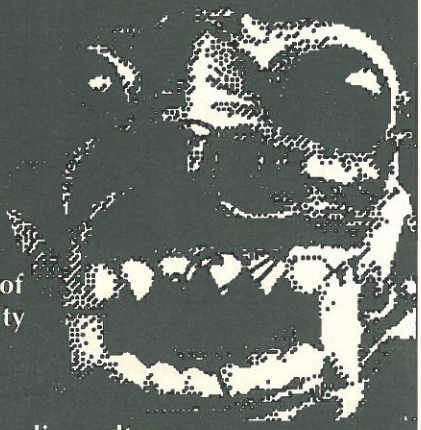
I have used the co-dependent technique several times since this first session and have found similar results. It seems to work best where the presenting behavior exhibits a clear dependency link, but it does not require that the object of the dependency be another person. (For more information on this useful technique, I recommend *Heart of the Mind* by Connirae and Steve Andreas.)

Lee Kunes is cofounder and director of continuing education of the Sequoia Institute of NLP, P.O. Box 5726, Redwood City, CA 94063.

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15-17	Time Line Therapy	San Francisco	FP
16-17	Intro to Ericksonian Hypnosis	New York	NYT
18	A Framework for Visionary Leadership/David Gaster	Montreal	MET
19	NLP and Business: A Necessary Synergy/David Gaster	Montreal	MET
25-29	Intra/Inter Personal Sales	British Col	OTC

APRIL

1-4	Negotiation Excellence	Alta UT	GLA
5-6	Advanced Negotiation Excellence	Alta UT	GLA
5-7	Relationships That Work	San Francisco	FP
6-21	Modeling/Wyatt Woodsmall	Toronto	ABM
9-11	Teleskills	Atlanta	GLA
12-14	Creating a World: Leadership III/ Robert Dilts	Montreal	MET
20-21	Changing Metaphors	New York	NYT
23-25	Sales Excellence	Chicago	GLA
26-28	Annual NANLP Conference; Keynote Speaker, John Grinder	Toronto	NAN
26-28	Metaphor	Lomita CA	SCC

MAY

4-5	NLP for Health Professionals	Montreal	MET
13-25	Other Than Conscious Communication Fun Shop	British Col	OTC
16-19	NLP for Health Professionals	Montreal	MET
17	Free NLP Introductory	Los Angeles	NSC
24-26	New Codes of NLP/John Grinder	Montreal	CQP
31-6/2	Self Esteem	San Francisco	FP

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May 1, 1991

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CQP Centre Quebecois de Programmation Neuro Linguistique
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Canada J4H 2V5
514-679-3571

DLC* Dynamic Learning Center for NLP
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408-336-3457

FP* Future Pace, Inc.
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San Rafael, California 94915
415-485-1200

FW Freedom Workshop
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Berkeley, California 94705
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GDA* Grinder DeLozier & Assoc.
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GLA G. Laborde Associates
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Mountain View, California 94040
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GRC Grinder Resource Center
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LS Learning Strategies Corporation
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JULY

2-6	Belief Systems and Health	Santa Cruz	DLC
8-10	Meta Leadership	Santa Cruz	DLC
8-8/8	24-Day Intensive Cert Training	San Francisco	FP
12-8/17	Summer Residential Trainings	Cape Cod	NYT
19-28	Ericksonian Hypnosis Cert	Cape Cod	NYT
26	Free NLP Introductory	Los Angeles	NSC

AUGUST

5-31	Summer Residential Training	Bali	MET

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NAN National Association of NLP
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NEI* New England Institute for NLP
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NIC* NLP Institute of Chicago
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* These organizations offer ongoing certification programs. Contact them directly for training dates and locations.

Freud, Fritz, and NLP

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way you learn to do these things and to get all this churning, seething—your average one-year-old—under control is to develop controls, which he called the ego. And the ego were sometime called the drive toward mastery—learn how to walk, talk, and all that. The governor, or the superego, is the parents—Mama and Poppa, Mama and Daddy—who are then swallowed by the child and become the child's patroler.

Freud's approach was another way of conceptualizing. This was the paradigm. From around 1900 until about 1960, for almost three generations, this was the paradigm in the Western world for the way the mind worked. And it has led to, for example, some wonderful plays and some wonderful films. Because it gave a model—such things as the Oedipus complex and the Electra complex. And all these very literary complexes—because Freud was a very literary man—were very useful to artists.

Unfortunately, entertaining and artistic as it all was, it didn't really work very well in terms of defining and changing behavior. That's another part of the history of American psychiatry. So this came back, that is, the concept of needs and how they are met and gratified.

Fritz Perls, who was a psychoanalyst primarily but then got involved in gestalt, began to put the needs concepts and the emerging patterns concepts together in therapy and he basically brought about the concept of the dialogue—that is, if two drives can meet, there can be a resolution.

Now I never have understood how George Brown turned it into education.

Genie Laborde: George got a Ford Foundation grant for innovative education using gestalt psychology as a basis for the concept that people learn when they're ready. They have a need for education, or learning something, that can be derailed easily by other needs. In other words, if you're in high school and have a fight with your boyfriend, you're not going to learn much that day.

So the whole idea of readiness and needs was the basis. That's how he pulled it into education. He called his particular approach to

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THE VAK REVIEW OF BOOKS

Charlotte Bretto. *A Framework for Excellence: A Reference Manual for NLP.* Center for Professional Development, 1990.

"Going by the book" may be antithetical to the tenets of NLP, but if you would like to have a book to not go by, this one could be useful. Conventional wisdom says one cannot learn NLP from a book. One can, however, refresh one's memory of what one has previously learned in intensive training some time ago. One can supplement one's knowledge of NLP models and processes via these verbal descriptions. One might even pick up something one has missed before.

By itself, *A Framework for Excellence* may not get you a certificate, but at $39.95 it costs a lot less than the training. It will put a lot of information at your fingertips, and it makes use of that unique NLP vocabulary. In more than 270 letter-sized pages this manual has Practitioner-level NLP spelled out and indexed—from "accessing cues" to "well-formedness conditions"—with descriptions, explanations, and formats. There aren't many places you can find all that *and* New Orleans Flexibility Drills #1 and #2. It also has a preface by John Grinder and a 25-page bibliography.

This isn't for everybody—but what is? If you want this sort of thing, you will seek it out. It is available from the Grinder Resource Center in Santa Cruz.

■

Swami Beyondananda with Steve Bhaerman. *Driving Your Own Karma: Swami Beyondananda's Tour Guide to Enlightenment.* Destiny Books, 1989.

Also from California is Steve Bhaerman, the altered ego of Swami Beyondananda, the Yogi from Muskogee. The Swami, described as a cross between Ram Dass and Hagen Daas, leaves no sacred cow unmilked as he describes his peculiar contributions to New Age thought. With at least one phonological ambiguity or pattern interruption per paragraph, *Driving Your Own Karma* is consistently somewhere between amusing and hilarious.

Lurking just below the surface satire, however, are ideas more profound than those the Swami spoofs.

As any knowledgeable NLPer knows, we make our own realities, and when we use *Driving Your Own Karma*—or the Swami's audio cassette, *Enlightening Strikes Again*—as a blueprint, our realities will be just as useful and a lot more fun. However, the Swami claims we no longer make our own realities. "Now they're make in Taiwan, because it's cheaper."

And speaking of Reality . . .

■

Walter Truett Anderson. *Reality Isn't What It Used to Be: Theatrical Politics, Ready-to-Wear Religion, Global Myths, Primitive Chic, and Other Wonders of the Postmodern World.* Harper & Row, 1990.

"The map," Korzybski wrote in 1933, "is not the territory." Several years before that Plato hinted at the same idea. Bandler pointed out more recently, however, that for practical purposes the map *is* the territory. Although we make these maps ourselves, we get a lot of outside input; and the nature of that outside input is the subject of *Reality Isn't What It Used to Be.*

Anderson writes, "We have constructed about ourselves (and within ourselves) an environment of symbols, and cannot tell where the symbol leaves off and nonhuman reality begins, cannot . . . tell the map from the territory."

His subject in this book is "the social construction of reality: how societies created and maintained realities in the past, how postmodern ideas reveal the workings of the reality-creating machinery, how contemporary operators on the political and cultural scene create new realities before our very eyes." The result is a fascinating tour—from the days when there was only one reality (or else) to the postmodern (after 1960s) proliferation of SCR (socially constructed realities).

This proliferation creates tensions between objectivists, who believe in one objective, universal, true reality, and constructivists, who are pretty sure that it's really hard to tell what, if anything, is real and we're pretty much flying on instruments. This happens in religion and politics, and it also happens in science, economics, psychology—it could even happen in Neuro-linguistic Programming. Anderson leans toward the constructivist side—otherwise it would have been a much thinner book—but he points out drawbacks in both ways of thinking.

By now the situation is completely out of hand, and we have more truths, realities, and belief systems than we can deal with. Anderson, does an admirable job of identifying many of the major realities and explaining how they are constructed.

In *Turtles All the Way Down* Grinder and DeLozier point out the advantages of having several descriptions or points of view. *Reality Isn't What It Used to Be* is witty and insightful and it presents another perspective on the concept of maps of reality.

Bruce Dillman

Nurturing Your Intuitive Process:

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activities as exercising, finishing old projects, or getting to work on time. Any activity that gives you a sense of self-esteem is worthwhile.

Curiosity. To cultivate curiosity, you can select a subject in which you are interested (such as developing your intuition). Find out more about it by reading, watching instructional videos, or by attending workshops and lectures on the subject.

Independence. To develop independence, you can take action in some area where ordinarily you say, "I can't." You can write down what you believe you can't do, then say, "If I did this differently, this is what I would do." Then, do it.

NONHABITUAL PROGRAMMING EXERCISE

Here is another good combination for an intuitive activity:

Spontaneity + Flexibility + Fun = Intuition

You may well ask, "How can I *plan* a spontaneous activity? That's a contradiction in terms." That's true. But you can change your habits and routines, leaving yourself more open for the spontaneous. You can walk down a different street on your way home or take a different bus or train. Psychotherapist Gay Larned, who gives seminars at Programs for Human Development, suggests that you try her technique to cultivate non-habitual programming. Nonhabitual programs or patterns free up the creative, intuitive part of your brain.

First, list all the habitual patterns you can remember. Habitual patterns are repetitious ways you do things, from the smallest, most routine habits and patterns of behavior to the largest. Habitual patterns often become unconscious. They include how you dress each morning, the route you take to work, how you greet people, and how you spend the holidays. When you have developed your primary list, observe yourself for a few days and see what you can add. Then note if there is a pattern to your habits.

When you are served a wedge of pie, do you automatically turn it so that it points at you? Anthropologists say that this is a North American habit, one that is so ingrained we don't even notice it. The next time you get a slice of pie, try eating it without turning the point toward you and see how you feel. Many people find that they become uncomfortable with eating the pie from a different side. This is one example of how ingrained, habitual patterns can be connected to your sense of territory and safety. Although you recognize that turning a piece of pie so that it points away

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Freud, Fritz, and NLP

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education "confluent" education, because it was the flowing together of the affective and cognitive domains in the brain. In other words the intellectual learning was actually dependent on the emotional state of the learner. That's simplified, but that's what confluent education means—the flowing together of the affective and cognitive domains.

What Fritz was doing was this enormously complex, fuzzy intervention. With neurolinguistics, what John Grinder and Richard Bandler did, in my opinion, was pull out some of the significant pieces and organize it in a way that made sense. The problem is they made it so simplified that 98 percent of the people that are now doing it aren't really doing it, because they don't understand this big, fuzzy thing that Fritz was doing, and it's really based on Fritz's work, which was based on Freud's work. Part of my doctoral dissertation was on the overlap between Freud and Fritz. Fritz borrowed a whole lot of things from Freud, even though he kept saying he didn't. All the way through In a*nd Out of the Garbage Pail* he says, "I threw all that stuff away, I don't use it," but he does. He couldn't throw the principles away, because if you're going to study human beings, they will show up.

Anyway, I found this beautiful structure, and the main thing that was wrong with the structure was that Richard and John both claimed that there was no morality in it, that it was simply a tool, and that you had no obligation when you taught it to teach a philosophy or a moral position to go with it— that it was just like creating a hammer. You just give somebody a hammer. That person can use it to kill somebody or build a house.

To me this was not fair, because the tools are so powerful. I decided that when I taught the tools, I would also remind people that it's much more intelligent to use them in a positive way than in a negative way. That's what I added, primarily. The person who is teaching is modeling either positive use or negative use, in my opinion.

JD: And that, to me, is one thing that I have to remember. In this transaction, my obligation—because I undertake it as part of my professional role— is to see that the other person gets either what s/he needs or what s/he wants. They're not always the same.

We discussed paradigms previously, so we won't go any further with that, except let me suggest that there are a variety of paradigms. The Freudian theorem is a paradigm, the gestalt theory is a paradigm, and NLP is a further movement. Once a paradigm has been expressed, used, explored to the limits, then usually another paradigm emerges.

All behavior patterns are learned patterns, and patterns can be modified. With the NLP methods of reframing, change history, and all the others, we change patterns, and once we change those patterns, the person functions in a different fashion. I suggested today that you go into a state of excellence two or three times a day. After all, it doesn't take very long, just going in and experiencing yourself in your state of excellence. And as you get another excellence experience, add it on. The more states you pile on top of each other, whether it's an anchor point or a state of excellence, the more effective it is and the more change you'll have.

The more you can release conditioned behavior, the more energy you have and the more choice you have in the world. The highest state of duality is the state in which there is an observing self and an observed self—I can see myself doing this; I observe myself talking to you. Duality. The highest state you have is to have choice.

Here we were asking, how much conditioning do you want? That is, how much automatic programming do you want? The great majority of people live around two—that is they live a life of belief. They live a life in which their reality is what they have learned from their society. That's what's going on in the Muslim world, in which the great mass of people believe what the Koran says or what the Imam says the *Koran* says. They live a life of belief. There are people like that in this country; we call them fundamentalists, and they say, "It's in the Bible, and I mean the King James version, not any other!" What's in the *Bible* is what's true. They live a conditioned life of belief.

Now let's get into the matter of what happens when your needs can't be satisfied. Well, the pressure builds up, and when the pressure builds up, it tries to find its way out. It has to come out. Freud said this. He said it has to come out in a disguised fashion, because it is not acceptable.

Fritz Perls' conceptualization of neurosis is not nearly as neat or as literary as the psychoanalytic theory or those of some of the neo-hemi-semi-behaviorists. There are so many theories I don't even keep track of them. Perls said simply that if you block a drive—say sex is blocked by something called morality—you will get a stereotyped expression. So if you have a fixed neurosis someplace, a need for love, a need for sexuality, a need for self-esteem, if these needs aren't being met—most people live and

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Nurturing Your Intuitive Process

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from you is not going to affect your physical safety, you create many of these routines and habits out of an instinctive need to feel comfortable and secure. Your patterns exist to subtly reassure you that your world moves along as much as possible in the order that you have unconsciously chosen. If you find that changing some of your habitual patterns makes you uncomfortable, then stop and resume your regular routines.

If you find that you are comfortable with this experiment, you may want to follow some of Larned's suggestions for changing nonhabitual programming. Larned gives her clients—corporate executives and professionals—assignments to do the opposite of their habitual patterns. "Put the telephone against your other ear," she advises. "Sleep on the opposite side from the one to which you are accustomed. Chew on the other side. Cross your legs differently. Wave hello and good-bye with your other hand." These apparently minor changes in routine break up the patterns in your reptilian brain and open up spontaneity. They are also fun.

Laurie Nadel is a well-known journalist, interviewer, and the author of Corazon Aquino: Journey to Power. *Lending assistance with* Sixth Sense *were coauthors Judy Haims and Robert Stempson, pioneers in whole-brain research and creativity training.*

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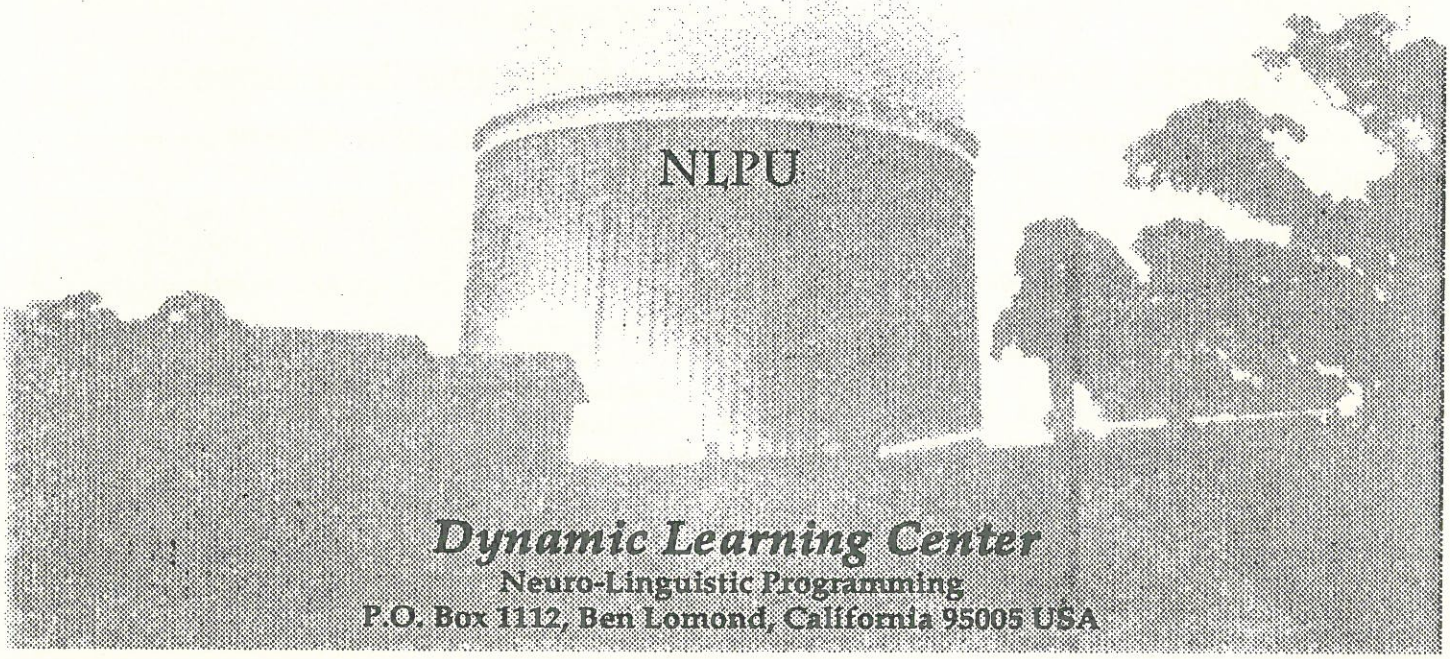
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Freud, Fritz, and NLP

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express them at what we call a chicken shit or conventional or stereotyped level: "Good morning. How are you?" "Fine." "How's the wife?" "OK." "How are the Dodgers doing today?" The little small change.

Then this got modified by people such as ourselves, the better people who know better, into bullshit in which we structure our statements with a propriety inside of appropriate classic and topical allusions and do it, generally speaking, in a nice fashion that won't offend the preacher or the cop on the corner.

As we approach the block—which is usually a block of fear—the block that keeps a need from being expressed directly, we get more fearful, more anxious. When you get right up against it, it feels as if you're dying. Well, it is. The ego self, the part of the self that represents society is challenged. Now if you break through this, then you get an explosion, and a physiological release. The most common is tears. Another is laughter, which is less common, but always good to see. Anger is a common one, and rarely, but very present at times, is orgasm. All these are discharges that are both emotional and physiological.

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I suspect you have already seen among the people you work with how these things which you are coming to accept as true are revelations to them. This is what happens when you open up one level and show a person another level of reality and function.

Jack Downing, M.D., specializes in applying communication skills to practitioner/client relationships. A psychiatrist and gestalt therapy pioneer, he is the cofounder of the San Francisco Gestalt Therapy Institute. Formerly he was associate clinical professor of psychiatry at Stanford University Medical School and director of Mental Health Services for San Mateo County in California.

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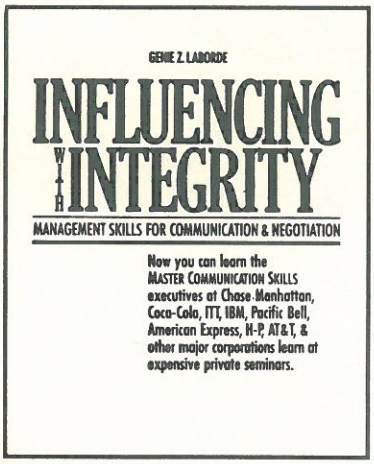
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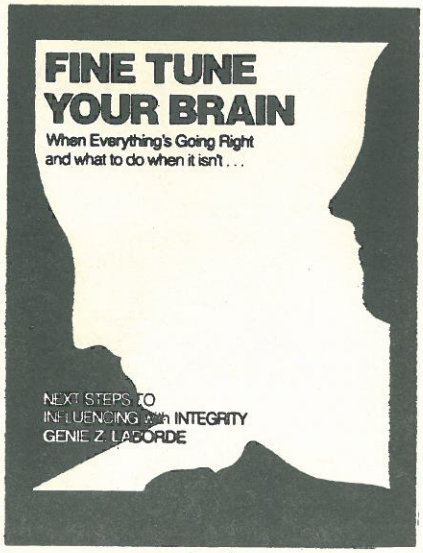
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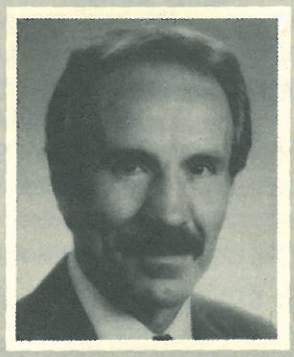
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