

Transcription of Vol 1.1: Introduction

[Slide No. 1] Title

Hello and welcome.

This is Brian McPherson. I'm here to talk about Holistic Emotive Practices.

[Slide No. 2] "Applying Psycholinguistics To Promote Emotional Balance And Enhance Spiritual Growth"

Holistic Emotive Practices, in its most basic sense, is the application of speech sounds to modulate one's emotions. Using your voice in an emotional manner is emotive by definition. You can make this a holistic practice if you select the sounds and words to emote in a rational manner, thus engaging both your rational and emotional selves, both your left brain and right brain.

This approach enables the person engaged in Holistic Emotive Practices to achieve emotional balance and even realize self transcendence, a goal of most spiritual endeavors.

[Slide No. 3] "Religious use of mantras: Hindu, Buddhist, Islamic"

The concept of using words for emotional impact in a spiritual setting goes back thousands of years. Perhaps the oldest examples are Vedic mantras which are still used today in most Hindu religious services. Other somewhat younger religions, including Buddhism and Islam, also have a rich history of using words, or mantras, to evoke a specific feeling or to petition God for a specific quality in one's life.

[Slide No. 4] "Holistic Emotive Practices: Based on Scientific Evidence"

Of course all religious examples of mantras are spiritually, not scientifically, based. This fact differentiates them from Holistic Emotive Practices which I developed based upon scientific evidence.

I first become interested in the use of speech sounds for emotional impact over thirty years ago through experiences with various Hindu, Buddhist, and Islamic mantras. But I wasn't satisfied with accepting mantras on a religious or spiritual basis. I wanted to understand how they worked... how they could affect my physiology in a way that could change my emotional state.

This desire for a rational explanation of the power of mantras led me to enroll in grad school and earn a Ph.D. in psycholinguistics and conduct research, including original scientific experiments, that form the basis for Holistic Emotive Practices. Thus although Holistic Emotive Practices was inspired by religious mantras, it stands by itself outside of a religious context.

[Slide No. 5] "Holistic Emotive Practices (HEP): A Self-Help Process Designed to Promote Emotional Balance"

Holistic Emotive Practices, or simply HEP for short, is a system that I put together over the past twenty-some years that promotes emotional balance in an individual. HEP can also enhance spirituality if used

in a spiritual context, since you can use the tools of HEP to analyze and understand religious mantras. However, you do not need to have a spiritual side to benefit from HEP.

[Slide No. 6] “First: A Broad Outline of Holistic Emotive Practices (HEP)”

In order for you to understand and use HEP to reap its benefits I have put together two series of presentations. The first series, Volume 1, contains eleven talks that explain the system and the scientific evidence that forms its foundation. The second series, Volume 2, consists of fourteen presentations that focus on the practical application of the material presented in Volume 1.

Volume 1, Part 1, which you are currently listening to, presents a broad outline of HEP. It provides a basic explanation of the whole system and its individual parts, but it doesn't get into the details. Those will come in later presentations of the series.

[Slide No. 7] “Second: The Physiological Dimensions of Emotions and HEP”

Part 2 of Volume 1 concerns the physiology of emotions. To use HEP you must have a way to identify emotional states and moods. This presentation will explore research into emotions and establish a useful nomenclature for characterizing emotions based on the three physiological dimensions of emotions, which are arousal, pleasure, and control. Like the other presentations in this series the discussion on emotions is scientific, but it avoids most technical jargon and can be easily understood by a lay person.

[Slide No. 8] “Third: The Physiology of Speech and HEP”

The third presentation in this series deals with the physiology of speech. Its goal is to make you aware of how we generate speech by manipulating various articulators, including the lips, tongue, jaw, and so forth. It is important to have a clear picture of speech physiology in order to appreciate the scientific evidence that connects each sound to a particular emotion or mood because the connections between sounds and feelings occur due to the underlying physiology. This presentation also presents evidence for three primary vowels and related consonants based upon physiology.

[Slide No. 9] “Fourth: Connecting Primary Sounds to Emotions”

Part 4 of the series provides evidence that links primary sounds to specific emotions. It builds upon the previous two presentations and shows how each of the emotion dimensions connects to a primary vowel and related consonants based upon a particular physiological component. This forms the heart of HEP and the core of the innovative science that inspired HEP.

[Slide No. 10] “Fifth: Connecting Secondary Sounds to Emotions”

The next step in understanding HEP is to delineate the connections between non-primary sounds and emotions and moods. This presentation covers all English phonemes, the smallest component of speech, and some non-English phonemes that expand the scope of HEP. This information is an extrapolation and continuation of the previous presentation.

[Slide No. 11] “Sixth: The Emotional Impact of Sound Combinations”

The sixth presentation deals with the emotional impact of sound combinations. So now instead of the emotional value of a single phoneme we investigate how pairs of sounds and groups of three letters effect our moods.

[Slide No. 12] “Seventh: Using Sounds to Modulate Emotions”

The seventh presentation hones in on the crux of HEP – how to modulate emotions with speech sounds. It breaks the task down into four basic steps. First, the identification of the current mood; second, picking a sound that matches the current mood; third, picking an emotional goal; and last, picking sounds that will move from the current mood to the final goal.

[Slide No. 13] “Eighth: Sub-vocal Speech, Breathing and Thinking in HEP”

The eighth presentation of the series discusses silent HEP. It may come as a surprise but to take advantage of HEP you do not have to utter a single sound. Given that everything leading to this point has discussed how sounds can modulate emotions it may seem strange to hear the claim that you don't need to make any sound. But silent HEP is possible because of two factors. First, the emotional effects of speech can be achieved simply by manipulating the physiological components of speech. In sub-vocalizations you put that physiology through the motions, that is you move the lips and tongue, but you don't vibrate the vocal cords. The second reason you don't need sound for HEP is because of the power of the mind. Our thought processes can influence our emotions. Certainly the placebo effect is a tribute to this power. If we tune our thoughts to our moods, we can have a profound effect on how we feel. In the presentation on silent HEP you will learn about sub-vocalizations, HEP thinking, and HEP breathing – simple breathing techniques based on speech patterns. These silent techniques can help you maximize the benefits you receive from HEP.

[Slide No. 14] “Ninth: Determining Your Mood: The First Step in HEP”

Determining your mood is the most important step in HEP. It comes first. If you don't get that part right you cannot benefit from HEP. The premise of HEP is that you must have a starting point and an ending point. This ninth presentation will lead you through a step-by-step process that explains how to identify your current mood, your starting point, using the three dimensions of emotions established in Part 2 of this series.

[Slide No. 15] “Tenth: Religious Examples Analyzed with HEP Rules”

Part 10 presents examples from Hinduism, Buddhism, and Islam to illustrate how you can apply HEP analysis to any word or group of words to examine the emotional impact of the utterance.

[Slide No. 16] “Eleventh: Best Methods to follow when using HEP”

The last presentation of this Volume is a discussion of best practices in HEP. The topics addressed in this include frequency of use, or how often to repeat a HEP word, the modality of use, addressing which silent techniques to use and when, and the setting of use, in other words whether to use HEP on the fly or spontaneously versus using HEP at a set aside time for meditative purposes.

Don't forget to check out Volume 2, if you are interested in seeing numerous examples that address a number of specific emotions and moods.

Thanks for listening.