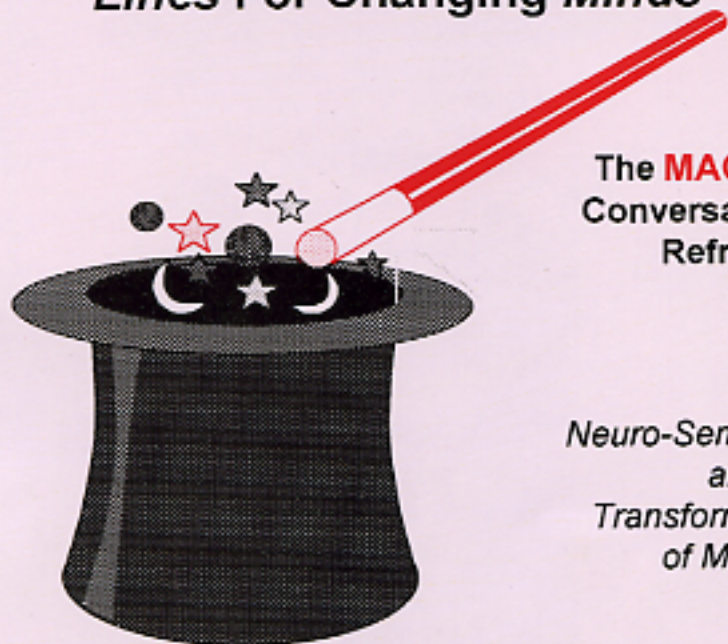


MIND-LINES

Lines For Changing Minds



The **MAGIC** of
Conversational
Reframing

*Neuro-Semantics
and the
Transformation
of Meaning*

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

Foreword by Joseph O'Connor
Co-Author of "Introducing NLP"

Brand New Second Edition
4 New Chapters!

Mind-Lines

Magical Lines To Transform Minds

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Dedication

We dedicate this to—

John Grinder & Richard Bandler
The First Magicians of this Realm

Linda Bodenhamer & Cheryl Buffa
Magician Supporters Par Excellence

and to all of the up-and-coming
Neuro-Linguistic Magicians

Foreword

By

Joseph O'Connor

If you thought *linguistics* had all the relevance and fascination of declining Latin irregular verbs on a wet Monday afternoon, then prepare for a pleasant shock. Fun to read, and valuable to use, this book invites you to *play with language*.

Language makes the bond between us, how we relate to each other and even if we do relate at all. How do we connect and understand anything? Through language. We all learn it, and how well do we use it?

My English Language school studies were confined to interpreting a Shakespeare play and being able to tell an intransitive verb from a transitive one. Heaven forbid that it should tell me how to use language with purpose, to play with it, to light linguistic fireworks that would burst with multiple meanings and dazzling eloquence in my listener's mind. Language lies deep level in our minds, we cannot **not** respond to it. Sticks and stones can break our bones but words can break our hearts. And they can also heal and inspire our spirits.

As you read this book, some of the power of language will become yours to command. Language both describes and prescribes, you have to accept certain ideas to understand what you hear. And as it directs your attention towards some things, it just as surely makes others invisible. You create whole new worlds every time you read a novel, and you will create meaning as you read this book. Words mean nothing without a listener, so as you come to understand how we make meaning from these intriguing black squiggles on the paper, and the sounds in our heads that are one way we represent language, you will have more freedom and

choice about how you use it.

'The man looked at the woman and said "cheese".'

What does that mean?

It depends on the context that surrounds it. Could this be a kitchen scene? Is he being insulting? Telling the punch line of a joke? Or is she taking his picture? Or perhaps it is an example of an **ambiguous sentence** with multiple meanings that I concocted to make a point? *Words have no meaning without a frame to put them in.* Isolated from a meaningful context, you can only shrug your shoulders and move on.

So what? So, if you want to be understood you need to set a frame that tells the other person how to understand what you are saying in the way you want it understood. And, when responding, it gives you ways to change and play with the frames, or lack of them, in what you hear to influence the conversation.

Now you have space to ask yourself, not just, 'What does this mean?' But, also, 'What could this mean? And finally maybe, 'What would I like this to mean?'

All credit to the authors for making this clear, showing the structure behind it, and how to use it in practice.

So if you are ever asked, what does this *really* mean? You can laugh, like a good Zen apprentice and tell a joke. Jokes work because they lead you into understanding a situation in one frame, then they pull it out from under leaving you suddenly in another. A story then, of a now prominent writer when he was a humble college student. He wrote in one of his English compositions, 'The girl tumbled down the stairs and lay prostitute at the bottom.'

In the margin, the teacher wrote, 'My dear sir, you must learn to distinguish between a fallen woman and one who has merely slipped!'

Joseph O'Connor
Co-Author of *Introducing NLP*
London, July 1997

Introduction

We have found a **magical formula box** wherein lies all kinds of wonderful and horrible things. Like a magician with his or her *magical box* from which to pull, and put, all kinds of wild and crazy things—the magical formula box to which we refer lives inside *human minds*. Even *you* have one inside *your head*! The human brain produces it, and yet the magic box transcends the brain.

In this book you will discover how to identify your **magical formula box** from which, and by which, you *construct* your heavens and your hells. You will learn how that everyday you pull things out of your box to your weal or to your woe.

What semantic magic did you pull out of it today?

What magic will you learn to pull out of it tomorrow?

Would you like more weal than woe?

You will also discover how you can put new and more enhancing formulas for new kinds of "magic" into your box to make your life much more filled with love, joy, faith, hope, and resourcefulness. Alright!

And because everybody you meet also has a **magical formula box**—you will learn some very, very powerful magic in your interactions with others. You will learn magic that will enable you to change realities, to alter the direction of life, to change the past, to restructure emotions, to shift paradigms, to leap logical levels at a single bound, and to jump off tall towers of terror in a single leap, to utter mind-lines and see demons vanish and heavens spring into existence, and much more.

Does this Interest you? Then come with us to explore your own personal neuro-linguistics and neuro-semantics. Become a magician so that you can use your meaning-making powers with grace and power.

Mine those **mind-lines** that will change your mind for good—change it so that you can run your own brain, make those changes you want, and keep the change forever. Learn to become truly

elegant and professional in the mind-lines you offer to your associates, loved ones, and friends.

Now to tease your mind about the possibilities of *neuro-linguistic magic*, we have provided the following section of one example. If you don't know what some of the descriptive labels means—give it no thought at this point. You'll learn them later. For now, just allow yourself to enjoy the "Sleight of Mouth" shifts and notice which ones work most impactfully on you. The magic within language and language expressions depend on several factors: your present state, how and when someone delivers them, in what context, etc. Play around with them. See which ones work most powerfully with your friends and relatives.

We have sought to humorize and popularize this domain in neuro-linguistics that otherwise might seem academic, difficult to grasp, and conceptually deep. Now why in the world did we do that? Because we believe that we don't have to play the language game using the insights and formulations from Linguistics, General Semantics, or NLP in a boring way or over-scholarly way. So come and enjoy the *play* with us. And bring along *your magic formula box*. You know, that stuff in your brains that generates the magic.

And with that, now let the wonder of magic begin!

Michael and Bob
May, 1997

For play?

Mind-Lines Teasing

In the pages that follow you will learn about the **magic box**. In it you will find your constructions of "meaning." The text of this work will focus on assisting you in how to find this *magic box* and how to pull *magical lines* out of that box to conversationally reframe someone's thinking (even your own).

By the time you complete this work, you will have learned *twenty explicit ways to reframe* beliefs, ideas, and understandings. This means that when you tune in to your own internal dialogue of meaning-making or hear someone else's, and you hear ideas sure to poison the mind, disrupt the emotions, and sabotage the process of taking effective action—you will now have at least *twenty ways to transform that reality*.

Talk about living with more choices and options about *how to look at things!* Having at least **twenty** ways to frame your thinking will give you twenty different ways to *feel*, twenty different ways to *respond*, and twenty different frames of reference to play with.

As an encouragement to work through the theoretical chapters in order to deepen your understanding and appreciation of *Language as Magic* (Chapters 1-3 & 9), and to tackle the *Reframing Directions* (Chapters 4-8), we now offer one extensive example of the "Sleight of Mouth" reframing that can result when learning how to detect and create **mind-lines**. In Chapter 11, we have more examples to serve as both a model and to stimulate your own playful creativity.

20 Ways to Reframe "Failure"

Consider the toxic ideas in this statement:

"Whenever I don't succeed, it really bothers me. It makes me feel like a failure. I just hate not reaching my goals for that purpose."

1) Chunking Down

So you think you "are" a "failure," do you? So as you think about something for which you define yourself as "a failure," *how* specifically do you represent this idea? What pictures, sounds, feelings, and words do you use to create this meaning? How do you represent the action of failing at one thing as "making" you a failure?

2) Reality Strategy Chunk Down

So up until now, you have accepted the idea of viewing and defining yourself as "a failure." Well, help me understand this. *How specifically* do you know that failing at one thing on a particular day makes you "a failure?" What do you see first, then what do you say about that, and so on as you think about this? To teach me *how to do this the way you do*, what would I have to think, see, hear, etc.?

3) Reframe the EB

The significance of not reaching your goal means that you have received information about numerous ways that will **not** get you there. Now you can feel free to explore new possible avenues, can you not?

4) Reframe the IS

Interesting that you say that. What I really find as a failure—and I mean Failure with a big "F"—occurs when someone doesn't reach a goal, and then just sits down in the dirt and quits, and won't learn or try again. I'd call that a "failure."

5) Reflexively Apply To Self

Does that mean if you don't reach your goal in presenting this limiting and painful belief to me, that just talking to me will turn you into a failure?

6) Reflexively Apply to Listener

Then with that way of thinking about things, if I don't succeed in coming up with a good way of responding and helping you with this distress, I will become a big failure also! In other words, my success or failure as a human being depends on succeeding in this conversation in just the right way?

7) Counter-Example Framing

When you think about some of your successes—and how good and resourceful you feel about them, you mean if you mispronounced a word, or failed in any aspect of any goal

surrounding that, that such would turn you into a failure?

8) Positive Prior Intentional Framing

Reaching the goals that you set for yourself must mean a lot to you. I can imagine that you take that view in order to protect yourself from messing things up and to push yourself to higher levels. And since you want that, perhaps some other attitudes about failure might help you to really succeed in your goals.

9) Positive Prior Causation Framing

It seems important to you to set and reach goals. So you probably have taken on this limiting belief because you have had some painful experiences and you want to protect yourself against more pain. I wonder what other beliefs you could build that you would find even more effective than this one?

10) First Outcome

What results for you when you move through life defining experiences and yourself as "failures" just because you don't reach a goal as you want to? Do these serve you well in setting and reaching goals or in feeling successful? Do you like those negative unresourceful feelings?

11) Outcome of Outcome

Imagine going out, say five or even ten years from now, after you have defined every unsuccessful attempt at reaching a goal as turning you into a "failure," and then living from that "failure" identity and feeling unresourceful... what will come out of that? Will you take on many risks? What other outcomes emerge when you feel like a "failure" and take that into your future?

12) Eternity Framing

When I think about this, I wonder what you will think when you look back on this belief about failure when you step over into eternity, and I wonder how you will think and feel about this limiting belief that you used as you moved through life?

13) Model of the World Framing

What an interesting way to think about events that so overloads them with meaning! Do you know where you got this map about "one un-success equally failing?" Do you know that most people don't use that map to torture themselves?

14) Criteria/Value Framing

When you think about your values of enjoying life, appreciating people, doing your best, etc., do you not think of those values as more important than the making than "success / failure" judgment about every action?

15) Allness Framing

So since everybody has failed at something at some time in life, that must make everybody on this planet a "failure!"

16) Have-To Framing

What would it feel like for you if you did not evaluate events in terms of success or failure? What would happen if you didn't do that?

17) Identity Framing

What an interesting belief about your self-identity—so totally dependent on your behaviors. Do you always *identify* people with their behaviors? Do you really consider that people "are" their behaviors?

18) Ecology Framing

How enhancingly do you think this belief serves people just learning a new skill, trying a new sport, taking a risk and practicing a new social behavior? Would you recommend this belief as a way for them to succeed with greater ease and positive feelings? Does it empower or limit your endeavors?

19) Other Abstractions

So as you think about not reaching a goal and labeling it as making you a "failure," I take it that you do this a lot? You take a specific instance and over-generalize it into a whole category? And you do this so successfully, don't you? Would you like to fail at this success?

20) Metaphoring/Storying and Restorying Framing

So the day that you brushed your hair but did not get every single hair on your head in just the right way that you wanted them, that also made you a failure?

When my daughter Jessica turned nine months, she began the process of learning to walk, but she couldn't walk upon the first attempt—nor upon the first hundred attempts. She constantly fell down. And she would sometimes cry. But most of the time she would just get up and try again. As she did, she learned more and she developed more strength in

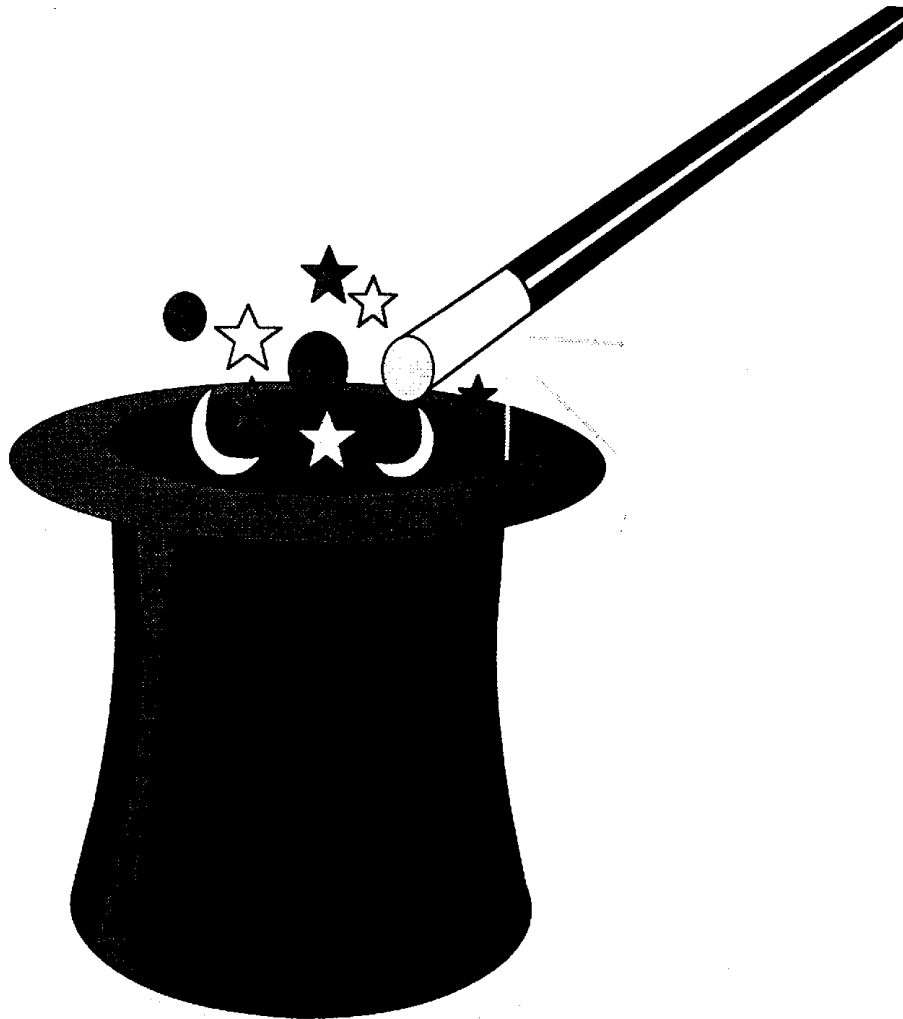
her legs, and more balance and movement, so that eventually she got the hang of it, and had a lot of fun in the process. And I wonder if this says anything that you can take and apply to yourself now.

There you have it—*twenty ways to alter reality and play around with meaning!*

And, in the following chapters, you will learn *how* such neuro-linguistic magic works and *how* to become...

a master magician!

Second Introduction



Mind-Lines: Lines For Changing Minds made its advent only some nine months ago. Yet since that time, all of the attention and interest it has evoked as well as all of the sales that it has produced has left Bob and I not a little bit surprised and taken back. But thoroughly enjoying it!

Within a couple months of releasing the book, in fact, we began hearing about *NLP Study Groups* all around the USA taking up the study of the "Sleight of Mouth" patterns via this book.

Both of us also had opportunities in the fall and winter of 1997-98 to provide training in the Mind-Lines Model. And from that context as well as the interest of people writing and calling, we began working on a *supplement* to *Mind-Lines* to make it more applicable, understandable, and relevant. And so it came to pass. Now, with this newly revised edition, we have now included a great part of that material.

What did we leave out? We did not include pages and pages of *mind-lines* from "real time exercises" applying *mind-lines* to education, business, therapy, personal development, marketing, etc. We have also left out a long presentation of the conversational reframing by Jesus of Nazareth—his *lines* for changing *minds*. (Of course, you can still order that *mind-lines* training manual.)

After the publication of *Mind-Lines*, we also had multiple reviewers, trainers, and readers comment about just how **semantically packed** they found the text of the book.

"There's a lot of meat in that little book."

"You have really packed that work. I find that I have to read and reread passages over and over—and still can keep on discovering insights."

Several suggested (wouldn't you know it!) that we rewrite it or

create a manual to assist a person in *unpacking* the book so that they could then use it more effectively for developing their skills in conversational reframing. And, in the manual that we did produce, we aimed to accomplish precisely that, i.e., more unpacking of the magic. In this edition we have also incorporated many of the changes, insights, simplifications, and suggestions of readers. In doing so we believe we have made this volume much more practical, useful, and understandable.

And yet, though we have simplified things considerably, created numerous new diagrams, a new *Mind-Lines Chart*, many more illustrations, we still recognize that this book can blow away the intellectually fragile. You have to have teeth for this one. It still will necessitate you do some pulling, biting, masticating (did I spell that right?), and digesting to get it. No pallum here!

Why So Semantically Packed?

When you begin to study *Mind-Lines* (our term for the NLP "Sleight of Mouth" patterns), it won't take long before you notice that you have entered into a realm of a good deal of complexity. What explains this complexity?

- Because *Mind-lines* lets us enter into the uniquely human realm of **meaning** and **neuro-semantic reality**.
- This domain typically resides at a level *outside* of consciousness for most of us, although we can easily bring it into consciousness.
- This realm of meaning involves numerous linguistic, neuro-linguistic, and psycho-logics (the "logic" of the psyche).
- This realm involves numerous levels or layers inasmuch as meaning also involves thoughts-about-thoughts.
- This realm involves the processes of reframing—the transformation of meaning, which occurs by setting new frames of reference.

Changes In This Revision

We have made numerous changes to this new edition. Among them you will find:

- 1) A new arrangement of the *mind-lines*. We have altered the

arrangement of the *Mind-Line* distinctions. This came from our experiences in actual training sessions, mine in the UK, and Bob's in his NLP Certification Training in North Carolina. We both discovered that the trainings went much better when we moved the *Deframing* formats (previously Chapter 6 and numbers #11 and #12) to make them #1 and #2 (now Chapter 5).

- 2) A reordering of *Abstracting* as a catch-all category. We had previously put *Abstraction* (then #13) as the first *outframing* move. But now we have moved it after the other outframing mind-lines (#18). Because we can bring so many other concepts to bear on a belief statement, this actually represents a catch-all category.

- 3) New new chapters. We have made a chapter of examples of *mind-lining* (Chapter 10), part of which previously we had in the "tease" section.

- 4) A new chapter about *Mind-Line Simplifications* (Chapters 11). If after reading the first three chapters on the theoretic basis of *Mind-Lines* you feel you could use another go at it—turn to Chapter 11.

- 5) A new chapter that we have entitled, *How To Do What When* (Chapter 12). This addresses the *application* questions about how to think about choosing which Mind-Line to use.

- 6) A new chapter entitled, *Getting Into A Magical State* (Chapter 13). Creating and presenting Mind-Lines necessitates having accessed a pretty magical kind of resourceful state.

- 7) A new summary chapter, *Mind-Lines—Step-by-Step* (Chapter 14). This brings together, in summary format, the process for *how* to create and present Mind-Lines.

Michael Hall
Colorado, July, 1998

PART I:

LANGUAGE AS MAGIC

***“You don’t need to take drugs
to hallucinate;
improper language
can fill your world with problems
and spooks
of many kinds.”***

(Robert A. Wilson)

Chapter 1

NEURO-LINGUISTIC "MAGIC"

*"Magic is hidden in the language we speak.
The webs that you can tie and untie are at your command
if only you pay attention to what you already have
(language) and the structure of the incantations for growth."
(Bandler and Grinder, 1975)*

The field of NLP (Neuro-Linguistic Programming) began, in 1975, with the appearance of the book, *The Structure of Magic*. The subtitle that Richard Bandler and John Grinder gave it simply describes its heart and emphasis, simply, "A Book about Language and Therapy." In this academic work, they made explicit and thereby underscored something that people have known for a long, long time, namely the *power* of language to effect mind and emotion. They described the underlying structure behind the process of how words and symbols can have such seemingly *magical effects* upon people—upon minds, bodies, relationships, skills, understandings, health, etc.

But wait a minute. *How* could mere words have *that pervasive* of an effect?

What forces, powers, principles, processes, mechanisms, etc. operate in the human mind-body system, and in our neurology, that explains such a powerful effect?

Bandler and Grinder *found* and *experienced* the *magic* of words in three diverse fields: Family Systems Therapy, Gestalt Therapy, and Ericksonian Hypnosis. But they *explained* the structure of the magic using the insights of other fields: General Semantics,

Transformational Grammar, Cybernetics, and Cognitive Behavioral Psychology. Subsequently, they gave birth to a new movement that took up the term Alfred Korzybski introduced in 1936—"neuro-linguistics." This term holistically summarizes *the mind-body connection between language (words, symbols, etc.) and neurology*. It specified *how* our neurology (i.e., nervous system and brain) processes language and thereby responds to our languaging.

And this begins to explain the seemingly *magical effects* that can occur within our "mind," "emotions," "body," etc. via the use of words. Words, while totally powerless to effect and change external reality, conversely has almost complete power to create, alter, change, destroy, and invent internal reality. We can say "*Abacadabra*" to sides of mountains, doors, stalled cars, bank teller machines, soda machines, etc. until we turn blue in the face... and nothing will happen (except raising our blood pressure). Rats!

But watch the explosion that can occur when you utter the tiniest little *idea* to a "mind!" For then, lo and behold, you can start a war, invent a new way of living, change your blood pressure, induce a deep state of depression, totally motivate yourself for higher levels of excellence, suffer psychosis, come to your "right mind," or create a million other magical effects in human existence.

If you have heard of NLP—**Neuro-Linguistic Programming**, then you have probably heard about, or perhaps even seen, some of the wonderful and marvelous *NLP Techniques*. When most people think of NLP—those who know of it, think about *the techniques of NLP* that seem to work their "magic" rapidly and with ease. Perhaps they have seen or heard about *the ten-minute phobia cure*.

As a psychotherapist, I (MH) simply could not (or would not!) believe that a person could "cure" (come on, get realistic!) a phobia in ten-minutes. No way.

Even after I read the instructions for re-structuring a person's neuro-linguistic coding (or internal program) for a phobia, I still couldn't see how it could work. "No way."

But then, I ran that Visual-Kinesthetic Dissociation process (the technical name for curing phobias) with several people and, lo and behold, one minute prior to the process they could make their neurology go into an absolutely freaked-out state of total panic and autonomic nervous system arousal by *just thinking* about some aversive stimuli. And then, a few minutes later, they could *think about* the same object and remain calm and cool. I would even

invite them to really try as hard as they could to freak out all over the floor. But they couldn't.

Hey, what gives?

How can we explain this amazing transformation in human personality except by calling upon the gods? What processes drive these neurological responses? How do people get **programmed**, so to speak, inside their heads-bodies so that they can *freak-out* without a moment's notice, automatically, regularly, systematically, and without even "*thinking*" about it consciously? What a skill! So what *internal program* drives or runs this kind of thing? Even that seems like a "piece of magic" when you think about it, doesn't it?

But then *how* does the same person alter his or her internal program so that it subsequently operates in a completely new and different way? What languaging and symbolization would a person have to mentally entertain in order to pull off a different kind of behavior?

The field of neuro-linguistic programming addresses these very questions. It also offers insights, models, and technologies for "running your own brain" more efficiently, effectively, and "magically."

When Bob and I began our journey into the field of NLP, we first put the emphasis on learning the techniques and applying them effectively. In doing that, we became technicians first. Only later did we transmute into neuro-linguistic philosophers to the chargin of our loved ones! When the latter happened, we became increasingly conscious of *the power and use of language* in creating change. Not a surprising turn of events. After all, the NLP model began with an in-depth understanding of *how language works* in the human personality in the first place, and how our languaging in a variety of *modes* creates our human "programs" for thinking, feeling, speaking, behaving, and relating.

Consequently, my (BB) NLP study eventually took me to focusing on increasingly developing more competence in *language use*. This included learning thoroughly the Meta-Model, the Milton Model, the use and structure of metaphor, playing with verb tenses, reframing, presuppositions, Satir Categories and "Sleight-of-Mouth" patterns. And I thoroughly loved these facets of language.

By the way, when we use "**linguistics**" in this work, we refer not only to the symbolic system of propositional language, but also to the *sensory-based languages* made

