

The User's Manual For The Brain

The Complete Manual For
Neuro-Linguistic Programming
Practitioner Certification

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



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How To Use This Manual

To get the most out of your studies of **Neuro-Linguistic Programming** and this book, we suggest the following:

- 1) Obtain and devote a notebook to your reflections, insights, practices, and exercises. The neuro-muscular action of actually **writing** will reinforce your learnings in kinesthetic ways and “drive in” the knowledge in ways that transcend conscious understanding. Further in the future, you will probably find it helpful and insightful to return to your notes, insights, ideas, and practice drills.
- 2) When you come to exercises, “thought” experiments, and laboratories – don’t cheat yourself. Stop. Do the exercise. Involve others in your study. Several of the exercises involve up to five people, although you can go through most exercises with just two people.
- 3) Build your own indexing system between parts of **the Manual**. This will reinforce your learning of NLP, the components in the domain, and give you practice in moving around inside the Manual.
- 4) We have included **Key Sentences** and **Concepts** in text boxes. Upon request, you may purchase **Overhead Mats** for you to create training overheads that parallel the text boxes. These will enable the NLP Trainer to align their training with the student’s Manual.

Introduction

The Story Of “Magic” In Human Neuro-Linguistics

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

Richard Bandler

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

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

Bandler discovered that he had a “natural” gift for modeling and hearing patterns. He discovered he could detect and replicate **patterns** in Gestalt Therapy from minimum exposure. He became an editor for several of Fritz Perls’ books in Gestalt Therapy. Being familiar with Perls’ work, Bandler began to study Perls’ techniques. As he discovered that he could *model* Perls’ therapeutic procedures, he began experimenting with clients using the techniques.

After enjoying immediate and powerful results from that modeling, Richard discovered that he could model others. With the encouragement of Grinder, Bandler got the opportunity to model the world’s foremost family therapist, Virginia Satir. Richard quickly identified the “seven patterns” that Virginia used. As he and John began to apply those patterns, they discovered they could replicate her therapies and obtain similar results.

As a computer programmer, Richard knew that to program the simplest “mind” in the world (a computer with off-and-on switches) you break down the behavior into component pieces and provide clear and unambiguous signals to the system. To this basic metaphor, John added his extensive knowledge of transformational grammar. From transformational grammar we borrow the concepts of deep and surface structure statements that transform meaning/knowledge in the human brain. From this they began to put together their model of how humans get “programmed,” so to speak.

Thereafter, world-renowned anthropologist Gregory Bateson introduced Bandler and Grinder to Milton Erickson, MD. Erickson developed the model of communication that we know as “Ericksonian hypnosis”. Since 1958, the American Medical Association has recognized hypnosis as a useful healing tool during surgery. As Bandler and Grinder modeled Erickson, they discovered they could obtain similar results. Today many of the NLP techniques result from modeling Ericksonian processes.

From these experiences and their research into the unifying factors and principles, Bandler and Grinder devised their first model. It essentially functioned as *a model of communication* that provided a theoretic understanding of how we get “programmed” by languages (sensory-based and linguistic-based) so that we develop regular and systematic behaviors, responses, psychosomatic effects, etc. This model went further. It also specified ways for using the components of subjectivity for creating psychological (mental-emotional) improvement and change.

From that point, NLP expanded. The model expanded by incorporating materials from other disciplines: cybernetics (communication within complex systems both mechanical and living), philosophy, cognitive psychology, studies of the “unconscious” mind, and neurology. Today, NLP has institutes worldwide and numerous authors have applied NLP to medicine and health, therapy and psychological well-being, business, education, athletics, law, Christian ministry, etc.

The Study Of Excellence

NLP primarily focuses on studying *excellence*. In the 1983 book, *Neuro-Linguistic Programming, Volume I*, the authors subtitled NLP, “*The Study of the Structure of Subjectivity*.” The subjectivity that most NLP theorists, developers, and presenters have focused on involves **those highest and most excellent facets** of human experience—high level experiences of creativity, excellence, genius, etc. Co-developer Robert Dilts has especially focused on this area, writing a series of books and numerous journal articles on “*The Strategies of Genius*.”

NLP offers a model for learning how to recognize excellence and how to emulate it.

Teachers who want to improve model the best teachers. NLP offers a model for learning *how to recognize excellence and to emulate it*. NLP focuses on recognizing excellence and how to specifically chunk it down into the component elements and the syntax (or order) for installing it in others.

In this step-by-step fashion, the NLP model instructs us how to achieve excellence. Do you wish to improve your ability to communicate? NLP provides a model for communication excellence. Would you like to know how to build and maintain rapport? NLP chunks these skills into teachable formats. Does your child have difficulty spelling? NLP has identified the structure of excellent spellers and the process for training them to become champion spellers. Would you like to conduct successful negotiations in committee meetings? NLP offers a high quality performance model for negotiating with others around difficult issues.

Counselors usually experience a great thrill when they help to bring about positive change in people. NLP offers not only a state-of-the-art theoretical foundation for such, but also the techniques for bringing about personal change.

The Experiential Nature Of NLP

As you read and use this NLP Training Manual, you will discover *the experiential nature of NLP*. What does that mean? It refers to the emphasis in NLP on *modeling, experimenting, and testing* in contradiction to theorizing and hypothesizing. When people ask in our trainings, “Does NLP ‘work’?”, we get them to put it to the test, right then and there to see if a particular pattern “works” for them. Expect this hands-on immediate testing of the model.

This suggests that the best way to understand NLP involves **experiencing** it. Let us do this as we begin. The following *mental exercise* (a “mind” experiment) will introduce you to NLP. As you read the instructions, take time to follow the directions. This will enable you to become more attuned to what a unique creation you have in your mind-and-body and nervous system. We will work with the natural processes of your mind. By doing this, you will discover many of *the mechanisms* by which you can learn to take control of these processes. In the following paragraphs, the three dots ... mean “pause, experience, notice, feel, think,” etc.

NLP provides the methods and technology for the “how to” of the managing of our thoughts.

To the extent that these processes and mechanisms lie outside our awareness—to that extent they control us. As you develop familiarity with these unconscious processes, you learn to manage them. In doing so, you will find these processes worth learning. NLP provides **the methods and technology** for the “how to” of the managing of our thoughts.

Chapter 3

Perceptual Positions

- 1st Position:** *Self, from one's own eyes—total self-reference.*
- 2nd Position:** *Other, from eyes of another person—total other-reference.*
- 3rd Position:** *External Viewer, from any other position—totally dissociated.*
- 4th Position:** *From the perspective of the system—associated in the perspective of the whole system.*
- 5th Position:** *From the perspective of the universe—taking on multiple perceptual positions with ability to change rapidly among them.*

The realization that we humans operate from three basic ways of looking at experience offers tremendous potential in state control and in the enhancing of our communication. In NLP we refer to these ways as being the first, second and third perceptual positions. When you associate into your own body, you live in **first position**. This permits you to look at the world from your own viewpoint. In the first position, you do not take into account anyone else's position. You simply think, "How does this conversation or communication affect me?"

Second position means you walk in the other person's shoes. You take into consideration how a communication or event would look, feel and sound from another person's point of view. In the second position, you imagine yourself entering the other person's body. In this position you imagine looking at yourself through their eyes. What do you look like, sound like, and what feelings do you get from the other person's viewpoint of you? In the second position you develop ability in experiencing empathy. This position gives much flexibility when involved in conflict with someone. From the second position you can appreciate how they feel about your conversation and behavior. Build rapport before going second position. And, by going second position, notice how the rapport deepens. Second position offers an extremely valuable model in deepening rapport.

Third position offers a way of dissociating from the entire event or conversation. In the third position you become an independent observer. Third position allows us to operate from the position of objectivity. Ask yourself, "How would this conversation or event look to someone totally uninvolved?" Imagine yourself being out of your body and off to the side of the conversation between you and the other person. You can see both yourself and the other person.

Recent NLP literature offers two additional Perceptual Positions to the first three. We give them here:

The Fourth Perceptual Position

Dilts (1997) specified the Fourth Perceptual Position in his *Visionary Leadership Skills* manual. He defined the Fourth Position as “We”—from the perspective of the system. In this position, we have “associated in the perspective of the whole system.” To take fourth position, step aside and adopt the perspective of the whole system so that you can there consider what would contribute to the best interest of the system. A linguistic format for this position goes: “If we consider our common goals...”

The Fifth Perceptual Position

Atkinson (1997) in an unpublished manuscript entitled *Five Central Ideas* suggests another perceptual position—“a universal perceptual position.” This results from applying the universal quantifiers (all, always) to our perspective. Doing so “springboards us to the valuable idea of a universal perceptual position.” (p. 24). This provides the widest and largest-level perspective of all.

By taking this meta-position to everything, we can then learn to take on multiple perceptual positions and even change rapidly between them. Doing so increases our flexibility of consciousness so that we don't get stuck in any one position.

This may involve “over-viewing through time”—seeing things as they progress through and over time. *None of these positions offers a superior position to the other.* Each position has equal importance. The wise communicator knows how to move at will from one position to the other.

Just think what would happen if you got stuck in either position. A person stuck in first position would find himself or herself an egotist. Do you know anyone who lives in first position? A person stuck in second position would live constantly over-influenced by other people's views. In my NLP classes, after I (BB) explain the second position, and how those who live in second position tend to let the state of others *determine* their state, I say, “Second position functions as the position of co-dependency.” Just about every time I do this, I will hear several sighs come from students as they realize what and how they have caused themselves to allow others to control their states.

A person stuck in:	Becomes
First position	= Egotistical
Second position	= Caretaker, rescuer
Third position	= Cold and unfeeling

A person stuck in third position would become detached and unfeeling. Others perceive these people as “cold hearted.” Indeed, I have found that those who live in third position find themselves as the loners of the world. Many, but not all, also will have the characteristics of the Auditory Digital person. These people provide society its thinkers and philosophers. Living life

detached permits a person to analyze objectively.

Everyone moves from one position to the other. For most, *moving* from one position to another flows with everyday life. The ability to move from one to the other, either consciously or unconsciously, permits one to act with wisdom and respond appropriately. By moving among the perceptual positions, you will add richness and choice to your conversations.

Exercise: Perceptual Positions

Try this experiment. Recall the last major argument you had with someone. Associate into your body (first position) by seeing what you saw, hearing what you heard, and feeling what you felt. Do you still feel the same negative emotions you felt then? Now, imagine yourself floating out of your body and floating into the body of the person you argued with (second position). Look through their eyes at yourself. Notice how you looked during the heat of the argument. What tone of voice did you use? How do you feel as you look at yourself and hear your tone of voice? Now, imagine yourself dissociated from the total event (third position). Move yourself off to the side where you can see both yourself and the person arguing with each other. How do you view the argument from this dissociated position? Notice your reaction and feelings and how they differ in each position. Has your perception of the argument changed now that you have been in all three positions? Would you have given a different response to the person had you done this during the argument?

The Aligning Perceptual Positions Pattern

Sometimes our ability to perceive things from out of our own eyes (first-person perception) and from out of the eyes of another person (second-person perception, the “empathy” perspective), and from an observer position (third-person perception) gets out-of-alignment. Structurally, each of these perceptual resources can operate as separate “parts.”

5. *Either-Or Terms and Phrases* (E-O)

Another Aristotelian way of thinking involved viewing and languaging things in either-or terms, thereby create two-valued terms. Yet with most things in the world, this maps another false-to-fact distinction—leaving out the excluded middles, continua, and both-and perspectives.

When we make statements phrased in an Either-Or format, we represent the territory, and orient ourselves to that representation, as if it only offered two choices in viewing, valuing, and responding. Yet this seldom accurately represents reality.

We have created an either-or orientation and set of representations in psychology with the classic heredity/environment, nature/nurture, genetic/learning debate. Yet such false-to-fact concepts assumes that we can divide an organism's characteristics into two distinct classes: one due to heredity, the other to environment. This demonstrates the excluded middle of Aristotelian logic. It excludes any kind of inter-actionalism as a third possibility. Yet undoubtedly human experience arise from *an interaction* between genes and environment, between inherent hard-wired nature and the nurture we receive along the way. To challenge these:

- (1) **Reality test the Either-Or structure.** *“Does this reflect an either-or situation? Can I discover any in-betweens, grays, or other considerations which may enter into consideration and influence my representation of this reality?”*
- (2) **Explore the possibility of Both-And.** *“Could we have overlooked that in some way, at a larger frame, or in different contexts, both of these seemingly opposite responses stand as true? In what way could we consider both of these choices as accurate and useful?”*

6. *Pseudo-Words* (PW)

Non-Referencing Words (Masquerading Noises & Spell-Marks)

Korzybski also called these “noises” (in the auditory channel) and “spell-marks” (in the visual). Here we find linguistic “maps”, but they reference nothing. Nothing exists in the actual world or in the world of logic (logical existence) to which such words can stand as true symbols.

When we use words that actually refer to nothing outside themselves, we merely make noises. What shall we say of “maps” that allude to no actual territory? We might find them interesting, even entertaining. Science fiction depends on such! But shall we find them useful to conveying accurate

information or orienting ourselves to reality? No. They exist as *pseudo-words*. This makes them tricky. They look like words, they sound like words, yet they do not reference anything real—whether in the world of physics or the world of meaning and communication. These **non-referencing words** have no referent. These **noises** made with the mouth or **marks spelled** on paper only give that impression.

How do we tell the difference between *true and pseudo words*? What criteria do we use? By definition, for a sound or image to function as a true word it must *operate as a symbol that stands for* something other than itself. To the extent that it stands for, or refers to, something, **it serves as a true symbol**, elicits internal representations, and mentally “anchors” the referent. If it does not, it *merely stands as a noise*. It refers to nothing. Before a noise or image can function as a symbol, something must “exist” (actually or logically). If it does not, then it simply functions as *a semantic noise*, hence a meaningless sign (p. 79).

Before a noise (or a mark-sign—doing it in writing) can exist as a symbol, **something must exist**. Then the symbol can symbolize that existing thing, process, or concept. In language and “knowledge” there exists two kinds of existences. We have both *physical existence and logical existence*. So unicorns do not exist in the external world of unaided nature. They do not belong to zoology. When we apply the word unicorn to the field of zoology, we employ a pseudo-word. If we employ the word with reference to mythology or human fancy—the word there has a referent and functions meaningfully as a symbol (pp. 81-82).

Korzybski calls this a form of fraud since it literally involves “the use of *false representations*.” The word “heat” illustrates this (Korzybski, p. 107). Grammatically, we classify the term “heat” as a substantive (noun). Yet physicists labored for centuries looking for some “substance” which would correspond to the substantive “heat.” They never found it. It does not exist. Today we know that no such *thing* as “heat” exists. “Heat” refers to a manifestation of “energy” which arises as a process, or action, between processes. A verb or adverb (thermo-dynamic) more accurately represents the referent. Today we recognize that no such “substance” as “heat” exists, so we talk about **the process** of “thermo-dynamics.”

What we call “heat” speaks about *our sense of temperature*, the result of energy. “Heat” speaks about a relationship between phenomena in motion. To use this non-referencing word as a word engages in *a linguistic fiction* false-to-facts. No wonder the scientists looking for “heat” found themselves ill-adjusted to reality. Here, the verbal symbolism of language

did not point to anything; it had no reference. Linguistically, the word deceptively mapped a road that took people down a blind alley.

Verbal forms which have no meanings, no actual referents function as pseudo-words, a mere mechanism of our symbolism. So with *spell-marks* (noises which we can spell). They have the appearance of words, but we should not consider them words since they say nothing in a given context (pp. 137-138). In practical life, we often do not even suspect collections of noises (spell-marks) as functioning without meaning (p. 142).

As we realize that many “words” have no referent, but that we use such pseudo-words this enables us to **not** immediately “buy into” words. Many find this absolutely shocking having so long confused “map” with “territory.” Yet once we make this distinction, we will shortly develop a new automatic response to words. We will first test words to make sure of them as true symbols. To challenge non-referencing words:

- (1) **Reality test** the reference. Challenge pseudo-words by *referencing* them. Date and time index the referents. *“Suppose I could see-hear-feel this, what would I see or hear or feel? To what kind or dimension of reality does this word refer?”*
- (2) **Explore** the possibility of the word as a non-referencing word. *“Could this word, term or phrase have no actual referent in reality, but exist as a fictional and constructed understanding? Does this linguistic symbol reference anything that has actual or logical existence?”*

7. **Multi-Ordinality** (MO)

These nominalizations have another quality, namely, they stand for terms that have no specific referent, hence only an over-generalized meaning, and the meaning and referent changes according to the level of abstraction or context. These then involve infinite-valued terms, hence multi-ordinal. And they have a reflexivity so that we can use them on themselves.

Multiordinal words, involving a deletion and generalization show up as words that we can use on many different levels of abstraction—hence multi-ordinal. Some exist as so multiordinal in nature that they function as an infinite-value term. These exist as among the most common terms we use in life.

“Mankind, science, mathematics, man, education, ethics, politics, religion, sanity, insanity, iron, wood, apple, object, etc.” We use them not as one-valued

- f) What resources will you need?
- g) Have you designed an ecological desired state appropriate for your total system? Does any part of you disagree with you having this state?

Ask the following questions:

- a) "Have you stated your outcome positively?"
- b) "What will you see, hear and feel when you have your outcome?"
- c) "Does your desired state depend on you and on you alone?"
- d) "Where, when, how and with whom do I want this outcome? Do you want this outcome all the time, in all places and without any limitations?"
- e) "What would you lose if you accomplished your outcome?"
- f) "What do you have now, and what do you need to get your outcome?"
- g) "How will having this outcome affect the lives of those around you?"

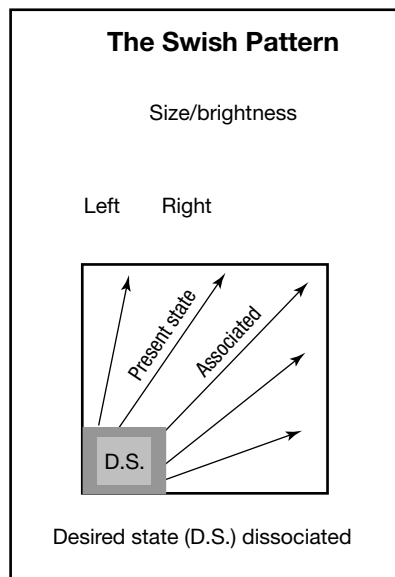


Figure 14:2 The Swish Pattern I—Using Size/Brightness

5. **Swish the images using size and brightness.** Take the cue picture and make it bright and large. Make sure you associate into the cue picture. **Say to the client,** “Close your eyes and see in front of you a big bright, associated image of your present state (where you are now). In the lower left corner of the cue picture, place a small, dark and dissociated picture of the desired image [see Figure 14:2]. Now, take the large bright picture and quickly make it small and dark. At the same time, make the small dark desired image large and bright. Do this very quickly. Remember, the brain learns fast.” As the client does this procedure, make a s-w-i-i-s-s-h-h-h-ing sound to assist the change. Clear the screen. Repeat this procedure at least five times.

6. **Future pace by testing for results.** Ask the client to think of the cue that triggered the undesired behavior. If it produces the new image, you have completed the process. If it doesn't, go to the next step.

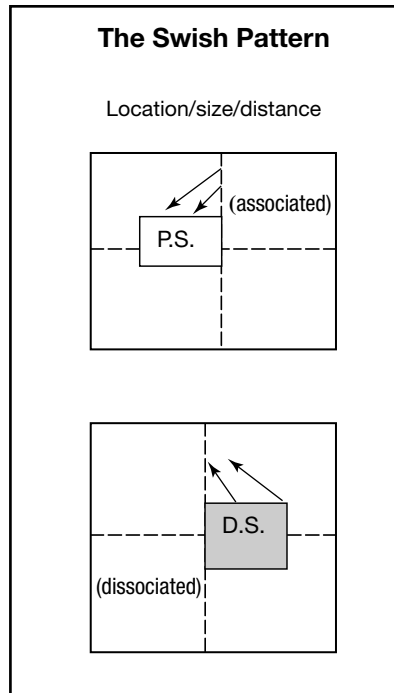


Figure 14:3 The Swish Pattern II—Using Location/Size/Distance

7. **Swishing the images using distance.** If size and brightness do not work, distance could provide the driver. You may wish to test for certainty. Follow the same procedure as above. Only, instead of using the small dark picture in the corner, you swish from distance. Lead the client in taking the cue picture of the unwanted behavior and zooming

The User's Manual For The Brain, Volume I is the most comprehensive manual to date covering the NLP Practitioner course. It contains the very latest developments in Neuro-Linguistic Programming, particularly with regard to the Meta-States model and the Meta-model of language. For all those embarking on Practitioner training or wishing to study to Practitioner level at home, this book is the essential companion. Written and designed by two of the most important theorists in NLP today, ***The User's Manual For The Brain, Volume I*** covers every aspect of the Practitioner programme, including the very latest insights.

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