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Disclaimer:
This Training Manual has been designed primarily for training and education in communication, self-understanding, self-development, and interpersonal skills. It is not and should not be used as a substitute for psychotherapy or psychiatry. Although I am a psychologist and a Professional Licensed Counselor (LPC) in the State of Colorado, I designed and wrote this for use at live trainings in self-development. I do not recommend that it should be used in the place of professional psychological and psychiatric assistance by anyone needing that kind of assistance.

Recordings:
For video and audio CD products, see this website by Tom Welch. Tom has been creating video and audio tapes and now DVDs of Neuro-Semantic trainings for several years.

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EMOTIONAL MASTERY

The Neuro-Semantics of Unleashing Your Potentials for Emotional Vitality

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Day 1: Emotional Intelligence
Design of Emotional Mastery workshop
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“Everybody can get angry— that’s easy. But getting angry at the right person, with the right intensity, at the right time, for the right reason, and in the right way — that’s hard.”

Aristotle
EXECUTIVE SUMMARY

_Emotional Mastery_ explores the meaning and nature of our emotions—what they are, how they work, what explains them, and how to develop the necessary emotional intelligence to handle them effectively. In _Emotional Mastery_ you will learn how to become aware of your emotions, monitor them, explore their causes and contributing factors, alter them, change them, transform them, and use them effectively for getting the most out of life.

_Emotions make us feel alive, vital, and meaningful._ Without our emotions, we would lose our motivation and drive. Emotions enable us to actualize our highest and best and to become all that we can become.

But emotions are also a double-edge sword, while they can provide the best and brightest moments of life—love, joy, peace, wonder, delight, humor, compassion, awe, they can also create some of the most horrendous and hellish experiences—fear, panic, terror, hatred, bitterness, resentment, jealousy, despair, depression, self-contempt, etc.

Managing our emotions well so that they enhance the quality of our lives, our relationships, our motivation, our health and well-being, and our self-actualization—that’s what _Emotional Mastery_ is all about.

The focus here is on seven steps to _Emotional Mastery:_

1) Acceptance — Acknowledge your emotions as emotions.
2) Awareness — Be mindful of your emotions as map/territory signals
3) Exploration — Explore how you create your emotions.
4) Appreciation — Appreciate what you can learn from your emotions.
5) Energize — Create a Bodily Vitality for a Somatic Base
6) Texturing — Add rich quality to your emotions.
7) Passion — Add meaningfulness for self-actualizing emotions.
DAY 1

INTRODUCTION TO EMOTIONAL MASTERY

The Design of the Emotional Mastery Training

1) Emotional Intelligence
   To intelligently understand your emotions.

2) Emotional Awareness
   To welcome, embrace, and accept emotions as emotions.
   To be able to monitor emotions, recognizing them for what they truly are.

3) Emotional Management
   To develop skills for effectively handling emotions.
   To create emotional stability and strength for handling life’s challenges.
   To manage turbulent and distressing emotions.
   To create a solid stability for our emotional nature.

4) Emotional Empowerment
   To take our emotional development to new levels of maturity and ecology.
   To use our emotions for personal empowerment.

5) Emotional Enrichment
   To use emotions to enrich life.
   To experience the highest and richest of human emotions in peak experiences.

The Challenges of Emotions

The problem with emotions is that turbulent emotions can create such stormy weather inside ourselves. Then we begin to wonder, “Why do I feel as I do and what can I do about it?” Do you ever feel that you are an emotional wreck?

What are the problem that we typically have with emotions?
   Emotional overload and hyjacking so that we can’t think, function.
   Emotional blockage: forbidden, condemning, rejecting.

In this exploration we will delve into such questions as:
   What are our emotions? Why are they? What are we to do about them? How can we learn to develop more emotional intelligence, emotional mastery, more effective handling of our emotions so that we have them rather than being tossed about by our emotions?
EMOTIONAL AWARENESS

Gauge yourself from 0 to 10 for the following statements. 0 stands for “not at all, 10 stands for “absolutely, to the fullest extent, could not be higher or more true.” There is no right or wrong answer, it is an exploration for self-awareness to facilitate developing healthy emotional mastery.

__ The emotions I have about myself are supporting and empowering (confidence, love, esteem, dignity, etc.)
__ I can access and turn on desired emotions at will.
__ I can effectively interrupt a strong negative emotion so it doesn’t sabotage me.
__ I embrace and accept all of my emotions.
__ I know in the depth of my self that I am more than my emotions.
__ My emotions are mostly constant rather than up and down.
__ I feel my emotions deeply and intensely.
__ I feel highly resourceful in my emotions.
__ I’m very pleased with the quality of my anger.
__ I feel basically contended and happy in life.
__ I feel comfortable with my sexuality and sensuality.
__ I feel comfortable with my spirituality.
__ I know how to texture my emotions so that I have a high quality in my emotional experiences.
__ I fully accept my sadness knowing it will humanize me.
__ There are no “bad” emotions, just emotions and I do not let them define me.

__ I frequently (several times a week) struggle with a dominant negative emotion (fear, anger, jealous, sadness, regret, bitterness, etc.).
__ I sometimes feel emotionally unstable.
__ I hardly feel my feelings and am often unaware of what I’m feeling.
__ My emotions mostly have me rather than me having my emotions.
__ My unruly emotions creates discord for me at work and at home.
__ I feel basically discontented in life.
__ There are some emotions that keep me from doing what I want to do (e.g. fear of failure).
__ There are some emotions that I fear, worry about, and dread.
__ I don’t like my anger and fear that my anger will get out of hand.
__ I hate feeling sad or the sense of tears forming; it’s just weakness.
__ I often feel guilty and when I do I then wallow in it for days.
__ Sometimes I feel out-of-control emotionally.
# LIST OF EMOTIONS

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WHAT ARE EMOTIONS?

No one has to take a class on how to feel. Feeling and emoting is natural. It comes with our body-mind system. So what are emotions? What is the nature of emotions? How can we best understand this dynamic facet of life?

Emotions are . . .

1) Biologically emotions are a Somatic activation of our neurology.
   Our emotions begin with our sensory “sensations” (feelings, kinesthetics). Feelings are describe as sensations. Emotions are evaluations. Emotions are our energy system within our neurology for protection and direction. Emotions are motions in the body registering meaning interpretations. They are impulses to act. “Action tendencies.” The activity that results from an emotion is not the emotion, but an expression of the emotion.
   * Emotions are somatic movements in activation. They are neither good nor bad, but neural. Energies in our bodies that move us, hence, e(x)motion. Emotions are reflected by our body posture and our posture also triggers our emotions.
   * Negative emotions are more intense and impactful than positive emotions. They are more intense somatically and work differently in our body than positive emotions. But this does not make them more important.
   * Emotions lead to behaviors but are not behaviors. Merely feeling an emotion is not the same as doing some action. We always have a choice about how to express the emotion.

Emotions arise from the neurology and anatomy of our brain. Thalamus, hypocampus, the Fight/Flight Syndrome and are felt as the biological impulses of our needs.

2) An emotion is the difference between our map of the world and our experience of the world.
   An emotion is the difference between our map of the world and our actual experience of the world; between our understandings, expectations, beliefs, etc. and the territory that we experience in the interaction.

An emotion is a combination of sensations and language evaluations in the form of words about the kinesthetics; a meta-level phenomena, "emotions" consist of
evaluative judgments, beliefs, meanings, values.

As states, our emotions register our body’s (or soma) sense of the meaning or evaluation and so helps us feel the energy of the meaning. Emotions are the evaluative difference between our model of the world (our wants, expectations, demands, understandings, etc. our entire Matrix of frames) and our experience of the world. The difference between the two is our emotion.

As such, emotions are just emotions and not commands, and they definitely are not infallible orders about what to do. We manage our emotions well when we accept them and use them for information.

* Emotions are signals with valuable informational value. Emotions provide information about our mental mapping about things and the meanings and interpretations that we give to things. The informational value provides a “go” or “stop” energy system similar to accelerators and brakes in our cars. Emotions give us information about what is succeeding or failing in terms of navigating the world outside our skin.

* Emotions can be distorted and can become sore spots in our personality. Is this emotion distorted? We distort our emotions by cognitive distortions and by meta-stating them with negative thoughts and emotions. Distorted emotions show up as vulnerabilities, unfinished business, unhealed hurts, being over-touchy or sensitive, having buttons, and being an emotional hostage.

3) An emotion is the feeling of the meanings that we attribute in our interpretations.

Emotions are coed in multiple ways and at multiple levels:
- Representations: see, hear feel — cinematic qualities of this sensory information.
- Language: terms, labels, classifications, definitions.
- Frames: understandings, beliefs, decisions, permissions, etc.

It’s the structure that governs the experience. That’s why when you change the structure, you change your emotional experience. When you realize the structure of your subjective experience, you have a wide range of new tools to develop your emotional intelligence (Bridoux, p. 183).

Emotions are functions of our meanings and how our meanings interact with and reflect the world. We feed forward our thoughts and ideas into our body to create our emotions by which we then express in speech and actions.

Emotions are often described as non-rational. Yet they are rational; they are logical, yet they are logical in a special way—they are psycho-logical.

* Emotions are always right, extremely relative, and often wrong. They are right to the maps out of which they come; they are relative and dependent upon the thinking patterns and styles that created the maps; and they are often wrong due to
the cognitive distortions that we engage in.

* There is rhyme and reason to your emotions. They are patterns of thinking and responding: of thinking patterns (meta-programs) and interpretative style.
* Emotions are sometimes appropriate and sometimes inappropriate. Just because you feel something does not make it even appropriate to the context.

4) Dynamic and systemic processes or states.
Emotions are ever-in-flux energy in our mind-body system. Emotions never occur apart from your entire mind-body state, and so your emotions are states. Emotions are neurological responses and typically, your emotions only last for a few seconds.

Because emotions are processes and because you create them, they are manageable. We are not stuck with our emotions.

* You always have a choice about how to respond to your emotions. You can listen to them or not listen, you can act on them or you can put them on the back-burner and deal with them later. You can subliminate their energy into other expressions.

5) Emotions are context relevant.
Emotions arise in relation to events and activities (i.e., I feel confident in typing, baking, writing, riding a bike, doing brain surgery). There is also the relational context of emotions: where to emote and in relationship to what. They relate to how we emote in relationship to people.

* Emotions can be appropriate or inappropriate to their contexts. A “dated” emotion is an emotion that was appropriate to some previous event.

6) Emotions are skills and decisions.
We not only experience our emotions, we learn them. We learn them and then they habituation. As they habituation then we can very quickly access them, we can “fly into them.” Accordingly, from a NLP perspective, every “emotion” is a skill that you have developed. (7 Steps to Emotional Intelligence (1997), Patrick Merlevede, Denis Bridoux. p. 38). This means that at some level you are always choosing your emotions.

Exploration of your emotional skills and decisions.
What are your emotional predispositions?
What emotional states can you “fly into?”
What emotional states can you not fly into?
What emotions are you choosing?
What emotions would you like to choose?

* As your emotions and emotional states habituate, they become your style— your
emotional style (or “personality”). Do you live in or out of the emotion? Are you fast or slow in processing your emotions? Do you move toward or away from values?

Myths about Emotions that undermine emotional mastery:
1) You must be true to your emotion.
2) Emotions are dangerous, so avoid them, repress them, don’t show them.
3) Emotions tell you want to do and so must be obeyed.
4) Emotions must be expressed and discharged whenever you feel them.
5) Emotions can’t be controlled or managed; they occur spontaneously.
6) It’s wrong and hypocritical to control your emotions.

Dimensions of Emotions:
There are several dimensions of emotions that are especially critical for us.

1) **Learning emotions**
Some emotions are specifically related to learning: wonder, fascination, interest, curiosity, openness, receptivity

2) **Self Emotions.**
We have many emotions related to our sense of self: self-confidence, self-esteem, self-acceptance, self-efficacy, self-trust. These deal with inadequacy, feeling worthless, insecure.

   * Pattern: Self-Esteem with Unconditional Positive Regard

3) **Social Emotions**
A great many emotions are related to people and how we get along with them and how our relationships are going. Relationships is the source of our best emotions and our worst feelings. Daniel Goleman defines empathy as “the ability to identify with and understand another’s situation, feelings, and motives.”

   * Positively: kindness, compassion, love, care, empathy, sympathy, forgiveness, passion, desire, lust, sexual, ambitious, trusting, connection, loyalty, surprise, relaxed.

   * Negatively: hatred, disloyalty; betrayed, dislike, apathy, bitterness, resentment, nervous, anxiety, lonely, mistrusting, unloved, jealous, envy.

   “Subjects who were more easily aroused to joy were also more sociable, self-assertive, prone to anger and curiosity, and more attracted by the opposite sex. Those subjects in whom sorrow was more easily aroused were also more likely to experience fear, disgust, or submission. Both joy
and aggression were used in the sense of outgoingness and expansiveness. 
... anger and joy are closely related.” Plutchik (pages 86-87).

4) **Healing emotions**
   There are emotions that specifically operate in the context of health and healing:  
   hope, love, humor, amusement, forgiveness, kindness, acceptance, appreciation,  
   playful, serenity, relaxation, gratitude.

   There are other emotions that toxic for living in; they create illness: bitterness,  
   hatefulness, guilt, etc.

5) **Spiritual / Meaning / Inspiration / Semantic emotions**
   Some emotions have to do with the highest level of human experience, the “spirit”  
   aspect where we feel inspiration – hope, desire, anticipation, inspired, awe, value

6) **Growth/ Self-actualization emotions**
   Joy, optimism, pride, passion.
Primary Emotions & Emotional States:
Dr. Robert Plutchik (1980) defines an emotion as “a complex sequence of events having elements of cognitive appraisal, feeling, impulses to action, and overt behavior.” In his book, *Emotion: A Psycho-Evolutionary Synthesis* he posited 8 primary emotions: fear, surprise, sad, disgust, anger, anticipation, joy, and acceptance (receptivity). He theorized the emotional process in terms of “a chain reaction”—

Stimulus Event → Cognition → Feeling → Behavior → Function

Threat by Enemy → Danger → Fear → Run → Protection
Loss of Parent → Isolation → Sadness → Cry for Help → Reintegration

He then mapped primary and mixed emotions: anticipation and joy > optimism; anticipation and anger > aggressiveness; joy and acceptance > love; acceptance and fear > submission; fear and surprise > awe; surprise and sadness > disappointment; sadness and disgust > remorse; disgust and anger: contempt. (*Psychology Today*, Feb. 1980, pp. 68-78).
Distinctions of Emotional States

- A *state is a mental and emotional experience*, a dynamic mind-body condition full of mental, emotional, and physical energy. *We experience* life in specific mental and emotional *states*. Our *state* of mind, *state* of body, *state* of emotion are completely interrelated. *As* we think, *so* we feel in our body and move and act.

- Our states arise from the dual interaction of *mapping* and *experiencing* the territory. *As* you map things, *so* you become. It begins with your neurology—how you use your nervous system, sense receptors, and linguistics —how you use symbols, words, metaphors, and classifications to create your mental maps.

- If your states arise from how you map things in your body, you have *two royal roads* to state.
  - **Mind:**
    - Internal representations specify our state of mind—the things that we internally map with sights, sounds, and sensations as well as what we say to ourselves in words.
  - **Body:**
    - Physiology and/or neurology describes our physical state of body—the things that we somatically experience: health, posture, breathing, bio-chemistry, etc. The functioning of our nervous system as it interacts within our body and physiology of our central, peripheral, and autonomic nervous systems.

**Awareness:**
- Awareness of states and the factors that drive them is challenging because all states *habituate* and drop out of consciousness. Notice the quality of a state: How pure is your state? How congruent? Is it a simple or complex state?

**Assessing/Inducing:**
- **Memory:** *Remembering a state.* "Recall a time when . . ."
- **Imagination:** *Creating a state.* "What would it look, sound, and feel like if . . ." “Do you know anyone who has or can . . .?”

**Altering:**
- States never stay the same, but are forever changing. Count on your states altering, shifting, and transforming. What methods do you have for altering your states?

**Intensity and Amplification:**
- You can gauge your states in terms of intensity. How much do you experience the state? How strong or weak is the state? How much does it dominate your consciousness? If you want more, increase or intensify your representations. What processes do you rely on for amplifying your states?
**Interrupts:**
You can stop any mind-body-emotion state by jarring, interfering, and preventing it. When a state is overly intense and dysfunctional, a *state interrupt* enables you to break state and so prevent the state from doing damage.

**Dependency:**
When your state becomes intense, it begins to govern your learning, memory, perception, behavior, communication, etc. We call this *state-dependent LMPBC*. State dependency are "emotional expectation sets" determining what you see and hear.

**Anchoring or Triggering:**
Set up a trigger (sight, sound, sensation, movement, gesture, word, etc.) and link it to the state. As Pavlovian conditioning, anchors need to be unique, intense, timely, and pure. Wait until the state is at a *peak* in its experience, then link some unique trigger to it. Test to see if the trigger then “fires off” the state. If so, you have an “anchor.”

**Expressions and Frames:**
You *express* your state as you think, feel, speak, and act. Your expressions relate to the world and so directs your awareness there. You have four expressions: thinking, feeling, speaking, behaving. Your *frames* are your meanings. With your four expressions you build up and format an infinite number of frames as you give meaning to whatever you are experiencing. These then govern the state. You can set frames as reference structures for time, history, beliefs, values, self, concepts, etc.

**Complex States**
Something wild and wonderful happens when you access and relate one state to another state—your create a *meta-state*. In these complex states, your self-reflexive consciousness relates (not to the world), but to yourself, to your thoughts, feelings, or to some abstract conceptual state. You access a state of thoughtsfeelings and *apply it to another state*. You layer state upon state: you feel upset about our anger; joyful about freedom; anger at our fear. You create secondary emotions.

**Object:**
In meta-states, the *object* of the state changes from an outside/external object to an internal, conceptual, and semantic object. You now think-and-feel about previous thoughts-and-feelings. The state in a higher position is *meta* (above, beyond) to the second and so operates as a higher *logical level*.

**Psycho-Logical:**
*Your states now become fully psycho-logical states.* A “crazy” internal logic arises from the layering of states, namely, your *psycho-logics*. When you *transcend* from one state (say, anger or joy) to another state (say, calmness or respect) *you set the second state as a frame over the first and include it inside it*. This creates “calm anger,” respectful joy,
joyful learning, etc. It makes the first state a member of the class of the second.

If you say, “But that’s not logical!” you’re right. It is not. Yet it is psycho–logical. When you put a state like anger or fear inside another state (calmness, respect, gentleness, courage, etc.), you change the internal logic of your nervous system. When you put one state in a “logical” relationship to another state so that one is at a higher level then the higher one is about the other. This about-relationship establishes a new “logic.” Logical levels exist only in your mind as how you create categories for your thoughts and emotions.

Matrix:
By meta-stating you create the frames and frames-within-frames for your Meaning Matrix that defines your world— your universe of meaning.

Pseudo-Emotions
Merely starting a sentence with “I feel...” and then adding a judgment does not make it a real “emotion.” “I feel judged.” “I feel mediocre.” I feel defeated, like a failure, ugly, beautiful, stupid, like a winner, triumphant, inadequate, dominated, cheated, silly, like a kid. These pseudo-emotions will deceive you into thinking you are experiencing or working with an emotions when you are not.
THE META-STATING PROCESS

The process of meta-stating is a simple and direct, a process that you are well-experienced in. By making this process explicit, you can now mindfully set new frames to increase your resourcefulness. Short and simple the process is access and apply— access a thought or emotion and apply it to another state.

** Awareness
Become aware of your state and what resource you want to apply to it.

1) Access a resource state.
What resource state do you want to bring to bear on or apply to the primary state? A “resource” can be a thought, feeling, idea, belief, value, memory, imagination.

2) Amplify fully and anchor.
Juice up the resource state and establish an anchor for it by touch, sight, sound, word, etc. Do you have a sufficiently strong enough state with which to work?

3) Apply to the primary state.
Bring the resource to bear on the primary state (this creates meta-level anchoring), or embed the primary state inside a resource state.

4) Appropriate to your life, to specific contexts, or to the future (future pacing).
Where do you want to experience this meta-state? Imagine having this layered consciousness in your mind as your frame as you move out into your future.

5) Analyze the quality, health, balance (ecology) of the system.
Would it enhance your life to set this resource as your frame-of-reference for the primary state experience? Would every facet of your mind-and-body align with this?

** Accelerate
Put it into action and accelerate your resourceful empowerment in real life!
Success Factors for Emotional Mastery

With this emotional intelligence and knowledge, we can now develop emotional mastery from these understandings and premises about our emotions.

1) *Emotional Acceptance:*
   *Welcome, embrace, notice and learn from your emotions.*
   That’s what they are for. Just witness them. Just be with them. Breathe them in and be with them. They are just emotions—your body registering your ideas, meanings, and interpretations.

2) *Emotional Adjustment:*
   *Adjust your emotions by adjusting either your thinking patterns or your skills and competencies.*
   Are your emotions off by inaccurate mapping? Unrealistic expectations? Cognitive distortions? If so, clean out the distortions to make your emotions more realistic and useful.

3) *Emotional Freedom:*
   *Free yourself from your need to define yourself in terms of your emotions.*
   You have emotions, you emote, but you are not your emotions. Emotions are expressions of you, but they are not your identity. Stop personalizing your emotions and what you feel.

4) *Emotional Choice:*
   *Choose, decide, and select your response to your emotions.*
   Emotions are not deterministic in that you have to act on your emotions. You do not. You have a choice. How do you want to respond? If you don’t have to obey them, do you know how to dis-obey them? How to ignore them, not take counsel from them? Emotions are suggestive, not inevitable commands. A myth about emotions: “You have to be true to your emotions.”

5) *Emotional Cultivation:*
   *Cultivate, develop, and nurture the emotions that you want to live in.*
   Attend to the ideas, beliefs, meanings, etc. that elicit the best emotions in you. Since emotions are learnable, what emotions do you want to learn and facilitate in yourself?
MEANINGFUL TO THE CORE
PATTERN

This pattern is designed to separate the experience of your emotions from your sense of self, definition, love, and value of your Self so that you can not personalize when you emote.

Elicitation Questions:
- What are the meanings you give to you? How do you evaluate yourself?
- Do you ever criticize and/or judge yourself?
- Do you distinguish yourself as a person and human being from yourself as a performer?
- How clearly do you make that distinction?
- Do you operate from a state of knowing and feeling yourself with unconditional positive regard?

Think about a continuum of liking (things you like), a continuum of welcoming something into your world.

<table>
<thead>
<tr>
<th>Rejection</th>
<th>Acceptance</th>
<th>Appreciation</th>
<th>Esteem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dislike</td>
<td>Welcoming — Inviting in</td>
<td>Gentle openness</td>
<td>Highly valuing as important</td>
</tr>
<tr>
<td>Judgment</td>
<td>Non-Judgment</td>
<td>Welcome warmly</td>
<td>Significant, worthwhile</td>
</tr>
<tr>
<td>Rejection</td>
<td>W/o endorsement</td>
<td>with attraction / love</td>
<td>Welcome with Awe, Honor</td>
</tr>
<tr>
<td></td>
<td>Acknowledge but no</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>condoning or endorsing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

Doing —
Performer / Achieving

---

Being / Person —

---

![Diagram](image.png)
The Pattern

1) Create a rich meaning of “unconditional positive regard” for your “self.”

   What meaning/s would enrich your *sense of self* as a human being?
   What would be a great and inspiring meaning to empower your sense of doing, expressing, achieving?
   Do you distinguish your *self as a person* from what you do as your expressions?
   If so, how? How well do you distinguish these two?
   What do you esteem as having ultimate value?
   What’s your highest and most sacred value?
   What elicits a sense of awe and wonder in you?
   When you access it and stay with that feeling for a moment, letting it grow and expand throughout your whole neurology, how does it feel when you apply it to yourself as a human being with incredible potentials?
   How do you feel with this?
   Now fully feel your unconditional value as a person as you consider this specific unleashing of your potentials from something and to something.

2) Apply to your Core.

   What triggers a sense of *unconditional positive regard* in you?
   What evokes you to stand in reverence of your unconditional value?
   Do you do this with a newborn infant? A kitten?
   What do you find awesome: something so big, so wonderful, so marvelous, so incredible that you stand in awe of it, speechless, in utter wonder?
   Apply awe to your self as an unconditional valuable, precious, magnificent human being; how strong is it?

3) Apply to your Expressions.

   Acceptance:
   Have you ever accepted something? Think of something small and simple that you can easily accept without particularly liking or wanting, but you put with it.
   What do you not do well?

   Appreciation.
   What do you appreciate? Is there anything that you *really* appreciate? What causes you to melt in appreciation?
   What do you do well?

   [If you set up a sliding anchor, check if the person likes the movement of “more and more” to go up the arm or down the arm, then set three kinesthetic anchors.]

4) Solidify and integrate.

   Imagine moving through life in the weeks and months to come with this frame of mind...
   Do you like this?
   Notice how this would transform things for you...
   Does every aspect of the higher parts of your mind fully agree with this?
   As you register this state, what self-anchor will you establish?
   Are you now un-stopable?
JUST WITNESSING YOUR EMOTIONS

This pattern is designed to help you neutralize any reactivity in your emotions and the way you emote. Here you will learn how to step out of your internal movie that creates the associated feelings so that you can just witness to your emotional experience.

1) Access a state of just Witnessing
   Have you ever stepped out onto a balcony to look over a street two or three or more stories below? What was it like when you were above things at a distance that allowed you to just observe? Imagine that you are at the top of an immense stadium. How does it feel in your body when you have stepped back and are in a know-nothing inquisitive state of just witnessing? How open do you feel now to just observe and see what’s happening? Are you able to be next to it (above it, behind it) without being in it? Now fully feel merely witnessing, consider this specific unleashing of your potentials from something and to something, how is that?

2) Identify an emotional experience that pulls you into a state of unresourcefulness.
   On a range of 0 to 10 emotional experience, what emotional experience would be about a 5 on that scale that we can explore and practice with? What emotional state do you have some trouble handling?

3) Access the witnessing state and just observe the emotional experience.
   As you now step into the witnessing state, put the emotional experience up on the screen of your mind so that you can see yourself having that emotional experience. Now float back and up to the projection booth and behind a protective plexiglass. As you watch it, if you feel yourself wanting to step back in, put your hands up and feel the plexiglass separating you from the movie.
   What triggers the state? When was the last time you experienced it? As you call it forth — see it on the screen. Where were you? What were you wearing that day?

4) Watch the movie to the end with an attitude of learning.
   What are you learning as you just witness the movie? How easy or difficult is it for you to stay outside to just observe? Do you need any other resource to support this witnessing state? If so, what?

5) Solidify
   Do you like this? Would this enhance your life? Will you remember this? Are you willing to practice this until it becomes a rich resource for you?
DAY 2

EMOTIONAL INTELLIGENCE

The Skills for Emotional Mastery

What are the skills, resources, capabilities, etc. that you need to develop emotional mastery?

Emotional intelligence involves certain skills: identifying emotions, monitoring our emotions, accessing emotions, changing emotions, and transforming emotions, texturing emotions, solidifying emotional resources.

Questioning for Emotional Intelligence:
1) What is the emotion? What do you call it?
2) Is it an emotion of avoidance or approach? Defensive or expressiveness?
3) What triggers the emotion?
4) What are other contributing factors and what causes it?
5) Is it appropriate?
6) Is it current or is it a dated emotion?
7) Should I feel it without listening to it or acting on it?
8) Will it stop you? If so, how will it stop you?
9) Do you need it?
10) How do you create it? How do you represent it? What do you call it?
11) Do you want more of an emotion?
12) What emotion do you want to transform? Fear into excitement?

The Emotional Mastery and Vitality Process:
1) Acceptance — Acknowledge your emotions as emotions.
2) Awareness — Be mindful of your emotions as map/ territory signals
3) Exploration — Explore how you create your emotions.
4) Appreciation — Appreciate what you can learn from your emotions.
5) Energize — Create a Bodily Vitality for a Somatic Base
6) Texturing — Add rich quality to your emotions.
7) Passion — Add meaningfulness for self-actualizing your emotions.
The Emotional Mastery Process

1) **Acceptance** — Acknowledge your emotions as emotions.

To acknowledge, witness and just be with the emotion without personalizing. You need both your positive and negative emotions. Recognize that you will experience both and that both are valuable to you.

*Opposite of Acceptance:* When you turn your energies against yourself— you put yourself at odds with yourself. This occurs through rejecting, hating, angrying, shaming, etc. your emotions. This creates self-abuse and self-sabotage.

*When we bring negative emotional energy against ourselves, they put us at odds with ourselves. We thereby attack ourselves.* This turns our psychological energies against ourselves in unuseful ways generating dragons and dragon states.

The opposite is also to brood, sulk, and live in negative emotions. Emotions are not for brooding; so refuse to brood.

**Acceptance:** Embrace your emotional nature; it will raise your tolerance level of discomfort. When you acknowledge your emotions, they become more positive.

*Distinguish feeling and acting:* A verse says, “Be angry and sin not” (Ephesians 4:26). This distinguishes feeling an emotion by registering it and owning it and acting on it.

**Use your breath:** Breathing in the emotion for acceptance and acknowledgment; let emotions come and go without making a big deal out of them.

*Patterns:*

*Meta-State Your Emotions with Acceptance*

Movie Rewind pattern (see *MovieMind*)
META-STATING TROUBLING EMOTIONS

This pattern is designed to enable you to handle emotions that trouble you, positive or negative. With this pattern, you’ll be able to handle your emotions effectively and intelligently.

Elicitation Questions:
- What emotion do you not have a very good relationship with?
- What emotion or emotions do you try to banish from your life?

Distinctions:
Choose a primary emotion that you have trouble with—that the meanings you give to it makes it unacceptable, dangerous, or bad.

The Pattern:
1) Identify an emotional state with which you have difficulties handling, controlling, or managing.
   What negative emotional state of thought-or-emotion do you not like, can’t stand, hate, wish you didn’t experience? What negative states do you feel as “taboo”? 
   *Menu list: anger, fear, disgust, sexual, religious, etc.
   Describe this state. How is this a problem? What do you think-and-feel about this?
   What emotional states do you not allow? Fear? Dread? Will not tolerate?

2) Check your permission level.
   As you quiet yourself, take a moment, perhaps to close your eyes and say within your mind, "I give myself permission to just accept whatever I find.”
   Notice any internal responses that might arise as you say this.
   How well does that settle inside? What objections, if any, arise to this?
   What resources would you need to access in order to more fully accept this?
   What reframe of meaning would you like to add to this experience?
   Have you given yourself permission congruently with a strong and resourceful voice so that it reframes the objections? How does that settle inside?

3) Design engineer a new meta-stating structure.
   Go inside and give yourself permission congruently with a strong and resourceful voice that reframes the objections and notice how that settles.
   “I give myself permission to feel anger because it allows me to recognize things that violate my values and to take appropriate action early.”
   “I give myself permission to feel the tender emotions because it makes me more fully human.”

4) Meta-state the negative emotion with Acceptance.
   What do you easily accept that once upon a time you might have hated and rejected?
   What do you accept now that makes life go easier?
Have you made sure that your referent for acceptance is not resignation or condoning?
Menu list: Do you accept taking out the garbage, driving in rush hour traffic, a rainy day, etc.?
As you access acceptance fully, apply that acceptance to yourself and your life, how is that?
How is it to just welcome in and acknowledge what is?
Are you willing to accept whatever is in a friendly way?


5) **Quality control the permission and add needed reframes.**
Imagine fully and completely moving into your tomorrows with this outframe on the negative emotion ... does any part of you object to letting this operate as your orientational style? [If so, recycle back to step 3.]

6) **Future Pace and install.**
As you imagine this, do you like this?
Are you fully aligned with this?
Are there any parts that would object?
Will you keep this?
2) *Awareness* — Be Mindful of your Emotions as Map/Territory Signals

We are all naturally aware of the trigger of our emotions and so focus outside to the world as if the trigger is the source of the emotion. So we say, “You made me...” Yet the trigger is just that, *a trigger* and not *the cause*.

When you become aware of the cause, you realize how you create your emotions. Every emotion you have, you created. After all, it is in your body and created by your interpretations, meanings, and beliefs. The systemic nature of emotions in your mind-body system is that emotions arise from your health and activities: ill-health, failing to eat right, exercise sufficiently, etc. feeds negative emotions.

*The opposite:* Denial, repression, intellectualizing, rationalizing, and other ego-defense mechanisms by which we hide from ourselves. If you do this long enough, you’ll deceive yourself and begin to live a lie, a self-delusion. You won’t even know what you feel or experience. This will diminish you as a person.

Exploration:
- What are your emotions saying?
- Are they speaking about your mapping or your competency in handling the territory?

* Patterns:
  * **Meta-Statting a Witnessing Ownership**
    “My emotion is just an emotion and is my emotion.”
META-STATING A WITNESSING OWNERSHIP

Our responses to the events and triggers of our lives give us the foundation of power to take charge of our lives and to experience the complex state of “responsibility.” This literally refers to the ability-to-respond, your response-power! This pattern elicits your core powers for taking charge of your life and setting up a sanity line between yourself and others.

Elicitation Questions:
Would you like to become completely response-able and empowered in your life?
Would you like to totally eliminate the victim-attitude of feeling controlled by others?

The Pattern:
1) Identify one or more events that invite dis-empowerment.
   Have you ever felt dis-empowered? What events, persons, situations trigger that feeling?
   What has invited you to feel that you lack the inner power to choose your response?
   Do you know of anything that might elicit a sense of being a victim?
   Good. Set that aside for now, we will use it later.

2) Access a full experience of your four central powers.
   Have you ever felt empowered? On top of your game? As you go into that state, allow yourself to become aware of your two private inner powers of:
   Thinking: representing, believing, valuing, understanding, reasoning, etc.
   Emoting: feeling, somatizing, valuing, etc.

   Notice also your two public or outer powers by which you can influence yourself and the world:
   Speaking: languaging, using and manipulating symbols, asserting, etc.
   Behaving: acting, responding, relating, etc.

   How does it feel as you just notice and enjoy these powers?
   How fully do you feel them now? Access them so that you begin to feel these powers.
   What do you need to do to amplify them?
   Do you appreciate these powers?
   What is it like for you when you use your hands to mime out these expressions of your powers in your own personal “space” to create a circle of power for yourself?

3) Access and Amplify the resource state of ownership.
   What do you completely and absolutely own?
   What can you say “Mine!” to with every fiber of your being? [Anchor with a touch and
invite a self-anchor.]

Feel it when you strongly sense that something is yours, when every fiber in your being says, “Mine!” Keep it small and simple: “My hand!” “My eye.” “My cat.” “My toothbrush.” Make sure your referent for “Mine!” is a positive one.

As you now think about something that, let every fiber feel it fully—how is that?
How strong is your sense of “Mine!”? What do you need to do to increase it?
As you listen to your voice of “Mine!” what do you need to do to make this voice more compelling?
Is it yours? Really?

4) Amplify your ownership states until your neurology radiates.
Feeling the sense of ownership fully, now feel this about your mind, your emotions, your speech, and your behavior. How well does this set the frame for your responses. Do you like that?
What is it now like as you apply ownership to your response-powers?
“This is my zone of power. I am totally responsible for my responses of mind, emotion, speech and behavior...” Notice how that transforms things.

5) Set up your personal boundaries for your zone of power.
Express your boundaries in terms of what responses you can make— what you are responsible for: “My thoughts; not yours.” “My emotions; not yours.”
Express your boundaries in terms of what responses you can make to others as you give them those responses. “My words, thoughts, emotions, actions ... that I give to you.”
Express your boundaries by stating what you are not responsible for: “your thoughts and emotions are yours, not mine. I am not responsible for what you think, feel, say, or do.”
“I am responsible for myself and my responses and to you in terms of our relationship, but not for you and your responses.”

6) [Optional] Access and apply acceptance and appreciation for “Mine!”
Access acceptance and feel this acceptance about what you own as yours.
Access appreciation and feel this appreciation for what you are responsible for.

7) Future pace to install
Imagine in the weeks and months to come, moving through the world with this frame of mind about your zone of response... power...
Do you like that?
As you notice how it transforms things as it allows you to fully claim you mind, heart, voice, and response powers, will you keep this?
Emotional Awareness: Construct an Emotional Constellation

Because emotions occur along a range and have varying degrees of intensity, we can gauge an emotion’s intensity on a scale and distinguish emotions at different levels of significance? What is the range of the emotion and on what scale? When is the emotion more intense, less intense? What is it? What do you call it? These questions and distinctions allow us to create emotional scales and distinguish emotions at different degrees.

This means that there are typically a constellation of emotions around an area of emotionality. An example is the Dislike Scale on the next page. Here you will see a list of the range of emotions that’s involved in “dislike” which makes up the Anger Scale. Use this to create scales for other groups of emotions.

1) Name a continuum of emotions.
2) Identify the range of emotions on that continuum.

<table>
<thead>
<tr>
<th>Fear</th>
<th>Sadness</th>
<th>Joy</th>
<th>Guilt / Wrongness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Terror</td>
<td>Depression</td>
<td>Ecstasy</td>
<td>Overly conscientious</td>
</tr>
<tr>
<td>Panic</td>
<td>Bitter, victim</td>
<td>Happiness</td>
<td>Guiltiness</td>
</tr>
<tr>
<td>Paranoia</td>
<td>Emptiness</td>
<td>Delight</td>
<td>Self-betrayal</td>
</tr>
<tr>
<td>Worry</td>
<td>Grief-stricken</td>
<td>Mirthful</td>
<td>Pained Conscience</td>
</tr>
<tr>
<td>Apprehension</td>
<td>Grief</td>
<td>Joy</td>
<td>Guilt</td>
</tr>
<tr>
<td>Stress</td>
<td>Sadness</td>
<td>Playful</td>
<td>Shame</td>
</tr>
<tr>
<td>Upset</td>
<td>Loss, miserable</td>
<td>Pleasant</td>
<td>Embarrassment</td>
</tr>
<tr>
<td>Out of sorts</td>
<td>Hurt</td>
<td>Content</td>
<td>Remorse</td>
</tr>
<tr>
<td>Avoidance</td>
<td></td>
<td></td>
<td>Disappointed</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Feeling bad</td>
</tr>
</tbody>
</table>

Danger/Threat/ Possibility of Hurt
Sense of Loss of Value
Fulfillment of Value
Conscience about “bad”

<table>
<thead>
<tr>
<th>Respect</th>
<th>Attraction</th>
<th>Confidence</th>
<th>Strong</th>
<th>Love</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship</td>
<td>Lust</td>
<td>Foolish</td>
<td>Efficacy</td>
<td>Awe</td>
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<tr>
<td>Esteem</td>
<td>Passion</td>
<td>Arrogant</td>
<td>Powerful</td>
<td>Respect</td>
</tr>
<tr>
<td>Appreciation</td>
<td>Desire</td>
<td>Over-Confident</td>
<td></td>
<td>Empathy</td>
</tr>
<tr>
<td>Honor</td>
<td></td>
<td></td>
<td></td>
<td>Love</td>
</tr>
<tr>
<td>Respect</td>
<td>Attraction</td>
<td>Confident</td>
<td>Strong</td>
<td>Compassion</td>
</tr>
<tr>
<td>Acknowledge</td>
<td>Curious</td>
<td>Insecure</td>
<td>Fatigue, exhausted</td>
<td>Desire, Attraction</td>
</tr>
<tr>
<td>Tolerate</td>
<td>Curious</td>
<td>Confused</td>
<td>Worn-out, powerless</td>
<td>Liking</td>
</tr>
<tr>
<td>Dislike</td>
<td>Interest</td>
<td>Inadequate</td>
<td>Victim</td>
<td>Apathy</td>
</tr>
<tr>
<td>Reject</td>
<td></td>
<td></td>
<td>Weak</td>
<td></td>
</tr>
</tbody>
</table>

Relation to Reality
Pursuit of Knowledge
Trust in self
Ability to take effective Action
Seeing Value and caring
Pattern for Creating an Emotion Continuum

1) Embrace the emotion.
   State as many synonyms as you can for the emotion.

2) Identify the mechanism that drives the emotion.
   What is the process, the cognitive frames, the meanings that drive that particular set of emotions?
   What is the positive value behind it and within it?

3) Create a continuum for the emotion.
   If this is what the emotion is about, sequence an order for the growth of the emotion.
   What are the poles at the opposite ends of this set of emotions?

4) Identify the polar opposites of the continuum on which the emotion exists.
   What are the degrees in between on a scale of intensity.
   What happens to the emotion when it becomes more and more intense? Less?

5) Identify the behavior line where the emotion turns into a set of actions.
   Specify the behaviors.

6) Check out the purity and/or the contamination of the emotion.
   What meta-state / frames would distort the emotions?

7) Identify frames that will empower your experience of the emotion.
   What meta-state/ frame would empower you?
   What memories or imaginations enter into the mix?
### THE DISPLEASURE (OR ANGER) SCALE

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Violence</td>
<td></td>
</tr>
<tr>
<td>Out-raged</td>
<td>When it comes to the emotions of displeasure, there is a wide range of descriptive terms we can use to sort and separate levels, intensities, and kinds of displeasure. Developing the ability to distinguish these kinds of negative emotions saves the emotional energy of true anger for those events and situations that truly violate our values and call for a strong emotional response.</td>
</tr>
<tr>
<td>Rage</td>
<td>&quot;Be angry and sin not . . .&quot; (Eph. 4:26). This statement invites us to properly use, own, and register our anger and to do so without using it to violate ourselves or others. It also says, &quot;Neither let the sun go down on your anger . . .&quot; That describes the need for releasing our angers and not letting them become stored up and turned into &quot;cold&quot; angers like malice and ill-will. There are many words for describing kinds and intensities of displeasure:</td>
</tr>
<tr>
<td>Wrath</td>
<td><strong>Anger</strong>: the general term for the emotional reaction of displeasure, typically strong displeasure. Anger refers to a sense of threat to our person and values. We can experience rational and irrational anger, in-controlled anger or out-of-controlled anger, useful verses unuseful anger, current and appropriate anger and old dated angers. Anger does not refer to any outward expressions, only to the feeling of threat and desire to aggress.</td>
</tr>
<tr>
<td>Fury</td>
<td>Prior to the emotion of anger, we experience the levels and intensities of displeasure as:</td>
</tr>
<tr>
<td>Ire</td>
<td><strong>Upset</strong>: a state a disorder, confusion, disturbed, decomposed, a disorder that may range from minor to major. <strong>Annoy</strong>: feeling disturbed or irritated, something wearing on the nerves. <strong>Vex</strong>: more provocation than just annoyed, feeling perplexity and anxiety. <strong>Irk</strong>: having difficulty in enduring &amp; resulting weariness or impatience of spirit. <strong>Bothered</strong>: feeling bewildered, upset, interference with peace of mind. <strong>Peeved</strong>: irritation, mild mood shift to resentful, holding a grudge. <strong>Peevish</strong>: querulous in temperament, fretful, contrary, marked by ill temper</td>
</tr>
<tr>
<td>Offended</td>
<td>When anger grows in intensity, then we have:</td>
</tr>
<tr>
<td>Stress</td>
<td><strong>Ire</strong>: great intensity and exhibition in words and deeds. <strong>Fury</strong>: even more violence and connotes a degree of temporary madness. <strong>Indignation</strong>: righteous anger at a commonly agreed upon unfairness, injustice, or meanness. <strong>Wrath</strong>: either rage or indignation and suggests a strong desire to avenge or punish. <strong>Rage</strong> (anger, sometimes including violent actions.</td>
</tr>
<tr>
<td>Stress</td>
<td><strong>Frustration</strong></td>
</tr>
<tr>
<td>Agitated</td>
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<tr>
<td>Upset</td>
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<td>Vexed</td>
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<tr>
<td>Irked</td>
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<td>Dislike</td>
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<td>Annoy</td>
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<td>Peeved</td>
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<tr>
<td>Peevish</td>
<td></td>
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<tr>
<td>Displeasure</td>
<td></td>
</tr>
<tr>
<td>Continuum</td>
<td></td>
</tr>
</tbody>
</table>
3) Exploration — Explore how you create your emotions.

There is rhyme and reason to your emotions! While it may seem that they sometimes just pop out of the blue, there is rhyme and reason to your emotions. So ask, “Why do I feel this way? What’s bringing this emotion on?”

The structure of your emotions takes us back to the mental maps and the frames out of which they come. So, now you can track the emotion back to your thoughts out of which it came. Doing that then allows you to check for accuracy, for cognitive distortions, for thinking patterns, meta-programs, etc.

Now you can explore your matrix of meaning frames to find out what you are expecting, believing, thinking, etc. Now you can begin to explore, What meanings are creating your feelings? Have you over-loaded an emotion with too much meaning?

Exploration:

How are you creating your emotions right now?
How are you representing what’s creating the emotion?
How are you languaging your emotions?
How are you framing your emotions?

What contributing factors are influencing the experience of your emotions?

Health — Sleep — Eating — Environment — Friends — Work — Career
Loved life — Children — Stressors

Emotional Resilience

Seligman (1975, 1990) developed “learned helplessness” and “learned optimism” around three distinctions. The pessimistic explanatory style interprets events as:

- Permanent in time— unchangeable, insoluble, insurmountable
- Pervasive in space—effecting everything and undermining every facet of life
- Personal in source—posing the problem with the self.

The optimistic explanatory style we interpret events as

- Temporary in time—now, in this particular moment.
- Specific in space—here in this particular event.
- External in source—this particular situation.

* Patterns:

Entering the Matrix: Climbing the Meaning Ladder
INTO THE MATRIX

This pattern is designed to empower you to step back so you can identify the frames, meanings, interpretations, etc. informing your emotions. You can now use meta-questions to enter and explore your Matrix. This will empower you also to stop traumatizing yourself with cognitive distortions; to stop any and all over-dramatizing.

Elicitation Question:
What emotion do you want to explore in your matrix of frames so that you can have more choice and resourcefulness with that emotion?

The Pattern:
1) Identify the emotion and its contexts.
   What emotions do you want to have a better relationship with? Tell me about that.
   When do you experience this emotion? Where, with whom? [grounding questions]
   What does this mean to you? What do you believe about this?

2) Explore the Matrix of Meanings.
   Using the following dozen meta-questions explore the levels of meaning.
   • Believing Valuing Permitting
   • Thinking / Feeling Prohibiting Deciding
   • Framing Metaphoring (comparing) Planning
   • Remembering Imagining Expecting

3) Quality Control the Meanings.
   Now let’s step back and explore of the quality of your meanings about that emotion.
   What are you aware of? What do you think?
   Do these meanings enhance your life? Does it empower you with this emotion?
   Are there any meanings that are in the way? What do you think?

4) Decide on preferred meanings.
   What meanings do you prefer?
   What meanings would enhance and empower you in this the most?
   Do you have inspiring meanings about this?
   Do you have a big enough meaning?

5) Confirm and solidify.
   So you’d like to have this meaning as your frame of mind?
   Does it empower you as a person?
   Does it enhance your life and enable you to self-actualize?
   Do you like it? How much?
   Will you keep this meaning as your frame of mind?
   How will you remember it? How will you keep it?
4) Appreciation — Appreciate what you can learn from your emotions.

We started with witnessing, then acceptance, responsibility, awareness, now we take things to an entirely higher level— *appreciation*. With this attitude and state of mind, you’ll be able to put your emotions to the very best use. As you learn to appreciate the emotion, you can learn from it. Are you learning? What are you learning? What lessons? You can learn things in several areas:

1) Things about your mental mapping
2) Things about your skills and competencies in handling your emotions.
3) Contributing factors.
4) Your habituated emotional style.

*Appreciation as a truly magical attitude:*

What do you appreciate? What pleasures and delights enable you to melt with appreciation?
What do you appreciate about this experience?
What could you appreciate about it?
Are you even now *melting in appreciation* as you think about that thing?
As you now access appreciation fully, apply it to all your gifts, aptitudes, strengths, etc.?
Feeling this appreciation, notice what happens when you apply this to your emotions—

* Pattern: Cognitive Distortions Checklist

How clean, clear, and accurate is your thinking patterns and explanatory style by which you create your evaluations.
CHECK-LISTING COGNITIVE DISTORTIONS

“The neurotic is not emotionally sick, he is cognitively wrong!”
Maslow (1968, p. 153)

Cognitive Distortions arise because we have fallible brains. And because cognitive distortions are involved in how we explain things and make sense of things, our very way of making-meaning can itself becomes dis-empowering. Cognitive distortions are the thinking patterns that we use in constructing meaning which ultimately dis-empower us because they create limitations.

These are mostly the primitive ways of thinking that create our faulty perceptions which we learn as children. Yet when we use these ways of thinking and reasoning as adults, we inevitably create ill-formed and inaccurate mental models that imprison us in non-sense and limiting possibilities.

Cognitive Distortions make up our meaning attribution and explanatory styles. Simply recognizing then offers a great first step to clarity and choice. With these cognitive distortions we set up our “buttons” so that certain things can get us and “push our buttons.” Then we react in unthinking and defensive ways. Use the following as a checklist when your emotions are making you miserable.

<table>
<thead>
<tr>
<th>List of Cognitive Distortions</th>
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<tbody>
<tr>
<td>1. Over-generalizing</td>
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<tr>
<td>2. All-or-nothing thinking</td>
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<tr>
<td>3. Labeling</td>
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<tr>
<td>4. Blaming</td>
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<tr>
<td>5. Mind-reading</td>
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<tr>
<td>6. Prophesying</td>
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<td>7. Emotionalizing</td>
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<td>8. Personalizing</td>
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<td>9. Awfulizing</td>
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<tr>
<td>10. Should-ing</td>
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<tr>
<td>11. Filtering</td>
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<tr>
<td>12. Impossibility thinking:</td>
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<tr>
<td>13. Discounting</td>
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</tbody>
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<table>
<thead>
<tr>
<th>List of Empowering Cognitions</th>
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<tbody>
<tr>
<td>1. Contextual thinking</td>
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<tr>
<td>2. Both-and-thinking</td>
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<tr>
<td>3. Reality-testing</td>
</tr>
<tr>
<td>4. Responsibility thinking</td>
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<tr>
<td>5. Current sensory information</td>
</tr>
<tr>
<td>6. Tentative predictive thinking</td>
</tr>
<tr>
<td>7. Witness thinking or non-emotionalizing</td>
</tr>
<tr>
<td>8. Objective thinking</td>
</tr>
<tr>
<td>9. Meta-cognitive thinking</td>
</tr>
<tr>
<td>10. Choice thinking</td>
</tr>
<tr>
<td>11. Perspective thinking</td>
</tr>
<tr>
<td>12. Possibility thinking</td>
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<tr>
<td>13. Appreciative thinking</td>
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DAY 3

EMOTIONAL VITALITY

Emotional Mastery involves an intelligence about our emotions and leads to emotional vitality.

The Emotional Mastery and Vitality Process:

1) Acceptance — Acknowledge your emotions as emotions.
2) Awareness — Be mindful of your emotions as map/territory signals
3) Exploration — Explore how you create your emotions.
4) Appreciation — Appreciate what you can learn from your emotions.
5) Energize — Create a Bodily Vitality for a Somatic Base
6) Texturing — Add rich quality to your emotions.
7) Passion — Add meaningfulness for self-actualizing emotions.

Emotional Vitality:

Would you like to experience more Umph! in life?
5) Energizing — Create a Bodily Vitality for a Somatic Base

*Your mind-body is a cybernetic system.* Your body is where you experience your emotions and so is the foundation of your emotional life. In this, you can’t feel much better than your basic health, fitness, wellness, and vitality. *Emotions are somatic*—of the body, and so are body-states.

What does this mean? It means that if you don’t feel good, you won’t be at your emotional best. We all know how poorly we emotion when we are feeling bad with a cold or flu.

Your emotions are intimately related to your eating and exercising, to your health habits or poor health habits, to your sleeping, biochemistry, the drugs you take, to your sexual activities, your daily dose of hugs and touches, to your relaxation and rejuvenation habits, to your hydration with water, and to many other facets of your physiology and neurology. After all, you are a neurological class of life! That’s why any biochemical imbalance can create such havoc with your emotions.

Emotions and health are intimately interrelated.

**“At the bottom of most depression is too much sitting on the butt.”** Jesse Lair

Questions for Exploring your Energy Level and Quality:

- Do you have plenty of energy for the things you do?
- How much energy and vitality do you regularly or normally feel?
- Are you handling the stressors in your life effectively?
- Are you getting enough challenge and excitement?
- Are you eating right and exercising regularly?

**Stress** is in the mind of the beholder. Stress refers to how much is on your plate—all of the tasks and things to do and how much you take something “personal” in the sense of danger or threat. Stress is not a matter of merely your situation, but is highly dependent upon your interpretation of your situation.

1) Too little stress: we feel dull, sluggish, bored, lethargic.
2) Too much stress: we feel overload, overwhelmed, threatened, in danger, distressed, and that activates the fight/flight syndrome.

What emotional drains do you have? Do you know how to plug up these emotional drains?

**Patterns:**

*Core Relaxed State*
YOUR CORE RELAXED STATE

This pattern is designed to enable you to state inwardly calm and relaxed even when facing challenges, threats, and fears. Stress has a structure. How do you create it in your mind-body system? We do not just need to be relaxed, we rather need a rich quality of relaxation. How do you want to texture your relaxation? Relaxed alertness, calm confidence in your skills, relaxed attentiveness, etc.

The Pattern:

1) Specify your stress strategy.
   What induces a stress experience in you? (Schedules, people, activities, places, etc.)
   What things do you hate, can’t stand, rattle your cage?
   When do you typically feel stress?
   What do you say to yourself that increases the stress? What’s your stress language?
   How do you express these thoughts in your mind? What tonality, volume, voice, etc.?
   What thinking patterns do you use to crank up your stress?
   What physical elements add to your stress or prevent you from operating from a calm alertness?
   Shallow breathing, hunched shoulders, poor posture, contracted abdomen, lack of focus:
   constant eye shifting, tightening and holding neck or jaw muscle.
   What’s the texture of your stress? Does your stress have a feel of anger in it? Or perhaps impatience? Or perhaps you have competitive, must-be-better than stress? Do you experience stress as a make-or-break feeling? How much do you have your identity and self-definition wrapped up in achievement, approval, control, etc.?

2) Recognize the presence of stress
   We cannot effectively manage what’s outside our awareness, so first we have to make our stress conscious. Do you have permission to notice stress in your life? To notice the symptoms of stress?
   Begin with your body. Notice if at the primary level there’s any tightness, muscle tension, inflexibility, fatigue (feeling drained), aches and pains, ulcers, shallow breathing, tired dry eyes, etc. How are you doing?
   Enter into the tension or fatigue to learn from it. Quiet yourself and establish communication with the part that feels stress—ask your stiff neck, sore back, or racing heart:
   “What message do you have for me?”
   “If you were to speak to me, what would you say?”
   “Is the tiredness physical or mental?”

3) Develop resources for accessing relaxation states
   If you can “fly into a rage,” you have all the neurological equipment you need for “flying into a calm.” This is your personalized state of instant relaxation.
   Remember a time when you used your “telephone voice.”
   You felt upset, frustrated or angry and you were yelling at someone or fighting with a loved one and saying things that you’d never say to a stranger. Then the
phone rings. Remember how you took a deep breath, and then politely answered it. “Hello . . . ?” That’s your “telephone voice.”

Cultivate this skill so you have ready access to it when you want it:
First, make it stronger and more powerful by amplifying it.

What enabled you to step out of the angry and yelling state to the calm and cool state where you said, “Hello!”? What ideas, beliefs, values, decisions, etc. empowered that response? Why didn’t you answer the phone with your angry voice? Why didn’t you yell at the person calling in?

Your answers will help you to flush out your natural “flying into a calm” frames. As you make these clear, amplify them, give yourself even more reasons for doing this and then set up a trigger or anchor so that you can step back into this place of mind and emotion whenever you so choose.

What is a good symbol of this?
What sound, sight, and sensation could remind you of this state?
Now practice stepping into it, setting that anchor, breaking state, and then firing the anchor to step back into that place of instant relaxation.

4) Meta-State your relaxation state

Access your best relaxed state by thinking of a time when you were really relaxed in a calm and centered way. Recall it fully and anchor it.

Next, step back from and examine this state:
—What qualities and factors make up this state?
—What other qualities would you like to edit into this state?

If the relaxed state is appropriate for a sunny beach, but not for the work place, temper and texture the relaxed state so it becomes a highly resourceful at work.

How would you like to qualify it? What resources and distinctions will give you the right kind of relaxation?

What kind of relaxation do you need?

What kind of a relaxed mind and emotions do you want or need in a given situation?

Access your relaxed core self, that sense of self wherein you feel relaxed with yourself, confident, assured, and centered. This meta-state will enable you to operate from a sense of safety and security and prevent Danger! and Overload! messages from triggering you into reactiveness.

Imagine shuttling out to a challenge and then retreating to your relaxation zone to recuperate and rejuvenate our strength. How is that?

5) Access your relaxed core state

Imagine what it would look like, sound like, and feel like to completely and thoroughly access your own relaxed core state. Float back in your imagination to capture bits and pieces of anything that will enrich your construction and editing of such a self-image and begin to allow these pieces to come together to create a powerful sense of a core self, relaxed, confident, assured . . . comfortable in your own skin, breathing fully and completely, taking charge of your thinking, emoting, speaking, and behaving . . .
imagine what that would feel like and how that would transform your life . . . and when you have edited it to your liking, and it feels compelling, step into it and be there. And enjoy it . . . so that you experience it as a joyful relaxed core state. And now as you translate it from mind to muscle, imagine breathing with this and seeing out of the eyes of your core relaxed state. And hear the voice of this state—speaking with a calm confidence that radiates a sense of your inner power.

Would you like this as your way of being in the world?
Is there any part of you that would object to living this way?

6) **Keep refining and texturing your relaxed core state**

This is just the first design of this resourceful state. You now have the tools to design other resources into your relaxed core state.

What about adding a big dose of healthy humor? The ability to lighten up, to not take yourself so seriously, to enjoy people and experiences tremendously enriches relaxation. Exaggerate any fear so it becomes ridiculous. Then exaggerate it some more.

What about appreciation? What if you moved through the world with an appreciation of things, people, experiences? How would that texture the quality of your stress?

Magniminity would enable you to operate from a sense of a having a big-heart and thereby prevent you from becoming mentally ruffled. How would that enhance your life?

*Menu List:* openness to reality, flexibility, forgiveness, playfulness, balance, etc.
6) Texturing — Add Rich Quality to your Emotions.

There are not only levels of emotions, but because of your self-reflexive consciousness, there are states that you bring to your states that create their special feel and quality. How are you meta-stating your emotion and giving it the qualities it has? What additional frames would you like to use in texturing your emotions?

* The quality of your life is the quality of your states.
* The quality of your states is the quality of your meta-states.

Exploration:
What is nature and quality of your mental and emotional states?
Are there any emotions that you would like to add new and enriched qualities to?
How have you textured your states?
How would you like to texture your state?

States have qualities — textures:

Syntax counts! Playfully serious versus seriously playful. Is there a difference?

Confidence: Hesitating confidence; courageous confidence; foolish confidence; playful confidence, bold confidence
Clarity: Slow Clarity; dull clarity; bright and brilliant clarity, developing clarity, curious clarity.
Commitment: Fear of commitment; total commitment; stressful commitment, playful commitment, miserable commitment.
Curiosity: Aggressive curiosity, rigid curiosity, humorous and silly curiosity, serious curiosity.
Anger: Hostile anger; dreadful fear of anger; shame about feeling guilty for being angry
Fear: Shameful fear; bold fear; curious fear; playful fear

Menu list of states to play with:

<table>
<thead>
<tr>
<th>Confidence</th>
<th>Anger</th>
<th>Joy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clarity</td>
<td>Fear</td>
<td>Playfulness</td>
</tr>
<tr>
<td>Commitment</td>
<td>Anxiety</td>
<td>Respect</td>
</tr>
<tr>
<td>Courage</td>
<td>Sadness</td>
<td>Interest</td>
</tr>
<tr>
<td>Congruence</td>
<td>Discouragement</td>
<td>Enthusiasm</td>
</tr>
<tr>
<td>Curiosity</td>
<td>Tension</td>
<td>Relaxation</td>
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</tbody>
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* Pattern: Texturing States
TEXTURING STATES FOR RICHER QUALITIES

The Pattern:

1) Identify the desired state with its elements and components.
   What rich and complex state would you like to have?
   Examples: compassionate, anger, calm, fear, passionate, learning.
   What are the elements and components needed for this rich state?
   What qualities will customize this state so it is just right for you?

2) Identify current frames and textures.
   What do you need to think, feel, know, value, believe about the base or primary state?
   What frames or meanings currently form this state for you?
   What do you need to do to suspend this or free it up so you can re-texture it?

3) Access and amplify each resource.
   Are you ready to access each of the resources to texture the state?
   As you access the elements, do you have enough of it? Do you need to amplify it?
   Have you now made it sufficiently compelling for yourself?

4) Apply to the primary situation.
   As you how apply these elements to the primary state and layer it, have you set it as a frame? Any objections?
   Any thing else that you need to do?
   Now, imagining taking this out into your future, into the days and weeks to come, do you like this?
   Does it sufficiently change things for you?
   Will you keep this?

5) Install by making an empowering decision for it.
   Are you willing to make this your program?
   How will it affect your self-definition?
   Do you want this? You really do?
7) Passion — Add Meaningfulness for Self-Actualizing your Emotions.

To experience the richest and the highest emotions, those that come to you in peak experiences, you need to become totally engaged in meaningful activities that bring out your best.

_Happiness:_ What is the happiness formula?

Abraham Maslow identified the _Happiness Formula._

“If you deliberately plan to be less than you are capable of being, then I warn you that you will be deeply unhappy for the rest of your life. You will be evading your own capacities, your own possibilities.”

Engagement in that which you find highly meaningful.
The “flow” zone is where we are happiest— _doing_ , involved, invested, committed, making a difference, etc.

_Cultivating Desired Emotions_

What will you do to cultivate highly desired emotions?
What emotions / experiences do you want to cultivate in your life?

Menus list: Music, beauty, relationships, surprise, sympathy, peace, humor, appreciation, cheerfulness, awe, warmth, affection.

Do you now have an action plan for emotional vitality?
Are you using your emotions for creativity? Embracing ambiguity, loving problems, using frustrations, accepting restlessness.

_Patterns:_

- Meta-Stating Pleasure
- Supercharging Your Attitude
- Unleashing Potentials
- Falling in Love with Life
META-STATING PLEASURE

Distinctions:
- Our bodies are wired for a thousand pleasures and those pleasures have natural thresholds.
- We also have pleasures-of-our-pleasures, meta-pleasures and by these we can over-ride the natural thresholds of our pleasures.
- Giving pleasure to our pleasures creates the gestalt of values and semantically loads things with rich and governing meanings.

Elicitation Questions:
What basic pleasure have you so over-loaded with pleasure, that you are naturally motivated for it?
What primary pleasure would you pay to get to engage in?

The Pattern:
1) Identify a pleasure and fully describe it.
   Make a fun list of all the things that "make you happy," then pick one.
   Include anything that gives you a sense of enjoyment, happiness, thrill, pleasure.
   “What I really have fun doing, experiencing, seeing, etc. involves . . .”
   If you were to pick one item of pleasure that you really like, what would it be?
   Is it sensory-based? Can you see, hear, feel, smell or taste it?
   *Menu list:* taking a hot bath, watching a sunset, playing with a kitten, reading a book, taking a walk, sexual intimacy, etc. Pick something small and simple—yet full of pleasure for you.

2) Identify your first meta-states about the pleasure.
   Take the primary pleasure that you really like and generate as many answers as you can to the question: “What positive meaning of value and significance do you give to this pleasure?”
   [Get the first line meta-state pleasures, 3 to 5 of them, then begin to go up from those.]

3) Move up and identify all of your meta-states and meta-frames.
   “What positive meaning of value and significance do you give to this pleasure?”
   “What does this positive meaning of value and significance mean to you?”
   Sketch or diagram the meta-level structure and keep repeating.
   Draw a circle to designate your primary pleasure with each answer as a "state" of meaning and feeling about that pleasure.
   Continue to repeat this process for all of the higher-level pleasurable meanings that you give to the primary pleasure. For each ask the questions:

4) Step back and appreciate the gestalt of the complex pleasure experience.
As you step back, notice all of the meanings, beliefs, understandings, values, decisions, and states that drive your pleasure. Do you now know why it holds so much meaning for you?
Does this really, in the long term, enhance your life?
Does it empower you as a person?
If you took away one line of states about it—how much would that reduce your enjoyment?

5) Step in and fully experience the pleasure then begin to spread it around your world.
What other everyday sensory-based activities can you now creatively imagine using to generate this high level state? Imagine fully being in this state in some particular context doing X (future pace).
FALLING IN LOVE WITH LIFE

This pattern is designed primarily to encourage a vigorous meaningful conversation. Ask each other these questions about love, intention, and talent. The purpose is to brainstorm and to plant questions in your mind so that you begin to find your loves and fall in love with life, nature, people, and passion.

The Pattern
1) Identify your loves and possible loves.
   What do you love?
   What could you love?
   What will you love?
   What love goals will you set for yourself?
   What goals that will enable you to live more, better, and fuller?

2) Translate your intentions into practical meanings.
   If passion comes from transcendence, then the best and richest meanings are those that involve extending yourself, contributing, giving of self, and transcending yourself for something bigger and grander than yourself. The transcending-and-including mechanism of meta-stating describes the mind-body process for creating empowering meanings.

   Intentions How can you add value?
   Values How can you contribute?
   What I’m about – How can you contribute?
   What I am going to be about How can you extend yourself?
   How can you use this positively?

3) Learn how to play to your strengths.
   Play to your strengths and find a way so that it can enrich your life and the lives of others. People will pay for value added. Play to your hurts. When you add value to any experience that people struggle with which is common to humans, it can enrich the lives of others. Businesses are built around solving problems that add value. Opportunities wear the work clothes of problems.
Negative emotions, who wants them?  
Negative emotions, what good are they?  

Given our first impressions about negative emotions, almost nobody raises the hand in response to these questions and say, “Me, me! I want them!” After all, the negative emotions are the ones that seem to be full of pain and hurt, they seem to be the ones that inhibit, interfere, and even sabotage our lives. Think about fear and all that fear stops us from doing. Think about shame, embarrassment, and guilt. Think about resentment, bitterness, anger, frustration, and stress. Now, come on, who really wants any of these? What good do any of these emotions do us?  

Driving With Your Emotions  
What’s not so obvious is that these so-called negative emotions move us, energize us, and protect us. These emotions operate in a way that’s similar to the brakes of our cars—enabling us to register danger and to “stop, look, and listen” to notice what’s not going well and then taking corrective action. In this negative emotions are like the dials and red lights that flash on as we drive that warn about low oil or air pressure, or that say “check the engine,” or that indicate when we are getting low on gas. And, who wants these “negative” messages? Well, for one, I do! How about you?  

Positive emotions, on the other hand, are more like the accelerator in the car. They give us the juice and energy to “put the peddle to the metal” and let the energy of the engine and transmission loose so that we can go places. The positive emotions provide a very different message. They say, “things are working well, you’re on the right road, now go for it.”  

Actually, health, vitality, passion, excitement, well-being, balance, fitness, and sanity comes from the synergy of both positive and negative emotions. We need both. After all, even our nervous system is made up of both excitatory and inhibitory nerve fibers which provide us messages about “go” and “stop” (or slow down). So “positive” and “negative” are evaluative terms describing
whether the message is “go for it,” or “stop, look, and listen” for some danger or possibility of danger. This describes the informational value of our emotions.

**The Mastery Art**

What then is the art of mastering our negative emotions? The first step is to *accept* them for what they are. Doing this enables us to stop the fight. We stop turning even more negative emotions against our negative emotions. That is, we stop *hating* our anger, *fearing* our anger, *anger-ing* at our fear, *shaming* ourselves for feeling anger or fear, *disgusting* about our shame of our fear, etc. It is when we mis-use our negative emotions by inhibiting them, forbidding them, legislating against them (“Boys shouldn’t cry.”), that we create layers of negative emotions about other emotions.

This creates what we call “dragon states.” In doing so, we are turning our mental-and-emotional energies *against* ourselves. This results in a form of self-abuse—beating up on ourselves for having emotions. Yet emotions are just messages and signals relating to how we’re doing as we navigate the roads of life.

The second step is to become fully *aware* of your emotions. Most of the time when we emote, we are more aware of the *trigger* that set off the emotion than the emotion itself. “She made me mad.” “He insulted me.” With such low level awareness, we feel like a victim of the triggers and stimuli that stimulated us to feel and so we jump to the conclusion that somehow the emotion is not ours. The emotion came from the outside. Awareness changes this. With awareness we come to recognize that every emotion we experience, we experience it in our mind-body system. Actually we create all of our emotions in our mind-body system. Emotions result as our response to something. And with that awareness comes the possibility of self-control, self-management, and self-discovery.

In Neuro-Semantics we define an “emotion” as the difference between our mapping about something and our experience of that thing in the world. The emotion is the difference. The more difference, the more emotion; the less difference, the less emotion. When there’s almost no difference, we hardly “feel” anything. Things are just normal.

From awareness of the emotion we discover how we create our emotions. We are then able to step back and recognize the map that we had created about something, say, driving. We can then compare it to our experience of driving. If our experience doesn’t live up to our map with all of our beliefs, understandings, rules, expectations, wants, etc., then we will feel some negative emotion. If our experience exceeds our map, we will feel positive.

The third step in this art is to learn to *appreciate* all of our emotions, even our negative ones. As we learn the value and importance of fear, anger, shame, embarrassment, guilt, sadness, vulnerability, etc., we recognize how these emotions provide us critical messages for how to navigate through life.

If you’re ready for an advanced level of emotional mastery, then combine your acceptance,
awareness, and appreciation. Doing that raises your Emotional Quotient (E.Q.). This makes you much more emotionally intelligent as you are able to recognize and handle your emotions more effectively, recognize and speak to the emotions of others, and use your emotions in ways that support your lifestyle and goals.

Are you ready for mastering your emotions? Then know that all of your primary emotions are just that, emotions. They are not good or bad, right or wrong. They are signals about the difference between what you have mapped and what you experience, the map and the territory. In this you can accept and even embrace every emotion as something that makes you more alive, more human. After all, an “emotion” is a *motion* in your mind-body system that wants you to *move out* (ex-, e-motion). That’s why emotions have an action tendency within them.

What shall we say? Emotions are powerful and important and enlivening and *just emotions*. We are often tricked and deceived by them. They do not tell us what to do, they do not tell us what’s real, they tell us the difference between our map of reality and our experience of reality. They just provide the energy for us to *move out* if we use them to do that. Given all of this, there’s no reason at all to fear them. If we accept, be aware of them, and appreciate them, we can put them to good use.

Problems begin when we reject them, hate them, turn them against ourselves. This leads to denial, suppression, repression, and all kinds of unpleasant blockages. The paradox is to welcome and embrace them, explore their source, and use them appropriately. Do that and you’ll become a master in handling your emotions.

L. Michael Hall, Ph.D. is a prolific writer who developed the Meta-States model that speaks to E.Q. and personal excellence. For more see *Games for Mastering Fear, The Secrets of Personal Mastery, Dragon Slaying,* and *Coaching Conversations.*
The Neuro-Semantics of Emotions

WHEN THE EMOTIONAL SCALE TIPS DOWNWARD

L. Michael Hall, Ph.D.

- Where do emotions come from?
- What are emotions about?
- What are the neuro-semantics of emotions?
- What are the processes in Neuro-Semantics for developing emotional intelligence and mastery?
- How can we more effectively handle our emotions, learn from our emotions, and use our emotions to navigate our way through life?

*Emotions*—sometimes we have them, sometimes they have us! As embodied creatures, our emotions mostly arise from how we think. As we think, so we feel. That’s because emotions come from and register *the difference* between how we map things and how we actually experience things. On the one hand we have our mental mapping that encodes our understandings, beliefs, values, expectations, wants, intentions, anticipations, etc. On the other hand we have our experience and performance in the world. When there’s no difference, there’s no emotion to speak of—no *moving out* (ex-motion).

When we get from the world much more than what we had mapped, expected, anticipated, etc. we experience *positive* emotions—delight, love, excitement, wonder, curiosity, fun, etc. In such moments of the upward tipping of the scale, our experience validates and confirms our mapping. We feel good, even great, because the validating of our maps and mapping gives us a blast of existential pleasure and rightness.

But watch out when our experience doesn’t live up to our map. When our performance fails to confirm our beliefs, hopes, wants, intentions, expectations, etc., and the scale dips downward, then we get a blast of existential pain and threat and danger. Warning bells, lights, and whistles
scream Danger! Danger! so that somatically (in our body) everything is screaming, “Stop, Look, Listen!” In such moments we experience negative emotions—fear, anger, dread, shame, embarrassment, guilt, disappointment, disillusionment, hurt, sadness, grief, distress, stress, discomfort, insecurity, inadequacy, etc.

Think of the relationship between these two things as the balancing of a pair of scales. On the one hand we have map, on the other side we have experience. On the map side we have the inward functions of meaning-making, believing, and framing. Here we construct our understandings of the world, our maps of the territory. On the experience side, we have behavior and performance, our experience of the territory.

Consequently, an ex-motion literally refers to how we feel an urge inside our body (soma) to move out (ex-) and do something when we get a significant difference between our mapping and experiencing of the territory. With the positive tilt upward we feel an inward rewarding of our maps or “pleasure” which reinforces what we’re doing and essentially encourages us, “Keep doing what you’re doing; it’s working.” With the negative tilt downward we feel an inward paining and distressing of our maps or “pain” which shouts and screams, “What you’re doing is not working, stop, look, listen, learn, and take corrective action!”

With the negative tilt downward, we get the overall message of danger. Our mapping is in danger. What hurts within us in the painful “negative” emotions is our map. We feel wrong and out-of-sync with the world. Neurologically, the brain signals this danger to the lower brain parts, the amygdala, thalamus, and hippocampus which then signals the withdrawing of blood from the brain and stomach and sending it to the larger muscle groups to be ready for fight or flight. Adrenalin is released in the blood stream and, feeling threatened, we shift to an either/or mentality of survival.

If this is the dynamic processes involved in emoting (experiencing an emotion), then this gives us numerous Neuro-Semantic insights into emotions, emotional intelligence, and steps to emotional mastery.

- Every emotion is right and makes sense. Whatever we feel emotionally is what we feel. Our emotions don’t just fall on us out of the blue, they arise as the difference between our mapping and performing. We create our emotions; they come from our thinking and physiology. They are our creatures.

- Every emotion is a composite of kinesthetics plus cognitions. To have an emotion, we have to have a body that can “feel,” that is, experience sensations, kinesthetic distinctions (warm / cold, pressure / release, movement / stillness; etc.) and a mind that gives meaning to those sensations.

- Every emotion is relative. Emotions are relative to the understandings, beliefs, expectations, etc. that they reflect and relative to our skill level of performance that governs the experiences that we have in the world. This means that no emotion is
absolute. None should be “obeyed” as if they were a message from above.

- **Every emotion provides information value.** Emotions enable us to somatically register a sense of “good” and “bad.” They give us a sense of “This is working, do more.” Or, “This is not working, stop, learn, do something different.” Emotions enable us to “know” these things in our body and so are psycho-somatic in nature (that is, neuro-semantic in nature). Emotions do not give us information about the world out there or what we should do. Emotions rather inform us about the inner relationship we have between our thinking and the results we get from our actions.

- **Every emotion is only suggestive.** No emotion tells us what to do. At best, emotions are only suggestive of “do more,” or “stop and evaluate.” After we take our feelings into account, we are then in a place where we could make a decision, listen to the emotion, take counsel from it, don’t take counsel from it, explore it, etc. Just because we feel like strangling someone or raping someone or getting revenge is no reason, in itself, for doing so.

- **Every emotion is important and at the same time, just an emotion.** We are not our emotions, our emotions are expressions of us—of our thinking (mapping) and experiencing (performances) as well as conditions of our health and physiology (our body or somatic experiencing). We emote but we are much more than our emotions.

- **Every emotion can be wrong for us to respond to.** Just because we feel something is no reason to act on that emotion. Self-mastery often means noticing, acknowledging, and accepting our emotions and then not acting on them or from them. As relative evaluations of our map and territory relationship, living in or acting on emotions can be destructive, even toxic for us. Often, we need to correct or update our maps or learn new skills for taking our performances to new levels of development.

- **Every emotion can be accepted and welcomed without endorsing or encouraging.** The way to best handle a hair-trigger anger is to paradoxically welcome anger and notice the belief frames that create it. Transformation comes not from eliminating anger, but taming it for good purposes.

- **Every emotion is a systemic emergent property from the mind-body system.** Thoughts primarily create emotions, but so can our actions and performances as well as our body chemistry. Emoting is not a linear process, but a systemic one which is why we can break into the thought > body > emotion loop at any place to effect change.

- **Negative emotions are much more intense and impactful than positive emotions.** With the negative downward tip of the map/territory scale, our mind-body-emotion system activates inhibitory nerve impulses to dramatically grab our attention. It’s like slamming on the breaks versus cruising down the highway.
To summarize, we recognize that our emotions are derivative and secondary, not primary. We are the creators of our emotions by the dual process of thinking (mapping) and performing (acting in the territory of the world).

**Emotional Hurt**

This description of the emoting process and the key variables involved enable us to understand why we mostly have difficulties and problems with “negative” emotions rather than positive emotions. The greater intensity and awareness of our negative emotions invite us to sort for them, care about them, and even set an agenda to avoid them.

Yet this description also paints a very encouraging picture of the positive use of negative emotions. Negative emotions are not bad, they just feel bad. They negative emotions are useful, important, vital, and good even though they can feel terrible. Paradoxically, emotional intelligence begins only when we start from the place of acceptance, acknowledgment, welcoming, and curiosity.

This means that it is a good thing that we can feel bad. Whenever we say, “That hurt my feelings” we identify a place of learning and development. That’s because what’s actually hurting is our mapping. Some how, in some way, the content of what we have mapped and/or our skill level of behaving is not working. This is great! It’s great because we’re getting a strong internal signal giving us the motion or motivation to take action to make a change somewhere in the mind-body loop.

Consider what happens when we have unrealistic expectations about some situation, some other person, or of ourselves. When life doesn’t turn out the way our expectations had framed things, we feel disappointed, sad, frustrated, angry, upset—“hurt.” Yet this is a good hurt. It’s a great signal—adjust your expectations so that they map the way things are.

Whenever we feel disillusioned, some illusion has been exposed and burst. This is good. In fact, growing up and getting over childhood is to a great extent getting over childish thinking and thinking patterns. It’s getting over magical thinking, personalizing, emotionalizing, catastrophizing, demanding, etc. With every illusion that pops, we are able to more accurately create a map that will take us places.

**The Art of Handling Hurt Feelings**

This now brings up a critical issue in human relationships, that of when feelings get hurt. It happens all the time. It happens to all of us nearly everyday. We get our feelings hurt. But, again, what’s actually hurt? Our maps. Our expectations, understandings, anticipations, hopes, dreams, visions, etc.

Now, typically, we have all been culturalized for another unsanity and illusion. We have been well trained to hold other people responsible for our feelings. “You hurt my feelings,” we say. “He really hurt her feelings, didn’t he?” “You shouldn’t go around hurting people’s feelings that way!”

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Yet even when the behavior under consideration is truly unethical, anti-social, and uncivilized, behavior that we consider violating good graces, good morals, civil laws, etc., when someone yells, labels, insults with nasty words, betrays a trust, raises the voice, uses a strained tone of voice, etc., what gets hurt? Our maps about that person, our maps about what we expected of that person, our maps about our skills for coping with a stressed-out person, a difficult person, etc.

Then there are the things that we take as “hurt,” that are just part and parcel of normal human interactions, but to which we may have become over-sensitized. Someone may not fully listen to us, but be preoccupied with his own thoughts. She may be feeling grumpy and cut us short. He may feel insecure and only talk about himself, never inquiring about our day. She may be succinct and short in her communication style. He may be firm and definite in his leadership style. She may be confrontative. He may be dismissive, avoidant, perfectionistic, workaholic, and so on.

When we get our feelings hurt, we are actually at a choice point for growth and possibly even self-actualization. Every hurt feeling tells us that in some way and manner our mapping and performing needs a tweaking or refinement or complete overhaul. This gives us something to work on, something to discover, something to enhance so that we are more empowered in living.

Did your feelings get hurt today? Great! What adjustments do you need to make to your maps? What new skills do you need to develop? What do you need to discover or learn to take your experiencing of life to a new level of refinement?

**Emotions — Synthesizing Meaning and Performance**

What are we to do with hurt feelings? What heals the hurt? The solution is to welcome and embrace the emotion, then explore to discover the beliefs and frames that evoke them, and then to adjust our maps and skills so that we can more effectively move through life. Negative emotions have no inherent value. There’s no value in sulking, brooding, or living in them! That’s not what they are for. Not at all. They are informational signals about a disruption between our mapping and responding to the territory. Emotional let us know what’s working and what’s not.

The emotive therapies have it all wrong. We do not need to “be true to our emotions” as if they were messages from heaven. Nor do we need to fully feel our emotions. Like any signal of something being wrong, the purpose is to experience the wrong signal, it’s to correct the error! Negative emotions of anger, fear, sadness, grief, etc. are not healed by being more fully with them. That’s non-sense! Reinforcement theory tells us that whatever you keep repeating and reinforcing will grow, not dimension.

Our emotions occur in our bodies, our somas, in order to give us a full-body jolt when the information in our heads (right or wrong) signals us about the results we’re getting as we act on and follow our mapping. When our bodies signal us with a full-fledge, all-out scream that something is dangerous—and the adrenalin is pouring through our bloodstream, our heart and
lungs are in hyper-active mode, eyes are dilated, blood is rushing to our larger muscle groups preparing us to hit or run and then we notice the outside world, we are on the front row of a auditorium ready to give a speech—the feeling is real. Neuro-semantically within our mind-body system, we are scared. And we know it!

What’s the message? What’s the point? Our mental mapping about the experience, our beliefs about our speaking skill, our beliefs about being on stage, being seen, being prepared, being judged, being accepted or rejected, etc. and that experience are out-of-sync. We either probably adjust our maps about public speaking and let some new beliefs, understandings, expectations, identity, intentions, etc. in-form our performance.

In the Neuro-Semantic Self-Actualization Quadrants model we use the axes of meaning and performance to distinguish the quadrants: the Undeveloped or Traumatized (II), the Doers (I), the Dreamers (III), and the Self-Actualizers (IV). Based on eight meta-programs, we move from Undeveloped into either Dreaming or Doing and depending on how it goes, we may regress back to reducing meaning and performance, only dream, merely do, or synthesize meaning and performance and move into the flow state of being in the zone and actualizing our highest action potentials and meanings.

And it is our e-motions which are one of the most critical factors in moving to the Self-Actualizing Quadrant of experiencing meaningful peak performances. The emotions of desire, passion, excitement, wonder, curiosity, etc. are those that crank up meaning and so we map away—mapping new possibilities, options, choices, etc. We dream. The emotions of courage, boldness, initiative, proactivity, responsibility, giving it a go, going for it, etc. Are the emotions that move us to begin acting on our mapped visions and values.

Our emotions of interest, passion, learning, curiosity, commitment, perseverance, persistence, resilience is what keeps us in the game so that every Map—Action, Meaning—Performance disruption and “error” signal (commonly called failure, mistake, criticism, etc.) cranks up our resolve even more. Here, however, is where many take a fall and return to the low levels of the meaning/performance axes. When they get “their feelings hurt,” and feel “bad,” they map this as “failure,” rejection, criticism, being worthless, helpless, hopeless, doomed, etc. In this way they traumatize themselves about their negative emotions.

An analysis of this shows that they are turning their negative emotions against themselves because they are experiencing negative emotions. Talk about a powerful way to make yourself miserable! This is how we create most of our Dragon states and misuse our self-reflexive consciousness. We meta-state or frame our negative emotions as bad, make them part of our identity, and then spiral out of control with guilting ourselves about our anger about our fear about our shame about our embarrassment, etc.

To avoid the Trauma pit in the Second Quadrant and to move up to Quadrant Four of Self-Actualizing, we have to synthesize Meaning-and-Performance. We have to embody our highest meanings in new performances, we have to perform our best meanings. This play on words
describes the synthesis that’s needed and the meaning of neuro-semantics.

Neuro — neurology, use of our nervous systems, body, actions, behaviors, performances.

Semantics — meanings, significance, value, importance, visions, etc.

Neuro-Semantics is all about our performance of meaning. And in this, everyday every one of us is performing or embodying meaning. Every emotion you experience is an embodiment of some meaning. But what meaning? What belief? What map are you externalizing in that emotion? And when we are able to close the knowing-doing gap, we are able to perform our best and highest meanings. Doing that synthesizes Being-and-Doing and moves us into Quadrant Four of self-actualization.

Pulling it all Together
This understanding and approach to emotions suggests numerous things in terms of developing our own emotional intelligence and emotional mastery. Since “emotions” themselves are not “intelligent,” but are just signals between our mapping and experiencing, emotional intelligence is all about recognizing, welcoming, exploring, and choosing how to handle the meta-phenomena of emotions.

Obviously, it all begins with turning inward to become aware of our mapping and experiencing, accepting emotions as just emotions and not good or bad, right or wrong, just signals. It is out of our mind-body system that our emotions emerge as a rich blend of cognition and sensation. Therefore understanding and managing our emotions entails recognizing how we frame things and create meanings all the way up the levels.

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References:
There are lots of references in Neuro-Semantics to emotions: Dragon Slaying, Secrets of Personal Mastery, Source Book of Magic, Vol. I, chapter 6 “Emotional States.” See the article: Transforming Emotions with the Power of NLP.
HOW TO META-STATE YOUR EMOTIONAL INTELLIGENCE

L. Michael Hall, Ph.D.

“Emotional life is a domain that, as surely as math or reading, can be handled with greater or lesser skill, and requires its unique set of competencies. And how adept a person is at those is crucial to understanding why one person thrives in life while another, of equal intellect, dead-ends: emotional aptitude is a meta-ability, determining how well we can use whatever other skills we have, including raw intellect.” (p. 36)

The emotionally adept—those who know and mange their own feelings well, and who read and deal effectively with other people’s feelings—are at an advantage in any domain of life, whether romance and intimate relationships or picking up the unspoken rules that govern success in organizational politics.

Daniel Goleman, Emotional Intelligence

What does it take to succeed?
What are the crucial skills of great leaders, managers, and wealth creators?

For years the answer to these questions focused on problem-solving intelligence, cognitive intelligence, business sense, financial wit, creativity, etc. There are thousands of books that propose all kinds of answers from management, leadership, entrepreneurialship, etc. More recently, Daniel Goleman (1995) has proposed that it has to do as much with a person’s E.Q. (Emotional Quotient or Intelligence) as it does his or her I.Q.

Developing our E.Q. means developing our ability to handle our emotions and the emotions of others. It refers to our emotional intelligence about ourselves, people, getting along, states, state management, and many other things that NLP has been focusing on for the past twenty-seven years. And because of that, it should be no surprise that three NLP Trainers have applied NLP to the subject of emotional intelligence.

In the book, 7 Steps to Emotional Intelligence (2001), co-authors Merlevede, Bridoux, and Vandamme have taken some of the basic ideas of Goleman and applied the basic facets of NLP to this subject. In this work, they show how NLP applies to such basic states as:

• Knowledge of one’s own emotions (self-awareness)
• Regulation of emotions (state management)
• Ability to motivate oneself (self-motivation)
• Recognition of the emotions of others (calibration, empathy, and second position)
And getting along well with others (pacing, communicating, resolving conflicts). These dimensions of personality are viewed as addressed by the NLP skill set that we know as the basic NLP practitioner course. And so the book almost reads as the practitioner course. What the field of Emotional Intelligence now gives us is a new (or at least hot) application area for NLP, especially in the area of business success.

By definition, Emotional Intelligence involves numerous meta-states. Goleman recognizes this in the quotations at the beginning of this article. Not all that surprising, he even uses the term meta several times in his book. He describes emotional intelligence as the sudden awakening to one’s emotions, as meta-cognition, and as self-reflexive awareness:

“The larger the number of such connections, the greater the range of possible responses. The neocortex allows for the subtlety and complexity of emotional life, such as the ability to have feelings about our feelings. There is more neocortex-to-limbic system in primates that in other species—and vastly more in humans—suggesting why we are able to display a far greater range of reactions to our emotions, and more nuance.” (p. 12)

“Self-observation allows just such an equanimous awareness of passionate or turbulent feelings. At a minimum, it manifests itself simply as a slight stepping-back from experience. A parallel stream of consciousness that is “meta”—hovering above or beside the main flow, aware of what is happening, rather than being immersed and lost in it.” (p. 47)

Goal-directed self-imposed delay of gratification is perhaps the essence of emotional self-regulation: the ability to deny impulse in the service of a goal. This “finding underscores the role of emotional intelligence as a meta-ability.” (p. 83)

Emotional intelligence does not refer to some inherent intelligence of the emotions. Emotional intelligence refers rather to the intelligence that we bring to our emotions. And we do that by how we handle them, how we use them, and the degree and kind of management we exercise with them. Armand Kruger, psychologist and Neuro-Semanticist in South Africa has made this point in several articles, “Emotions are not intelligent in and of themselves.”

This means that our E.Q. directly results from the kind and quality of meta-states that we bring to the experience of our emotions. Again, Goleman,

“The Stanford program teaches basic elements of emotional intelligence, particularly mindfulness of anger as it begins to stir, the ability to regulate it once it has begun, and empathy. ... The antidote to hostility is to develop a more trusting heart. All it takes is the right motivation. When people see that their hostility can lead to an early grave, they are ready to try.” (pp. 171-172, italics added)

It is the meta-state of mindfulness about the anger that puts into our hands the ability to manage our anger so that we have it rather than it having us. This distinguishes levels. There is the experience of our emotions and then there is our meta-level state that frames our emotions with various beliefs, values, decisions, understandings, etc. which allows us to be in charge of the emotion.
Life With Emotions

Emotions—sometimes we love them, sometimes we hate them! Sometimes they put us in some highly resourceful and creative places, sometimes they make life a living hell. Emotions, probably more than anything else, drive us to seek help. Life may "be going to hell in a hand basket," but many (perhaps the majority of us) don't do anything about it until we feel the need for that help. Some have to feel it desperately before they will respond. Typically, we let things go, and keep trying the same solutions that don't work, which of course only gives time for our problems to grow to unmanageable proportions. By then, we usually have put ourselves into some very negative, and self-reinforcing, emotional states. Does this sound familiar?

What models, skills, and patterns empower us to truly take charge of our emotional states so that we can cultivate and nurture the positive feelings that make us feel good and productively use and learn from the negative ones? Many NLP and Neuro-Semantic patterns enable us to manage our emotional states with power, grace, and elegance. This gives us state management skills.

Here I will especially focus on the negative emotions (i.e. stress, anger, fear, regret, guilt, etc.)—those primary emotional states that, when they become too intense, they prevent good thinking, problem solving, presence of mind, etc. These emotional states represent the very opposite from resourcefulness, they represent un-resourcefulness.

At the primary level, “negative” emotions can have very positive values. Anger and fear can positively warn us about threats and dangers and so protect us via the signal warning. Disgust and stress can positively inform us that we need to adjust our behavior or our Model of the World.

Our “emotions” are states of consciousness or mind-body states. We cannot have one without the other. Whenever and wherever we have “emotion,” we also have “mind.” These work as an indivisible unity. States involve thoughts-and-emotions, and cannot have one without the other. That’s why we describe them as neuro-linguistic states.

This reminds us of the two “royal roads” to state. We can get to state via mind (linguistics) and via body (neurology, physiology). Using the cutting edge technology of Meta-States we can now detect, recognize, manage, and transform our emotional states.

NLP About “Emotions”

In NLP, we describe emotions in terms of structurally being kinestheticmeta. This strange label means that an emotion is a combination of two things:

First, the kinesthetics or physical sensations in the body (i.e., warmth, pressure, tension, pulsation, movement, breathing, etc.) and,

Second, our linguistic or languaged evaluations of such. These take the form of the words and labels which we give to and about the kinesthetics.
Kinesthetic meta distinguishes levels. It recognizes that at the primary level we experience various kinesthetic internal and external sensations. We experience the arousal of the body along with the bio-chemical responses that cause our bodies to move. Then at meta-levels, we classify and categorize these responses to frame them and there give them meaning. Now we know what an “emotion” is—it is a combination of the responsive movements in our bodies that we classify in a particular way.

The General Arousal Syndrome is the most basic example of “emotions.” In this syndrome of responses to some stimuli, our heart pounds harder and faster, our lungs work more intensely, our skin may sweat, our eyes dilate. But whether we subjectively experience fear, anger, excitement, sexual interest, nervousness, etc. depends entirely upon the cognitions (thoughts) we entertain about that arousal. What “emotion” have we associated with that arousal? What do we think about the sensations?

Here is something that might actually surprise you. The neurological and physiological state in the primary emotions of fear, anger, tension, excitement, etc., and even the neuro-transmitters that generate such, remain pretty much the same for each of these states.

If that’s the case, then what differentiates the emotional states? Yes, our meta-level evaluations. The very evaluations that we associate with, and bring to, the sensation. That’s why the same stimulus can cue different people to respond so differently. One becomes afraid, another angry, another stressed, another excited, and even another sexually aroused. That, by the way, also explains how and why sexuality so frequently becomes associated with either fear or anger or both. What we think about the stimulus determines how we frame it.

In fear we entertain thoughts of avoidance. We want to get away from the stimulus.

By contrast, in anger, we go at the stimulus and deal with it.

In excitement we also want to go at it, but we experience a different emotional tone—we also have thoughts of attraction and desire. This differs from anger, where we entertain thoughts of aversion and dislike—we want to make the offending stimulus go away.

In sexual arousal, we have thoughts of desire as we move toward the stimulus (unless, of course, we have a taboo against such).

In excitement, we experience the go at energy (we aggress) and the attraction and tension. But this tension feels good. It is eustress, the term invented by Dr. Hans Selye, the stress expert. In distress, we have arousal, tension, but also aversion and dislike.

As we now recognize this about the somatic or bodily foundation of our “emotions,” we are now enabled to make some crucial distinctions about our “emotions.” As a meta-level phenomena, emotions consist of so much more than just the movements (e-motion) of our body. “Emotions” grow from those movements and involve evaluative judgments, meanings, values, and beliefs. So our emotional states (i.e., neuro-linguistic states) encode our "programs" for how to feel about
the world and what qualities of arousal we bring to every stimulus. This implies many things and suggestions the way to intelligently using our emotions for personal health, sanity, well-fare, and success in business and relationships.

1) We learn our emotions.
We learn our “emotions.” As infants, we experience the primary kinesthetics, wet and dry, hungry and full, touched or not touched, embraced or neglected, rocked and played with or avoided, etc. As consciousness develops so do our emotions of fear and anger. Infants aren’t afraid of fire. They see the flicker and feel curious. It’s only when mom yells that infants learn to be afraid. It’s only when dad smacks the hand that the infant learns to fear the pain.

How we emote about anything in particular arises from how we have been taught to emote. It depends on what emotions have been permitted (allowed) us and which emotions have been tabooed (forbidden). It depends on our learning history, the stimulus-response patterns involved in that conditioning, and the larger level frames-of-references (beliefs, paradigms) that we have picked up consciously or unconsciously from others in our immediate culture.

Emotional intelligence begins here. Recognizing the conditionality and relativity of our “emotions,” and that we have learned how to do them, cautions us against over-trusting them or treating them as an ultimate source of information. People in different cultures focus on, highlight, reinforce, validate, taboo, and condemn different “emotions” and so condition people for or against certain emotions and emotional expressions.

We learn them. We develop a cultural strategy for how to perform our emotions. They are not inevitable, genetically determined, or beyond our control. Kinesthetics maybe, but not “emotions.” It takes a meaning-making mind to create an “emotion.”

2) Emotions are meta-level phenomena.
Even the primary “emotions” (i.e., glad/pleasure, sad/grief; joy/delight, dislike/displeasure; calm, relaxed; attraction, love/aversion, hate; tired, energetic/focused/distracted; fear/anger; tension/stress) are and operate as a meta-level phenomena, that is, as a $K^{meta}$. We can tease out a lost level inside the primary emotional state as noted above. And sometimes that is useful. What we call primary emotions (which involve cognitive evaluations from previous abstractions) have already coalesced back into a primary state. This fleshes out how meta-levels coalesce into primary states and get into neurology.

3) The driving factor, and key leverage point, of our emotions are our cognitions (i.e., thoughts, understandings, beliefs, decisions, etc.).
How we evaluate things in the world and our functioning in the world generate what we call our “emotions.” This means that our emotions make up our somatic (body) sense (feeling) of our evaluations. What we feel in the body (the soma) as an emotion arises primarily from our evaluations. It reflects our Model of the World (i.e., our wants, expectations, shoulds, understandings, etc.) up against what we perceive what we receive from the World.
4) We “understand” our emotions as we track them back to the evaluating thoughts. Where do emotions come from? While in part they come from our state of body, they mostly come from our thinking and mental framing. This gives us the means for discovering where our emotions come from. We can track our emotions back to the evaluative thoughts out of which they come. There is rhyme and reason to our emotions. Our e-motions come from the evaluation that creates them. This is the self-awareness of emotional intelligence. We bring intelligence to our emotions as we become aware of our thinking, valuing, believing, referencing, framing, etc. This gives us a higher level awareness of how we have created our emotions.

5) Our mind-body-emotion system (our neuro-linguistics) does not work in a linear cause-effect way, but systemically. While our somatic sensations primarily come from and reflect our thinking, once we develop various habits and ways of being in the world, our body can just as well stimulate us to think various thoughts. This creates a circularity. Then we not only think emotions into existence, we can act thoughts into existence.

Two or three generations ago, William James, father of American Psychology, initiated a debate about this. With Karl Lange, he articulated what became known as the James-Lange Theory of Emotions. This theory says that emotions are the physical sensations and precede our thoughts. James developed numerous behavioral techniques for effectively managing one’s emotions. I quoted James extensively in Emotions (1985) while simultaneously pointing out the circular nature of thought-emotion.

Compare this with what Dr. Bodenhamer and I wrote in Figuring Out People:

“We accept the neuro-linguistic understanding that Korzybski (1941/1994) developed in hyphenating of "mind-emotion," "thought-feelings," "neuro-linguistics," etc. "Mind" and "body" do not, and cannot, operate separately. Such elementalism maps out a false-to-fact correspondence with the human nervous system. This relationship involves processing information in the cerebral cortex (and other places) and somatizing those evaluations throughout the whole organism.

So in every "thought" we have body sensations and neurology, and in "emotion" we always have "thought" as awareness, understanding, ideas, concepts, etc. Always and inevitably we have, and can only have, mind-body thoughts-and-emotions. When the cognitive facet predominates, then we have thoughts-emotions and when the somatic, feeling, neurological part predominates, then we have thought-emotions.

By the way, Elementalism is the term in General Semantics that describes treating a holistic phenomenon like mind-emotions as if made up of separate parts or elements. False-to-fact in general-semantics refers to a mapping result. A mental or linguistic map inaccurately sketches out a feature.

Ellis (1976) also expressed this holistic understanding of mind-body:

"Human thinking and emoting are not radically different processes; but at points
significantly overlap. Emotions almost always stem directly from ideas, thoughts, attitudes, beliefs... and can usually be radically changed by modifying the thinking processes that keep creating them."

As a person thinks—so he or she emotes. So when we alter our thinking, we change our emoting. This describes the central cognitive-behavioral mechanism in change.” (p. 89)

6) There are levels of Emotions: Primary and Meta Levels
Dr. Robert Plutchik (1980) defined an emotion as “a complex sequence of events having elements of cognitive appraisal, feeling, impulses to action, and overt behavior.” In his book, Emotion: A Psychoevolutionary Synthesis he posited eight primary emotions: fear, surprise, sad, disgust, anger, anticipation, joy, and acceptance (receptivity). He theorized the emotional process in terms of “a chain reaction” —

Stimulus Event —> Cognition —> Feeling —> Behavior —> Function
Threat by Enemy —>Danger —>Fear —>Run —> Protection
Loss of Parent —>Isolation —>Sadness —> Cry for Help —> Reintegration

From this, he began to map out primary and mixed emotions:
- Anticipation and joy > optimism;
- Anticipation and anger > aggressiveness;
- Joy and acceptance > love;
- Acceptance and fear > submission;
- Fear and surprise > awe;
- Surprise and sadness > disappointment;
- Sadness and disgust > remorse;
- Disgust and anger > contempt.

7) Evaluations Drive our E-motions
To have an emotion, we have to have a Model of the World (mental map) and the ability to perceive what we receive from the World (our Perception/Experience of the World). We can have reflexes and the sensations derived from the stimulus of reflexes apart from the comparative analysis between World-Model and World-Experience. Such occurs apart from cortical processing. Some stimulus activates the sense receptor (light on eye, sudden noise, rubber hammer on knee, pin prick, etc.) and then, without thought, we move, act, jump.

An emotion involves much more than that. It involves cortical interventions in the form of evaluating thoughts. That’s why we can predict with an amazing accuracy that behind the emotion of fear we will find fearful thoughts — thoughts of danger, behind anger—angry thoughts, thoughts of violation, behind joy and happiness—happy thoughts, etc.

William Glasser (1983) introduced the metaphor of a balancing scales to illustrate the comparative analysis involved in the generation of an “emotion.”

On one side of the scale we have our World-Model. This comprises our understandings, our learning history, our beliefs, values, decisions, etc. These schemas, paradigms, and
cognitive programs make up our “Quality World” of thought. Here lies all of our ideas, expectations, rules about how things “should” go, and our desires, hopes, dreams. This makes up our representational model of things and the conceptual levels of maps (the meta-frames of meta-states).

On the other side of the scale we have our World-Experience. This comprises how we experience the world—what we get, the stimuli that occurs, and our perceptual mapping of the world.

Then, at a level meta to these two phenomenon we run a comparison.

- How do things balance out?
- How do things relate?
- How well does our experience of the world measure up to our expectations?
- Do we feel like our Model of the World effectively and accurately fits with the Territory?
- Or do we feel that it never measures up?
- Do we get more than what our Model lead us to believe and anticipate?

When our map accurately and effectively navigates the territory of the world—we feel very little. There’s no difference between the two sides to create any movement. “All is well.” Model and Experience exist in such a nice balance that nothing stands out one way or the other. Emotionally this gives us the feel of normality, reality, comfort zone, etc. In fact, we have very few words to describe this norm. It seems so nothing.

But let our World Experience not even come close to our World-Model and hold on for an earthquake! When that happens, all hell breaks lose. A map of the world that does not work makes us feel crazy, angry, scared, frustrated, upset, disgusted, anxious, insecure, stressed, etc. The tilt in our Evaluations reflects how much we do not want what we find happening. We call the feelings that then emerge “negative.” We experience them as “painful” and unpleasant. We do not want them. We want something else.

“**This is not measuring up!”**
“**I don’t want this!”**
“**Why does this have to happen to me?”**
“**I refuse to accept this!”**
“**This is terrible.”**
“**Why can’t things work out better for me?”**

Conversely, when our experience in the world confirms and validates our mental mappings, then suddenly the whole world feels like a paradise. “Everything’s going my way!” Music springs from within, “Oh what a beautiful morning! Oh what a beautiful day! .... Everything’s going my way!” Our felt sense of confirmation in how we move through life results in those positive emotions that we call joy, pleasure, happiness, contentment, excitement, attraction, surprise, love, affection, relaxation, etc. The psychic pleasure that we feel in our body creates another kind of movement—one toward what we have done in order to get more of these good feelings.
In *Figuring Out People*, we noted this:

"Emotions" (Kinesthetic-meta, K\textsuperscript{m}) arise from and involve a valuational process. "Positive" emotions indicate that we *feel the validation* of our values whereas "negative" emotions indicate that we *feel the discounting*, violating, and disconfirmation of our values.” (p. 89)

8) *We learn our Emotions Primarily in Relationships*

Where do we *learn* our basic patterns of *emoting*? In relationships. We especially learn our patterns for emotion in the early emotional bonding relationships between child and those who loved and took care of us. In that context we learn how to handle our most basic emotional patterns— pain and pleasure. From those patterns of interacting, we develop characteristic ways of relating to people and to the world. While we all arrive in the world with various genetic predispositions for approach and avoidance, excitement and calmness, apprehensiveness and boldness, these *predispositions* only establish a basic tendency and do not predestinate our behaviors.

How did dad and mom use pain with you? Pleasure? For what purposes? How often? To explore your most foundational emotional style, think about the *relating patterns* that you grew up with: acceptance/ rejection; approval/ disapproval; love/ hate; caressing/ attacking; nourishing/ punishing; excited/ bored; hopeful/ despairing, etc. As babies and young children we lacked the ego strength to filter out the toxic messages, interactions, and feelings from our caregivers. We just accepted and internalized whatever we received. Often, we did so to our detriment as we created our first maps.

Yet these established our earliest characteristic ways of feeling and dispositions of mind. *Earliest*, but not necessarily the healthiest. Parents who flunked *Parenting 101*, or who didn’t even show up for the course, more typical than not, tend to do all kinds of hurtful and damaging things to their children. Usually, they do not do this out of maliciousness, but ignorance. They didn’t have a clue as to the psychological impact their actions would have.

As babies we begin life as thalamic creatures. We act and respond and learn exclusively from the thalamus. After all, it takes years to *become human*, to develop a human ego, for the human brain to mature and to use our abstract skills of consciousness which begin to emerge in our teenage years. Prior to that, we live in a pretty *reactive world*.

"Language—which is to say, symbolization generally—develops as the cortex develops, and in turn it provides the means, in large measure, for the cortical functions of delay, differentiation and evaluation, and regulation. It provides the basis of effective consciousness and of the voluntary control of behavior. ... The infant or young child, having an incompletely developed cortex and scarcely any language, is a relatively thalamic creature whose evaluations are expressed by direct action.” (Johnson, p. 362)

“In general, what has been learned thalamically, especially in early childhood, must be unlearned thalamically—that is, by direct experience—for the most part.” (p. 364)

**Meta-Stacking Our Emotions**
With these understandings about our emotions in mind, how should we think-and-feel about our emotions and emotional states?

1) Welcome the emotions as “just emotions.”
   Since emotions are just emotions, we should first accept and welcome them for themselves and recognize them as somatic expressions of our comparative thoughts. By doing this, we recognize that our emotions are neither good nor bad, moral or immoral. The are but emergent properties between our internal maps and our experience of the world. This also confirms the validity and appropriateness of every emotion we experience. Every emotion appropriately reflects the thinking and experiencing out of which it arises.

2) Recognize the multiple factors that influence your emotions.
   Not every emotion that we experience is useful, accurate, or enhancing. The quality and validity of any “emotion” depends upon several things—
   - The thinking out of which it arises
   - The experiencing one receives
   - The comparing that one engages in
   - The higher thinking patterns we elicit in doing our comparing
   - Our state of health at the moment of the emoting
   - Our history of learning

3) Evaluate the accuracy and usefulness of your emotions.
   “Emotions” do not represent a simple phenomenon at all, but a highly complex one involving many contributing factors and dimensions. Sometimes we hear questions like,
   - “Should we trust our emotions?”
   - “Should we be true to our emotions?”
   - “Is it good to deny or suppress our emotions?”
   Actually these vague questions only worsens the muddle. When we meta-model them, we find little value in them for providing any useful information.
   - Trust our emotions for what?
   - Trust them in what way? To what end?
   - True in what way to our emotions?

4) Refuse to over-value your emotions.
   This analysis shows that emotions do not function as an information gathering tool in the way that thoughts and reason do. They rather reflect an evaluation between Map and Territory at the somatic level. We can trust them for this evaluation. Because of this, our emotions tell us little about what to do or how to respond. If we feel like bitting someone’s head off because they spoke to us in a cross and irritable way, that feeling doesn’t obligate or even recommend that we should do so. Emotions do not demand that we act. We can, and probably, should resist such. Acting on such will seldom serve us well. We have to bring intelligence to our emotions.
We can trust emotions to reflect our thinking, our experiential history, our meta-programs (perceptual filters), our state of health, and many other things. We cannot trust them as accurately reflecting reality or as informative about what we should do. That’s why automatically acting on our emotions as a personal policy sets up a harmful orientation. Taking counsel of our emotions as if they were a source of accurate information about the world leads to emotional dependency, even emotional addiction. It can support a lifestyle of living on an emotional rollercoaster and prevent one from developing the high level ability of saying “No!” to one’s emotions.

Does all this seem to go against what you’ve always heard? Humanist psychology for decades has created an unrealistic picture of our emotions as our “most real” and “authentic” part. Being true to ourselves for many theorists has meant “trusting our emotions.” Others have taught (and continue to teach) that only by such unquestioned trust of our emotions can we tap into our intuitive nature.

Yet all that presupposes that emotions exist primary and foundational to thought rather than as a reflection of thought. This separates the Emotive Therapies from the Cognitive-Behavioral model. Those who unquestionably trust their emotions put themselves in the unenviable possible of over-identifying with their emotions.

Years ago I met a young man in his late thirties who had over-identified with his emotions. It did happen consciously. He didn’t even know that he had identified with his emotions. That only emerged one day when I happen to say something off-handed about him being “so much more than [his] emotions.”

“What?” he said as if a stupor. “What did you say?”

At first I didn’t even know, it seemed to obvious to me.

So he prompted me, “Yes, well of course, you—who you are as a person, as a human being—you are so much more than your emotions.”

“And so are you...” I said in return.

He had never heard such a thing.

“Is that true? How could that be true? What does that mean?”

“Well, your emotions are just burps that arise from your physiology, state of health, and thinking. That’s all. They reflect and embody the processing of your mind. They come and go. They give indications about how well the world fits your map. But you as a person are also a thinker, a breather, a doer, an achiever, a lover, a person with hopes and dreams, with memories and imaginations, with so much more. No emotion can identify you—unless you want to do that kind of misery to yourself.”

Within a couple months that idea had totally revolutionized his life. It empowered him to just let his emotions come and go, noting them, and gently nudging them in the direction of his goals and
values, and to not take counsel of them as if they were an internal “god” of some sort. He had stopped worshiping his emotions as the ultimate word.

In this way, he meta-stated himself. He brought a state of acceptance to bear on his emotions and understanding of their true nature and function, and then learning which emotion to reinforce and which to ignore.

**Meta-Stating Negative Emotions with Acceptance**

When we bring acceptance to all of our emotions, even fear, anger, distress, tension, disgust, frustration, irritation, etc., we welcome them for what they are. This does not mean that we endorse them, condone them, or even like them. It just means that we welcome them into our awareness as what we are feeling at that moment. Only then we can decide what to do with them. Then we can track them back to the thinking and perceiving from which they come.

When we fail to do this, we typically bring thoughts-and-feelings of rejection, condemnation, disgust, anger, guilt, etc. against ourselves and our negative emotional states. Yet when we do this, we turn our energies against ourselves. This puts us at odds with ourselves.

6) **Positively use your emotions.**

The positive use of our negative emotions involves welcoming, even appreciating and celebrating our ability to register the somatic feel that our maps are not working. Doing that enables us to then use that signal as a powerful positive signal for change, flexibility, and reorientation.

7) **Slay or tame any “dragon” states of negative emotions.**

Failure to do this leads to the vicious cycle of hating our anger (or fear, disgust, frustration, etc.) and then guilting about that anger, and then shaming ourselves about that guilt, and then depressing over that guilt, etc. We layer upon layer of state upon state as we turn more and more psychic energies against ourselves. Then our mind and body begins to pay the price in terms of headaching, neckaching, ulcering, heartattacking, etc. Then we turn our psychological energies against ourselves, we attack ourselves.

How do we slay or tame such dragon states? We can deframe such by pulling apart the layers of meta-states or by outframing the whole mess (meta-muddle) with acceptance, appreciation, and even celebration. Jung and Alder both testified earlier in this century that “we have to love our neurosis to get over it.” This means that meta-stating ourselves with self-acceptance and self-esteeming powerfully sets up a healthful orientation and gives us some meta-level frames-of-reference that brings out our best.

The maladjusted know nothing of such. They experience the torture of daily contempting, guilting, angering, fearing, shaming, etc. themselves. Such meta-stating of one’s negative emotions only makes things worse.

**Summary**

- Emotions are just that—emotions. They are not right or wrong, good or evil,
moral or immoral, they are just somatic sensations of the body that registers the evaluations of the mind. They arise as we compare our Model of the World with our Experience of the World.

- This now allows us to use even our “negative” emotions positively. We do so by welcoming and accepting them, then tracking them back to the kind and quality of thinking that created them, then evaluating them, then deciding how to best respond.

- A beginning meta-state pattern to tame your negative emotions is “Meta-Stating Negative Emotional States: Transforming Anger, Fear, Depression, Etc. in One Fell Swoop.” It operates essentially by the basic principle of outframing. What higher frame of reference could you set about your emotions that would enable you to begin to accept and learn from them in the most resourceful way?

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Author:
L. Michael Hall, Ph.D., cognitive psychologist, international NLP trainer, entrepreneur; prolific author and international trainer; he developed the Meta-States Model and founded the field of Neuro-Semantics, with Bob Bodenhamer he co-developer of International Society of Neuro-Semantics. And with Michelle Duval, he co-developed the Meta-Coach Training System.
EMOTIONAL INTELLIGENCE TIPS

L. Michael Hall, Ph.D.

**Becoming Intelligent about Emotions**

To succeed in any field demands some basic intelligence. We have to know and understand ourselves and others to succeed in relationships. We have to know and understand basic Economics 101 to work well in business, entrepreneurial enterprises, and wealth building. WE have to know and understand the basics of eating right and exercising right to succeed in being fit and slim. I.Q., our intelligence quotient, plays a role in everything.

Today we know that E.Q. (Emotional Intelligence) does too. Daniel Goldman’s set forth the basic research in his classic work in this area and showed how that managers, leaders, politicians, teachers, parents, etc. all need a basic emotional intelligence if they are to succeed. Emotional intelligence concerns how we get along with others, understand ourselves, understand and empathize with others, gain rapport, build trust, sell effectively, nurture when appropriate, etc. Without emotional intelligence it’s easy to operate from a messed up set of maps for navigating the currents of life.

While Goldman clearly showed the value, benefit, and nature of emotional intelligence in his work, he included very little practical suggestions for how to develop it. This is where NLP and Neuro-Semantics truly exceeds. In fact, two NLP trainers have written a book on this. *Steven Steps to Emotional Intelligence* shows how to actually develop emotional intelligence by learning NLP and NS. So does the book, *Secrets of Personal Mastery*.

And why not? As originally communication models about how we humans functions in transferring messages and going in to mental-and-emotional states, they provide a model for how to notice the movies playing on the theater of our mind, how to step out and edit those movies, how to step into the roles of others, to take control of these processes and transform those that we find limiting. And self-awareness, other-awareness, self-control, state management, empathy, clarity—these are all crucial factors of emotional intelligence.

All of these presuppose that we accept ourselves as human beings and the things we find in the theater of our mind as just human stuff. This saves us from the pain of demonizing ourselves or others and so from self-judgment and self-contempt. By looking at human beings as always positively motivated and that even hurtful behavior occurs because we’re trying to do something of value for ourselves, these models move beyond the Games of Blame that the traditional psychologies typically provoke and into a solution orientation. These models focus more on
structure rather than content. The magic is in the structure. Change the structure, the experience changes. This makes self-awareness easy and desirable. This makes self-awareness the pathway to self-control and state management.

Many people find that studying NLP and NS, which is about “running your own brain” somehow also increases their ability to face, handle, and effectively work with their emotions. It’s not that the models focus all that much on “emotions” but that they empower people to control the mechanisms that govern emotions. There’s also the fact that the models focus on empowerment and mastery rather than indulging the emotions over and over—which is what tends to make them worse rather than better. In this, these models are very strong being solution oriented and reality focused.

If this seems counter-intuitive, it is if you’ve bought the seduction that our emotions are ultimate in human experience. In NLP and NS we recognize, own, and work with our emotions more effectively because we know they are secondary to our maps and frames that create them.

**Why Intelligence is so Easily Sabotaged by the Lack of Emotional Intelligence**

“Mind” and “body” and “emotions” are easily to separate and distinguish *on paper* and with *words*, but in actual life, they are all part of the same system. The neuro-sciences have been demonstrating this for the past two or three decades and now talk about human experience and nature in more holistic terms. We use hyphens to reconnect nature, mind-body, mind-emotion, neuro-linguistic, neuro-semantic, etc.

This is important. It isn’t just theoretical as a correction to Descartes’ dichotomy of mind and body. It is also immensely practical. And we all know it is. After all, how many times has our lack of emotional intelligence sabotaged us to undermine our own success as partners, parents, works, professionals, etc.? We let our fears carry us away. We took counsel of irrational fears, angers, resents, jealousies, etc. We let our passions, hopes, dreams, visions, etc. blind us from seeing reality for what it is.

We found our experiences with money, power, love, control, and many other things sabotaged because we were carried away by some emotion. Not knowing ourselves (lack of intra-psychological awareness), not knowing others, not being empathetic, not trusting, not accepting reality without denial or some other defense mechanisms—we found ourselves swept away by some strong emotion and couldn’t think clearly, even rationally.

Managers and leaders need emotional intelligence to effectively lead, motivate, and persuade. If they don’t know themselves, others, if they can’t empathize, if they can’t build trust—they can’t lead. Investors know that if they let greed, fear, anger, resentment, etc. get too strong, they will not be able to make effective decisions. And what shall we say of those who “lose it” to fear or anger and say and do things that they later regret, that sometimes costs them relationships, marriages, and fortunes?

If we are not intelligent about our emotions—what they are, how they work, how to effectively...
manage our emotional states, then even our brilliance in the academic realm will not rescue us. And if we can’t distinguish between our emotions and ourselves, we’re always ready to become lost to the onslaught of the latest induction into an emotional state, or to the person who can push our buttons.

The solution? NLP and Neuro-Semantic training in mind-body (neuro-linguistic) resourcefulness. Only then can we truly run our own brain and manage our own states. Only then can we distinguish our emotions as expressions of ourselves—or more specifically of our physiological states and what we’re representing on the theater of our mind.

Then instead of fearing our emotions, we can accept and welcome them which then allows us to manage them effectively. And what works for us, works for others. Accepting their emotions (rather than fighting them about what they are feeling) and even using their emotions to lead them to thinking-and-feeling more resourceful.
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L. Michael Hall is a psychologist who is continuing the modeling of self-actualization that Abraham Maslow began. Beginning with his work in Cognitive psychology, he discovered the field of NLP and worked for awhile with Richard Bandler, the genius behind the NLP model. Then modeling resilience he discovered the Meta-States model that because the most significant contribution to NLP in the 1990s. That led to the creation of the field of Neuro-Semantics and later, with Bob Bodenhamer, the creation of the International Society of Neuro-Semantics. Since the early 1990s, he has modeled leadership, learning, selling, wealth creation, and then coaching. That led to the founding of the Meta-Coach Training System with Michelle Duval. When he began modeling Self-Actualization Psychology for Meta-Coaching, that led to the Self-Actualization Quadrants and other models.

Today Michael is a visionary leader in the field of Neuro-Semantics and Self-Actualization Psychology. He works as an entrepreneur, researcher/modeler, and international trainer. His doctorate is in the Cognitive-Behavioral sciences from Union Institute University. He had a therapy practice in Colorado for fifteen years. Then he found NLP (1986) and wrote several books for Richard Bandler. As a prolific writer, Michael has written more than 50 books, many best sellers in the field of NLP and today has written more books about NLP than anyone in the field. Michael first applied NLP to coaching in 1991, but didn’t create the beginnings of Neuro-Semantic Coaching until 2001 when together with Michelle Duval co-created Meta-Coaching trainings. In 2003, the Meta-Coach Foundation was create.

Books by L. Michael Hall, Ph.D.

In NLP and Neuro-Semantics:
5) Becoming More Ferocious as a Presenter (1996)
6) Patterns For Renewing the Mind (with Bodenhamer, 1997 /2006)
7) Time-Lining: Advance Time-Line Processes (with Bodenhamer, 1997)
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Books can be purchased via

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**Neuro-Semantics as an Association**

In 1996 Hall and Bodenhamer registered “Neuro-Semantics” and founded *The International Society of Neuro-Semantics* (ISNS) as a new approach to teaching, training, and using NLP. The objective was to take NLP as a model and field to a higher level in terms of professional ethics and quality. Today Neuro-Semantics is one of the leading disciplines within NLP as it is pioneering many new developments and demonstrating a creativity that characterized NLP when it was new and fresh.