

Excerpts from 'From No to Yes – 7 Words Basics' by James Burgess

Here is a sample from the Ebook '*From No to Yes – 7 Words Basics*' which in its complete form has 59 pages. We hope these excerpts encourage you to purchase the complete Ebook which you can do by returning to http://www.7words.co.uk/ebooks/eb1_fromnotoyes

Wordbending

...

Words matter. The mind and the body respond to what they hear the voice saying, so we can talk ourselves into illness or good health, poverty or wealth, misery or happiness according to the specific words that we allow to grace our speech. It is tempting to complain to your husband '*You never take me out!*' or your child '*You little nuisance!*' or yourself '*I am stupid!*' and yet it would be wiser to refrain from negative messages of this type. Such curses as these can and do actually, though very subtly, influence life circumstances to lead to the fulfilment of the complaint. We shall all eventually reap what we have sown.

This begs the question '*why do we do it?*' Firstly it's important to distinguish between the conscious and unconscious use of wordbending techniques and necessary to acknowledge that mostly we do and say things without much awareness. We exercise very little control over the particular words we use. The habits in our patterns of speech are settled quite early in life and although they change, they do so slowly and never to the point that early influences are entirely forgotten. The clichés are so often churned out automatically, never once passing through a filter of literal comprehension. Also, the unconscious mind frequently hides from our awareness anything that might cause embarrassment or distress; the straight arrow of truth is warped into nuances and dissembled to hide unpleasant realities.

Those who are more conscious of what they say, the ones who are better able to monitor and control their verbal output, are often rewarded for this skill within their jobs. Whether these are in the private sector working for big business or in the public sector working for government departments, to some considerable extent they are constrained to toe the party line—in other words to get behind their employers' propaganda. Those who are not so constrained are more freely able to identify with their own conscience and speak true—yet amongst this group are included professionals with clients who employ them to represent their spin. Shall we expect lawyers and accountants to be truthful because they are respected professionals, or the opposite because they are employed by clients who are often tempted to disrespect truth in order to optimise their own position?

On a personal level, certain aspects of false speech lead to confusion in one's thoughts, to self-deception and to ambiguous life circumstances that are stressful. It is both physically and psychologically healthy for us to speak clearly and truly. On a social level, wordbending can easily cause misunderstandings between people, which very often lead to tension and perhaps eventually conflict. To move towards a more peaceful society, we need to become clearer and more straightforward in our speech and thoughts. It is the normal thing to feel insecure when confused or deceived and left in ignorance; this insecurity is a danger that threatens peace. So can we now accept that wordbending is actually dangerous? It is often profoundly dangerous.

We are all being somewhat damaged by it and if we are to avoid conflict through misunderstanding, then there is the utmost importance in moving steadily towards living in truth and clarity. This does require work; it does require changes and also some degree of emotional process since it's not easy to relinquish the habits of a lifetime. So let's get to work on the real task, let's clean up our thinking.

Seeking a Solution

...

Here is a suggestion—that there are seven basic qualities of life experience, which can be described by 7 words. These 7 archetypal words are fundamental. They are foundation stones for all and everything so that any behaviour and any communication can be seen as an expression of them. They are the 7 basic life lessons that we all have to practice repeatedly in order to perfect our humanity. They are laws that govern scientist and mystic alike. If we get them wrong then we lose balance and suffer the consequences of imbalance. Our task is to get them right so that we can clean up our thinking as a prerequisite for cleaning up our world.

The task is complex and challenging and will require all of us to learn from each other. This means that Americans and British have to listen to Iraqis, and that Christians have to listen to Jews and Moslems. It means that parents have to listen to their kids and men have to listen to women. This listening needs to be subtle and profound. It is not enough to hear the form of the word, we need to feel its essence, to go to the depth of meaning contained within the word too. By reducing what we consider essential among the available options of meaning, we are able to improve our chances of understanding what is really being said and meant. If there are only a given number of possibilities, basically 7, we can consider them all.

Any really effective model that offers a method to clean up the way humanity thinks will probably need to be free of dogma, unbiased in its application and equally valid for scientist and religionist, for all purposes under the sun. Otherwise there will be belief and counter-belief. So if someone says '*I believe in God, can I use the 7 Words?*' or '*I don't! Can I?*' we would want the answer to be Yes—the system is not limited to any particular attitude or creed. Yet if someone else asks '*Is it true?*' we would perhaps want to talk about whether such subtleties of wisdom are important in this context. Truth may be beyond humanity's thinking altogether. More than this—for such a system to be workable, it has to be more than just a spiritually pleasing model. It has also to be useful in the corporate world. Without institutions, corporations and other organized groups, no satisfactory changes will be made real in any global sense—as much as without individuals changing, no corporate changes will occur. So we want to test our ideas and check that they can be made useful for the individual and the group, whether applied locally or globally, and without offending anyone's core beliefs about life's deepest meaning.

At the root of all our thoughts there is an essential knowledge of the inter-connectedness of all things and all beings. It's not something that needs to be proved. For some it is self-evident and for others it is unimaginable. For most people, no amount of philosophical cleverness, bullying or persuasion will change their mind on this question—it requires a change of heart, and this arises out of grace. All our thoughts grow out of the way we perceive our spiritual inheritance. In other words: the depth of mind is spiritual. If we were to modify our core spiritual attitude—for example to change from Scientific-Materialism to Religion or from Christianity to Islam—we would follow through with a new model of how to think and how to act.

Perception is interactive with thought, and therefore interactive with the language of thought. So the way we shape our perceptions—the way we grasp reality—and the words we speak are interdependent. They affect each other. In this way we can know ourselves individually to be the agencies through which Creation is created. We are not saying that we are the creators of external reality—the birds and the bees, the flowers and the trees are all already there—and yet their existence is only real for us because we perceive them. All observed things and behaviours take on meaning as a result of our manner of thought—itsself dependent upon our manner of wording. So the engineering of the creation process is both limited and expanded by the words we use and our consciousness of them.

It is our collective responsibility to do this creation-engineering well. This means to be beautiful, imaginative, and creative, and above all to be sensitive to the effect we have. It means we must clean up any mess we make. So since we have made a mess, now we have a task to undertake, a reclamation project. When we've finished, the world we inhabit will be wholesome and lovely, the environment supportive of well-being and our neighbours free from hunger and fear. We need to begin with the basics—how to think well—and for

this we need to understand the underlying pattern and learn how to apply it in everyday life by choosing our words more consciously.

So we are led towards a new approach in our use of language: the 7 Words. The task is primarily to understand things in a different way: that there are essential messages that underpin every communication and all behaviour between people. These can be explained in relation to the most basic of ideas—so they can be seen as the foundation stones of language. They are learned very early in life and form powerful impressions upon the young mind. Unfortunately, they are learned in a corrupted form, and later it is not easy for us to adjust when we have to come to terms with the application of these word-concepts in the wider world with all of its ambiguities of wordbending. Our task is to clean up the way we speak if we want to clarify the way we think. Thus we become beacons of truth within the ocean of the false, a still point within the swirling world of the counterfeit.

Keywords

Although the 7 primary words are simple, their meanings are not clear. Perhaps they **should** be clear and perhaps for very careful speakers they are clear—but usually there is ambiguity because they are so often misused. By studying these keywords, we can renew our sense of what we want the primary words to mean. These are the keywords:

<i>Primary Words</i>	<i>Keywords Associated</i>			
No	Boundaries	Identity	Choice	Truth
Hello	Attention	Openness	Exchange	Communion
Thank you	Appreciation	Valuing	Giving	Heart Essence
Goodbye	Realisation	Decision	Completion	Moving On
Please	Vision	Intention	Cooperation	Prayer
Sorry	Responsibility	Remorse	Repair	Release
Yes	Permission	Acceptance	Agreement	Surrender

No establishes the **boundary** marker between inside and outside, acceptable or not, mine or not-mine. This boundary clearly **identifies** things as different from other things and it is constructively created out of our **choices**—since we have free-will—that proclaim the **truth** of who we are.

Hello is an expansion of **attention**, an **opening** up to the new so that **exchanges** can take place. In its most refined form it leads to **communion** with another.

Thank You is **appreciation** for another thing or person, which raises their **value**, is expressed by **giving** and is truly felt in the **heart**.

Goodbye begins with the **realization** that a **decision** is needed so that we can **complete** what we have been doing and **move on**.

Please requires a **vision** of something we want and the **intention** to get it, which inevitably involves **cooperation**. At its highest level it is **prayer**.

- Sorry is the process of refinement that begins with a heightened sense of **responsibility** and a feeling of **remorse** for what our insensitivities have caused. We need to **repair** the damage if we are to **release** any issues arising.
- Yes when reluctant is **permission** and moves through stages of greater willingness in **acceptance**, **agreement** and **surrender**.

If we are to reach agreement about what actually is meant when we say one of the primary words: No, Hello, Thanks, Goodbye, Please, Sorry and Yes then there is a need to look in more detail at the keywords and the text that follows goes into greater depth for this purpose.