

**Shrink Rap Radio #162, July 4, 2008, Tea and Empathy: Combining
Acupuncture, Hypnosis, and NLP**

**David Van Nuys, Ph.D., aka “Dr. Dave” interviews Randy Clere,
Lic Ac, CH. MNLP**

(transcribed from www.ShrinkRapRadio.com by Susan Argyelan)

Excerpt: *One thing that I’ve learned through my study and practice of NLP and neurosemantics is, you honor everyone’s map of the world. There’s no one that comes through my door who is broken. They do what they do; they do it very well. However, they might want more options to make better choices.*

Introduction: That was the voice of my guest, Randy Clere. Randy Clere is a licensed acupuncturist and hypnotherapist in private practice in Seattle, Washington. He has three decades of clinical practice in the arts of acupuncture, [Oriental Medicine](#) and hypnotherapy, specializing in [Japanese-style acupuncture](#) and [Zen Shiatsu](#). He also uses [NeuroLinguistic Programming](#) (NLP), [NeuroSemantics](#), [Ericksonian Hypnotherapy](#), and [Self Relations](#) therapy when working with his clients. Randy has also been involved with hospice in-patient homecare since 1983. Since early in his life, Randy has practiced martial arts and meditation. He’s actively been involved in personal development since the early 1970s. Randy specializes in giving his patients personal care, empowering them to heal, and introducing them to that tender place within themselves of unconditional positive regard. He’s also a semi-professional musician playing electric bass and [Chapman Stick](#). He has played with Taj Mahal, Sam Weiss, and Scott Cossu and many others. Beyond this, he’s an amateur chef who loves all things curry and barbecues up a feast on the weekends. Randy is happily married to Debra and they share five lovely daughters. Now, here’s the interview.

Dr. Dave: Randy Clere, welcome to Shrink Rap Radio.

Randy Clere: Well, thank you so much for having me on. I’m really grateful.

Dr. Dave: Well, you have been a listener of Shrink Rap Radio. I’m not sure for how long, but I know that you sent me a voice mail maybe about a year ago, and I was tickled by it because you kind of made a generous offer, saying, “Hey, if you’re ever up here in Seattle, drop by and see me.” And then somehow, you know, I played that on the show, but then – and I meant to keep it because I wanted to be able to take you up on your offer.

Clere: (laughs)

Dr. Dave: And then I didn’t have any, somehow it got lost, and I didn’t have any way of tracking you down, so I was really glad when I got another e-mail from you, not so long ago.

Clere: Well, I find your programs very informative, and I get a lot of information from all of your guests that are on there. So, I've been listening for, you know, a number of years, actually.

Dr. Dave: Well, that's great. I'm really happy about that, and I love having listeners who become guests. And as you know, if you've been listening, you know that's happened a fair number of times.

Clere: Yes, yes, it has.

Dr. Dave: And when I first started this, I didn't know for sure who my listeners were going to be. And I sort of hoped that there would be professionals in the audience, but I was as scared of that idea as I was hopeful of it. And...

Clere: (laughs)

Dr. Dave: And it's really... You know, because we all have these critical voices in our head, and so it's easy to project onto our peers, "Oh, they're going to be very critical." And, you know, so far, it's been quite the reverse, which has been very gratifying. So, all of that's by (laughs) a long way of saying it's really great to have this opportunity to talk to you about your work. Because what I've discovered as a result of a few e-mail exchanges and a phone conversation or two is that for some time, you've been doing some interesting work, combining Oriental Medicine, acupuncture, hypnosis, NLP, and other modalities. So, we're going to talk about that stuff today.

Clere: That sounds great.

Dr. Dave: Yeah, and I guess one place where I always get hooked is around martial arts, because I was very interested in that in my younger years. And I think that's sort of how you got started with all of this. Am I right? Was it the martial arts that sort of...

Clere: Yes, sir. But even just briefly before that, actually, I grew up in Xenia, Ohio, you know, in the middle of the country. And for whatever reasons – it wasn't due to my family; they were pretty conservative and very conventional – the first book I ever read, you know, was Ram Dass' [Be Here Now](#), and then Pir Vilayat Khan's book, [Toward the One](#). This was when I was a freshman in high school.

Dr. Dave: Oh, my goodness!

Clere: And so all of a sudden, you know, it was like, "Oh! There's different perspectives out here." And one thing after another led me to start investigating this, and of course – being a child of the late sixties – psychedelics and drug use, you know...

Dr. Dave: Sure.

Clere: ...and altered states of being, through chemicals, also bolstered that. And then in 1970, I took my first karate class, and that really resonated with me. And so...

Dr. Dave: What was it about it that resonated with you?

Clere: Well, it was the physical movement, of course, but it was also the sense of discipline.

Dr. Dave: Yes.

Clere: A sense of discipline, but discipline borne out of love, and discipline borne out of something other than what the Western model of discipline is.

Dr. Dave: Yes, and what about the ritual aspects of it? When I was a young guy, I was drawn to judo. And you know, there was bowing towards the teacher...

Clere: Yes.

Dr. Dave: ...and you know, there was that whole dimension of respect and tradition that we don't get much of in the West.

Clere: That's right. And thank you for bringing that up because that was very important to me. My own home life was pretty tough, and I went out into the world to seek mentors to get what I didn't get from the father at home.

Dr. Dave: Mm-hmm...

Clere: And so, I've been so blessed in my years of practice that I've had phenomenal mentors and teachers that have really shown me the way and given me a sense of hearth in my heart, this place of belonging and being and being fully seen?

Dr. Dave: Yes.

Clere: And so, the ritual in martial arts – the bowing, the teacher, and that whole underlying concept of emptiness...

Dr. Dave: Mm-hmm...

Clere: ...I found very intriguing as a young lad. And then in my travels over the world – my military service, you know – I was exposed to different types of martial arts, different types of people and societies. And these all fed into this, what I'm doing today, actually, because even as a young boy, the one thing I knew about myself was that I loved human beings deeply.

Dr. Dave: Mm-hmm...

Clere: And from that, also, everything else grew from that.

Dr. Dave: So when you say that you “loved human beings deeply,” I want to understand better what your sense of that was. Did you have a sense that you wanted to have a life of service somehow, or what would you say about that?

Clere: Well, as a young boy, I didn’t know if it was going to be a life of service. It’s just that I just liked everybody I ever came across.

Dr. Dave: (laughs)

Clere: And as an adult, I had a privilege to sit with the Dalai Lama, and he said to me, “Treat everyone like your long-lost friend.”

Dr. Dave: Well, you do that! I have to say...

Clere: I hold that in my heart, yes.

Dr. Dave: Well, that’s what came through to me with that first voice message that you left me. And I thought – and I think I shared this with you in a subsequent conversation that we had – I said, “You remind me of my good friend, Dwight Webb, in New Hampshire,” who also has that very openhearted kind of feeling. And I immediately felt that from you. And you know, and respond in kind; you can’t do anything but respond when you encounter that. That’s a wonderful quality.

Clere: Thank you. Thank you so much. And it, I think it was something like I say, that was there in itself...and through my travels, through the work I’ve endeavored to do on myself both with martial arts, sitting practice...quite a number of years doing personal psychotherapy with a therapist. You know, taking away the layers, polishing the mirror...

Dr. Dave: Mm-hmm...

Clere: And holding that place for human beings has been integral in what I do.

Dr. Dave: Now, I – we’ll get on to that other stuff, but I’m still, there’s still this teenager in me that’s fascinated with martial arts.

Clere: Well, yes...

Dr. Dave: So, I want to know more about, well, what are the other arts that you studied, and do you still practice them?

Clere: Oh, yes, sir, I do. So, I started out with pretty much the external hard styles. I think [Shotokan](#) is the first karate I studied. Then in the military, I...[Tae Kwon Do](#). Then I started, I met some practitioners of the Chinese arts, both hard-style and

soft-style, like [Wing Chun](#)...Pungar (ph), which is Northern Long Fist, and [Tai chi](#) was always there. And of course in high school, David Carradine, the show of Kung Fu, seeing all the [Shaolin](#) animals, you know, intrigued me. And I never forgot that but, you know, I never... It was hard to run into somebody in the Midwest who was practicing that stuff. So when I made my way out into the world, then I started being exposed to more of the Chinese external and internal arts. And so, I had the privilege back in 1987 to meet James McNeil, who's a great practitioner of Chinese internal arts, [Qigong](#). He practices Xingyi, Bagua, Tai Chi, Splashing Hands. And I studied with him from '86 probably to 1998. And then, of course, living up here in Seattle, I can go up to Vancouver and study with Xiao Yong (ph). And then locally, we have a wonderful internal teacher who I think is probably one of the best teachers in the United States, a man named Harrison Moretz, who has the Taoist Studies Institute.

Dr. Dave: Hmm.

Clere: So I'm focused now on internal cultivation. I'm 55 years old and I'm very strong, but at the same time, right now, it's about cultivating [qi](#), [jing](#), and [Shen](#), which the Chinese internal arts cultivate, doing through Qigong, Tai chi, and Xingyi. I still practice Xingyi because of the soft styles, it's the hardest with the power that is so (inaudible)...

Dr. Dave: I don't think I've ever heard of that. I don't have any sense of that.

Clere: Well, it's a beautiful art. It, "Xingyi" translated means "heart-mind boxing."

Dr. Dave: Hmm.

Clere: And so it's set up on the theory of five elements. And so each element has a posture or strike, if you will. And there are different ways to link those sets together. There are also 12 animal styles. And then there's many, many different types of exercises to cultivate the chen su gong (ph), the Spiraling Energy. It's a very... it's obscure. You don't see it or hear about it much, but it's out there. And then of course, the sister art to that is Bagua, which is set up on the bagua. And it is circle-walking, and it's very serpent-like, very spiraling energy. And it's very complementary to Xingyi, and they're often taught together.

Dr. Dave: There is a... Help me reconcile the seeming paradox of a guy who seems very loving and open and interested in human beings, and who has been so disciplined in studying fighting.

Clere: (laughs) Kind of. Yeah.

Dr. Dave: (laughs)

Clere: Yeah, that is a great paradox, isn't it? It's probably... You know, I've never been – even as a boy, I was never a bully or went out of my way to pick a fight. But due to my family-of-origin material, I think I had a deep, underlying insecurity about myself, who I was, you know?

Dr. Dave: Mm-hmm, mm-hmm...

Clere: And the aspect of the fighting part of martial arts at one point in time really intrigued me. In fact, I used to fight quite a bit. As far as doing [kumite](#) and... I did full-contact for a while.

Dr. Dave: You mean fighting in competitions, not street fighting.

Clere: Yeah, when I was in the Navy, I used to go to Gibraltar, and we'd brawl with the Australians, but that's another story...

Dr. Dave: (laughs) Okay.

Clere: (laughs) I lived in Morocco for four years.

Dr. Dave: Oh, my goodness.

Clere: So, I didn't see any conflict there due to the fact that along with the fighting, I was endeavoring to cultivate a deeper sense of myself. And I was drawn to the esoteric side of the martial arts: cultivation of qi, moving qi. And the fighting was just an aspect of that. You know, my teacher, McNeil used to say, "Not fighting is not fighting. Fighting is fighting, absolutely." And I've had several scrapes out on the street with individuals, unfortunately, and you just have to take it case by case, if you will, and be as compassionate as you can.

Dr. Dave: Yeah. Now, was it your involvement in the martial arts that drew you into meditation? Of course, you were already exposed to Ram Dass, as you mentioned.

Clere: The martial arts and Ram Dass and Pir Vilayat Khan, the great Sufi teacher... Yeah, that drew me into meditation. In fact, you know, each [dojo](#), is, when I was in high school, there were periods where we would have informal five, ten minutes of silence. But you know, I didn't know what technique to use. So in 1974, when I was in Keflavik, Iceland, I met an individual who did Transcendental Meditation. And so, that was the first technique that I learned that gave me a real taste of that emptiness...

Dr. Dave: Mm-hmm...

Clere: ...and that transcendental state of being. And in practicing TM, it opened the gateway – again, it was another gate that opened to other practices. And I had the privilege of – and also, I was initiated and practicing [Surat Shabd](#) yoga with a great

teacher in India named [Sant Darshan Singh](#). And that type of meditation... He was a Sikh, and that type of meditation is mantra-based, five holy words. And you actually have an inner experience of hearing a sound or seeing light at the third eye.

Dr. Dave: Hmm.

Clere: And I practiced that for a number of years, but I was drawn back to the Zen and Taoist practices. And I think 16, probably 16 years I, who's been my latest teacher was Shoto Hirado Roshi (ph) from Japan, a great [Rinzai](#) Zen master. And I've had the privilege of sitting with him. He comes to the States twice a year. I haven't sat a full [sesshin](#) for several years now, and it's something I'm actually being drawn back to. I've been busy householding. (laughs)

Dr. Dave: (laughs) Yes. Right, right. I can relate to that. Well, I'll tell you, my hat's off to you in terms of all the discipline that you have exercised over the years in pursuing these things that, many of which I've just contemplated from afar. Now, how did these interests morph into some of your more current specializations? How did you get drawn into acupuncture? It seems like it would be sort of a natural flow, but tell us that story.

Clere: Well, that's interesting in and of itself, too. Again, a lot of my martial arts teachers, particularly the tradition in China is – you know, martial arts and acupuncture go hand in hand. Acupuncture's always sort of been the stepchild of herbal medicine in China. You know, herbal medicine was the main deal...

Dr. Dave: Mm-hmm...

Clere: ...and acupuncture came second to that. Well, these great martial arts teachers also, you know, this is all family lineage. There were no schools early on. And so great traditions of acupuncture, herbs, and bone-setting, zheng gu shui, was passed down from grandfather to father to son, along with the martial arts. So, two of my martial arts teachers happened to be acupuncturists, and one practiced Japanese-style Shiatsu – Zen Shiatsu – done on the floor. And so I started... I knew I was going in that direction but it was still very nebulous. I was still doing other things. I was getting my degree in anatomy/physiology, and I had a chance to start an apprenticeship, which is how traditional medicine was always taught in China and Japan. You know, there weren't any schools early on. Everything was, you studied with a great teacher for five to ten years. So, I started this for five years and started learning that way, and then went to San Francisco, studied with several more teachers. And they initiated licensure in the States – I can't remember what it was. But I couldn't get grandfathered in, and so I came up here to Seattle in 1985, I believe, and enrolled at the Northwest Institute of Acupuncture and Oriental Medicine, which is now defunct. And I did a three-year program there, doing acupuncture. Going there was just a formality because I was already practicing. I already had really good instruction with these two great teachers, and so it was about getting credentialed. And that was a really wonderful process. I met really

wonderful people at the school: [Dan Bensky](#), who's really one of the American fathers of herbology and acupuncture. He's a great osteopath and great teacher. And there are several more people: [Stephen Brown](#), who translates a lot of the great texts from Japan. And so I've been able to study and work with these gentlemen, and it's been very rich and rewarding.

Dr. Dave: Well, it sounds like you've really been privileged to learn from a lot of great teachers.

Clere: Well, I think that's my saving grace. I've had very good teachers.

Dr. Dave: (laughs) Yeah.

Clere: (laughs)

Dr. Dave: What... Just out of curiosity, what were you doing to support yourself before you became an acupuncturist?

Clere: Oh! That's, gosh, that's a wonderful, that's a neat story. Well, I did many different things. I'm also a gardener. In fact, I was Mayor Feinstein's gardener for a little while when I was in San Francisco.

Dr. Dave: Oh, fascinating.

Clere: Yeah, so I did landscape installations; I did maintenance on gardens. You know, I was doing Shiatsu massage; I was doing that. I'm also a professional musician; I was playing music. And basically, I was just doing a lot of different things to support myself, but starting to develop a base of doing Zen-style Shiatsu, and then gardening, and then keeping my music going. And so, the Chinese always talked about developing these certain treasures. And I realized one day that I'm developing the music, the literary, the medicine. And so that was kind of the literati's way in China to develop these. So, it paints a broad stroke.

Dr. Dave: Yes, yeah. I remember the first time I experienced Shiatsu. It was kind of eye-opening to me because they were pressing on the very spots that I had spontaneously pressed on, on my own body, for years. You know, the sort of achy places that just kind of seem to call out, like when you have a sore tooth, and you want to press on it...

Clere: Yes...

Dr. Dave: And there's just these different spots on my body, these little, sometimes like little indentation places?

Clere: Yes. That's where you find the acupuncture points, actually. Very... that was very insightful on your part.

Dr. Dave: Yeah, that's what I discovered as I began to look into this stuff, was, hmm! That's interesting! (laughs)

Clere: Well, and there's a theory. You know, there are many different theories. Well, how – in 5,000 years – how did the points and the meridian system develop?

Dr. Dave: Mm-hmm...

Clere: And just what you said. For instance, when you're stressed out, people will oftentimes reach up on top of their shoulder, and there's that big knot up there...

Dr. Dave: Sure.

Clere: And people press on that. Well, that's called ladder (?) 21. And that's one of the big points in acupuncture that gets needled. And so it's things like that where a trigger point may develop. But oftentimes, you know, the acupuncture points, they're points of polarity, if you will. And you know, there's the whole paradigm of qi, which is a huge topic in and of itself, that underlies the whole body of medicine, from the Chinese and Japanese perspective. But you'll find the acupuncture points, they're always in soft tissue. You know, they're in little bony clefts, indurations, and then you have the trigger points, which the Japanese actually call kori. And there are 28 different types, and you can needle them; you can burn [moxa](#) on them. Of course, you can massage them and press them. You can cup them, and you can even bleed them...

Dr. Dave: Hmm.

Clere: ...which, you know, I do bleed people.

Dr. Dave: Okay, I could go down that path, but I think I'll just (laughs), I'll go somewhere else!

Clere: (laughs)

Dr. Dave: You know, I think by now, most people have heard of qi. That concept has diffused itself pretty well throughout the culture now, I think, at least...my culture, people I know. But you mentioned two other kinds of energies. Shen was one and I forget what the other one was.

Clere: Jing, jing.

Dr. Dave: Okay, so I... Are these different sorts of energies, separate from qi? I haven't heard of those.

Clere: Well, it's all qi, but these are the [Three Treasures](#). The jing, if you can think of a person's jing as what maybe Westerners might think of as their chromatic (chromosomatic?) material. It's your essence. So, at the time of conception, when your mother and father conceived you, where were they in their mental, emotional, and physical states when you were conceived? That gets passed through. We pay attention to that in Oriental Medicine. So, when you come into the world, you have your prenatal jing – that's what you got from your folks – and then you get your postnatal jing, which is lifestyle, so, you know, proper diet, proper food. Proper, what they call “proper attitude.”

Dr. Dave: Hmmm.

Clere: And you can build your storehouse of jing through, you know, prenatally. Postnatally, that's much harder to affect. The use of herbs for that can help that, but you know, that is usually set. And then shen, shen is very interesting because there's several different (inaudible). The Japanese call that kokoro, and kokoro, when you see the [kanji](#) for it, it actually looks like a heart. And it translated, means, it means “mind/body.” Or “heart/mind,” actually, excuse me.

Dr. Dave: Mm-hmm...

Clere: Yeah, that was a mistake. It's “heart/mind,” is what that means. And so, shen is a very broad, has a very broad meaning, because it can mean “emotions.” But it's also something other than that, that takes in many different aspects of the emotional/psychological bodies of the human. And so, in acupuncture, mind and body are very much interconnected because both mental and medical conditions are bound by qi. And so, one can see this in the Chinese use of the same character, shin, or shen, to mean both heart and mind. And so, in all of the acupuncture literature, it catalogs many relationships between emotional states and the functions of the organs, and vice versa.

Dr. Dave: Okay.

Clere: So, yeah, in fact, you know, these assumptions are so deeply ingrained in Asian culture that modern Chinese patients describe mental or emotional symptoms as physical signs. So illnesses that are recognized as emotional disorders in the West are experienced as physical discomforts in the East. So at times, minor psychiatric problems go unrecognized in China because patients report secondary physical complaints and not their anxiety, their stress, or their depression.

Dr. Dave: Aha, aha. So, what's been your experience of success, efficacy, whatever, with acupuncture? People come to you; what kinds of problems do they bring? And...

Clere: Oh, that's a good question. Well, as you know, when Nixon went to China, you know, acupuncture was really put on the map, but it was more for analgesic reasons, for pain control...

Dr. Dave: Right.

Clere: It does that very well just when you insert a needle into somebody's being. Immediately the brain chemistry changes. They've mapped this with MRIs. And so, you have a change in serotonin, dopamine, and other brain chemicals, endorphins in particular. And so, we know that physiologically, that happens. And so, when people come to see me, you know, they can come to see me for musculoskeletal problems. You know, for instance, back pain, bulging discs, joint problems – anything in that regard, but I also treat asthma, respiratory problems, gastrointestinal problems, impotency, infertility. And then, getting into more of the emotional problems with anxiety and depression.

Dr. Dave: Well, sticking with the physical for now, do people get better? (laughs) Do you find that you're able to help them?

Clere: Oh, yes. My goal is to constantly try to put myself out of business. (laughs)

Dr. Dave: (laughs)

Clere: So, yes, I've had quite a bit of success, and I think what bears that out is, I have at least half a dozen medical doctors who send patients to me, and three of those guys are patients of mine. I have a psychiatrist who sends people to me, several psychologists, you know, an osteopath – two osteopaths – and a chiropractor who refer to me. In fact...

Dr. Dave: Well, that is...

Clere: ...in my 28 years of practice, I have never once advertised.

Dr. Dave: Wow.

Clere: It's word of mouth.

Dr. Dave: Wow, that is great.

Clere: So I, I use my intention. (laughs)

Dr. Dave: (laughs)

Clere: But yeah, I've never, ever advertised. I mean, of course, I've been in the phone book with my phone number, and actually, I am getting ready to put up a website. But I've never taken out advertisement in a paper, magazine, or anything. I've just

used my intention, which, you know, in Chinese internal arts and in acupuncture, that's the key. It's, what is your intent?

Dr. Dave: Mm-hmm...

Clere: And so, when you apply that to your life, you apply that to your business, what meanings do you make with your intention? And is your intention able to flow through to your *attention*, to promote action?

Dr. Dave: You know, that's so true. I have experienced flashes of that in my life – maybe more than flashes – where I will just start to, as you say, develop an intention about something – a direction I want to move in, or something that I want to begin to happen in my business or some other aspect of my life. And you know, sometimes people talk about “putting it out to the universe” – I’m making “air quotes” as I say this (laughs) – “putting it out to the universe...”

Clere: Yes.

Dr. Dave: And that's kind of a similar thing, except I guess the one places more of the responsibility internally, whereas the other one is kind of externalizing it, isn't it?

Clere: Thank you for stating that, because that's so true. When you put something out to the universe, you know, you've taken yourself out of the loop.

Dr. Dave: Well, I heard, I heard that. All you did was you grunted slightly, and I got that immediately. (laughs)

Clere: (laughs)

Dr. Dave: (laughs)

Clere: And that's, you know, oh, we won't get into the New Age thing, because that's a whole 'nother... But you know, it's really about accepting responsibility. And this is where NLP and NeuroSemantics – and even hypnotherapy – come into play, but particularly NLP, because it gives you a way to run your brain. It gives you a way to understand how you make meaning, how you make frames of your meaning, the internal “cinema,” you know, that you have going on, the – as L. Michael Hall – the “meaning matrix.” How you make meanings, you know, and how that plays out in your life, you know.

Dr. Dave: Yeah, the meanings that we ascribe to things are important in shaping our experience of them. Is that what you're getting at?

Clere: Yes, sir. You know, well, if you look at language, how we speak about our experience maps out our world and our view of the world. And the patterns can provide us more understanding on how we affect the life, if you will, of these

systems by the way we talk. And so, you know, we use symbols to empower us with more flexibility in behavior, to more effectively manage and control a given interaction, you know. And that can either empower us or can disempower us. And so, when someone comes in to see me, David, how someone speaks of a trauma, an illness, a limiting believe can empower and heal or it can disable and be a very limiting belief. And that'll make the facilitation of the healing process much more difficult.

Dr. Dave: How do you deal with it when you hear somebody talking in a way that makes it clear that they have a self-limiting belief or attitude? I know with your experience in the martial arts that direct confrontation isn't always going to be the best way to go.

Clere: Well, exactly. And one thing that I've learned through my study and practice of NLP and NeuroSemantics is, you honor everyone's map of the world. There's no one that comes through my door who is broken. They do what they do; they do it very well. However, that doesn't mean that they might want more options to make better choices. So, as I hear a language pattern like that, the thing that NLP gives me, it gives me a nice meta-model, where I can meta-model them and ask them questions. "Well, how did you come about that? And what does that look like?" I'll listen to, you know, are they using terms in a visual sense with their language? Are they audio? Are they kinesthetic? I pay attention to that. Not so much the [eye accessing](#) that they talk about in NLP. I mean, I pay attention to that, but I don't key off of that, generally. And so, I listen to what they're saying. Are they removed from it? Do they refer to themselves as an "it"? When they refer to themselves as an "it," I always ask, well, "What is this 'it' that you're speaking about?" "Well, you know – 'it'!" And I'll say, "No, I'm not sure. I'm not quite sure what 'it' is. What does that mean to you?" And then, they have to go inside, because as human beings, we are self-reflective; we can go inside. And when you ask the right question, the human being can go inside and actually see the strategy of where their linguistic patterns come from.

Dr. Dave: So, maybe you could give us an example. I'm trying to visualize what a session might look like.

Clere: Do you want me to give you an example of a session?

Dr. Dave: Sure.

Clere: Or would you like me to give you an example of that what I was just speaking about?

Dr. Dave: Well, maybe a little bit of a case history, if there's a case history, maybe, that comes to mind without violating anybody's confidentiality. Maybe you can just kind of take us through...

Clere: Okay, well, that's good. You know, what I might do to preface that is tell you what does happen when someone comes through my door.

Dr. Dave: Yeah, good.

Clere: Good. Well, as you know, I drink tea. I love to drink tea, and I drink very fine tea. Like someone who's into fine wines, I'm into fine teas. And so, I found out that when someone comes to see me – they come into my space – I've designed my space with my intention, and with how the space is laid out. The moment they open the door, the treatment is already starting.

Dr. Dave: Aha.

Clere: And so, when someone comes and sits before me, I have a beautiful bamboo desk, and then I have my tea set there, and an electric kettle with water. I graciously have them come in, and they sit before me. And we have a little bit of talk, and then so I start to work with the tea. And at that point in time, I've already started to breathe with them, to be in rapport. I may even blink my eyes with them, mirror their body language somewhat, which is all classic rapport-building skills in NLP. And it's a sense of letting their unconscious mind know that, "Oh, yes, he knows who I am."

Dr. Dave: Mm-hmm...

Clere: And, so then I'll start to prepare tea. And even part of the process of preparing the tea is a rapport-building aspect as well, but it's also a way for me to serve them, give my patients a respite from their day. I mean, you know, with all the cell phones...

Dr. Dave: Yes.

Clere: ...computers, e-mail... You know, the human being is stimulated 24/7, right?

Dr. Dave: Yes.

Clere: So, I'll pour the tea into the, into the [gaiwan](#), and then I'll pour the hot water over it, and I'll comment. And I'll say, "Notice how the tea leaves will unfurl as they relax in the hot water..."

Dr. Dave: Ah, mm-hmm...

Clere: "...and they release their essence." So, I'm giving their unconscious mind, "Relax..."

Dr. Dave: Yeah, a little bit of hypnotic suggestion there, yeah.

Clere: Suggestion, and you know, Milton Erickson was great with metaphors.

Dr. Dave: Yes.

Clere: And so there it starts. And then I'll pour tea and then I will serve them. And then as they... And then I'll sit, and I'll put my tea in front of me, and I won't touch my tea until they pick up their cup. But the moment they reach to pick up their cup, I reach mine, and I take and put it to my lips exactly the same time that they do and then put it down. And that starts the rapport-building process. And then, we might have a few more cups of tea. Then we start, and I start to ask them, "So, why are you here? What are you coming to see me for?" And then that will lead into, I do a traditional Oriental Medical intake of taking pulses, questioning; observing the face, the tongue; listening to their voice – even if I can, without being too forward, if I can get a smell of how they smell, that tells me a lot. (laughs)

Dr. Dave: Hmm...

Clere: And so, we'll sit there and do that. And then of course, when I'm doing hypnotherapy or NLP with someone, the intake is a little different. And sometimes, I'm doing both, so I'm formulating that type of an intake right now. And so, then the person will come up, and we'll go back in to a, if we're doing acupuncture, we'll go back into the treatment room. They'll disrobe and put on a gown, or if they've got loose-fitting clothing, they can keep that on. They'll lay on my table, and I'll come back into the room; I'll stop and pause for a moment, and I'll start to breathe with them again. Then, I ask permission to touch them. I always put my hand on their hara – their abdomen – and then I'll always take the pulses again. But in Japanese acupuncture, the hara... and how the belly feels. And it's like a map like the pulses or the tongue is. And I'll poke and prod, and touch different areas, paying attention to those indurations you talked about, or is there a vacuity where it feels cold or energetically my fingers seem to be pulled into the belly, which is, you know, that means that the qi might be deficient; or the really hard, knotted places where the qi is stagnant, or there's too much tension maybe above the navel. And then there's a vacuity below the navel which, woven together with other symptoms, such as the pulse and the things they've told me, might lead me to think of a kidney deficiency or something like that. And then I, I'll start to choose my points, and then I'll needle. My treatments involve several different steps. First is the root treatment to find, to treat the underlying deficiency of qi in the main organs, if you will. And then, the second step is to balance. Let's say, for instance, I may turn the person over on their back, or face-down, and treat their [back-shu](#) points, which balances the yang. So, the first step is always balance the yin. Second step, balance the yang, treating the back, and then you treat the branch, which is the symptom control. And with that, I may do more needling. I may do Shiatsu or [tui na](#); that's a physical manipulation. I may choose to do direct moxibustion, which is called okiu, where you burn moxa directly on the skin – not causing a blister, although you can. I may use moxa on the head of a needle and light it; a big moxa ball right on the head of a needle, and light it. I may do cupping. I may do bleeding with

someone, depending on what's called for. And that is kind of the basis of the acupuncture treatment, and I practice several different styles of Japanese acupuncture as well.

Dr. Dave: Now, is there a branching point for you, in terms of when they first come in, whether you're going to do acupuncture or whether you're going to do hypnotherapy, NLP? Does it depend upon the kinds of symptoms they're presenting; whether they come to you with something psychological or physical, or...?

Clere: That's a good question. You know, that's kind of very much case-by-case. Some people are referred to me particularly just for acupuncture. And so, I, with my using of NLP, that's used with everyone. I mean, that's kind of the basis of how I improve my, it's my communication model, if you will.

Dr. Dave: Okay.

Clere: And so, I'd meet someone and they'd just come in for acupuncture for a physical problem, a back problem. But I may give them ways for them to speak differently about their experience to reframe how they view the mind/body connection with that, with NLP. And then, as I...in needling points, the needles are actually, if you will, they're a bridge to the body/mind. And then people are referred to me for – let's say with someone with panic and anxiety, that is a good, that is a place that acupuncture and hypnotherapy – hypnosis – can work really well together.

Dr. Dave: You know, I just got – as I was listening to you talk – sometimes I have felt a bit critical of NLP and some of the things that you were describing as possibly being manipulative. I think they can be manipulative, you know.

Clere: Yes, they can. Well, look at the Republican Party. (laughs)

Dr. Dave: (laughs)

Clere: Look how they've manipulated fear, and for eight years, we've been given a steady diet of that, and they've set the frame. The Democrats are just finally starting to figure it out.

Dr. Dave: Aha. Well, I was thinking of things like you're following the person's breath, and so on. And that can be seen as manipulative, which I've tended to look at it that way. But as I was, as I was experiencing it somewhat differently, as I was listening to you and thinking that, you know, another way of framing that... I guess I had framed it as manipulation. So, now I'm considering an alternate frame...

Clere: Hmm.

Dr. Dave: ...which is, a way of demonstrating respect. “I will demonstrate respect *by mirroring you*, by letting you take the lead, and I’m going to kind of mirror you with my body.” And so, maybe that’s an act of respect rather than an act of manipulation.

Clere: Well, that was a very wise comment that you just made, because that’s truly correct. And it can be. And it’s not that I’m making this intention to do that. It’s part of the process with building rapport. And it can be seen as manipulation, but you know, with human beings, we’re manipulating everything all the time, anyway.

Dr. Dave: Yeah, and really, where it came from was, you know, Bandler and Grinder studying the people who were recognized as the most effective therapists around. You know, Virginia Satir, Milton Erickson...

Clere: And Perls...

Dr. Dave: Yes, exactly. And so, these were things that they noticed that these people tended to do spontaneously, rather than as a strategy.

Clere: Yes, and so they use the term “modeling.”

Dr. Dave: Yes.

Clere: To model. They modeled. And you know, unfortunately, you know, the whole NLP community here in the States... I mean, if you go to Europe, go to London, go anywhere in Europe, particularly in Australia and New Zealand, NeuroSemantics, NLP, it’s huge.

Dr. Dave: Yes, it’s very big there.

Clere: And I think it has to do with a lot of the politics, things that went on between Bandler and Grinder. But you see these wonderful teachers like [Robert Dilts](#). The great [Stephen Gilligan](#): I mean, you know, he, Stephen Gilligan, you know, with his Self Relations therapy and his study with Erickson, his dedication to aikido, meditation. You know, his whole body of work is really wonderful in how it respects the human being, and how – when someone sits before you – where the symptom, lies the answer, lies the solution. So instead of demonizing the symptom, it’s like, “Oh... someone’s waking up here.”

Dr. Dave: Is there a book by him that you would recommend, or...? Because I’ve never experienced him.

Clere: Yes, it’s called [The Courage to Love](#).

Dr. Dave: Okay, The Courage to Love.

Clere: It's an amazing, amazing book. *Courage to Love*. And *Self Relations*, his premise, it's drawn off of his work with Erickson and also, you know, his own understandings of psychology and of human beings. And the basic premises in his *Self-Relations* therapy, he's got six premises: one, the indestructible, tender, soft spot that exists at the core of each person. And then life moves through you, except when it doesn't. That's when the fun begins, right? (laughs)

Dr. Dave: (laughs)

Clere: Life is great, but sometimes it hurts like hell. And then, he further goes on to say there are two of you. Relationship is the basic unit, and then there's a respect for an intelligence greater than you that exists in the world. And your path is yours alone, and [Bill O'Hanlon](#) talks about this, too. "You are an incurable deviant," and that's my favorite.

Dr. Dave: (laughs)

Clere: (laughs) If I say that to someone, I'll say, "Well, the good news is, you're an incurable deviant. We all are. Join the club."

Dr. Dave: (laughs) Yeah, you know, I... Did you hear the interview with Bill O'Hanlon?

Clere: Yes, yes, I did. He is such a wonderful man.

Dr. Dave: Yeah.

Clere: Talk about somebody full of life, and... Gosh, he's a multifaceted person, isn't he?

Dr. Dave: Yeah, you know, I haven't met him in person, but I certainly got a good sense of that in the interview that we did. Well, we're drawing pretty much to the end of our time here. I wonder if... you know, and I've certainly had fun here just kind of wandering around the Zen garden that is you. (laughs) I wonder if there's anything that you haven't had a chance to express that you wanted to get out?

Clere: Well, it's my feeling, in human beings, particularly in the times we live in, that what's most important for each and every one of us is – and this is to coin Maslow's phrase. I'll say it in the Buddhist sense as well: To develop an unconditional and positive regard for the self. The Buddhists call that *maitri*, loving compassion for the self.

Dr. Dave: Mm-hmm...

Clere: And two questions that I ask my clients. I ask everyone who sits down in my chair, I ask them, "What is it that you believe to be true about yourself?" And the

other one that always gets a lot of attention is, “Who is it that you love most in the world?” And how they answer those two questions gives me a lot of information. And so, I just feel my work, I do not... I am not a psychologist, I am not a psychotherapist, and I’m not a healer. And people in my profession, that’s a great thing, that people often in medicine like to call themselves healers. Well, to me, there’s a lot of ego in that, and my ego’s still way too big, and so I am not going to take that responsibility. However, what I will... If in doing my work, if I can facilitate a person and empower a person by giving them the tools of self-hypnosis, qi gong, working in a diary, working with a journal, that’s going to help them unfold. If I can facilitate that, then I’ve done something, but I don’t do any healing. (laughs)

Dr. Dave: (laughs) Well, that’s a wonderful wrap-up there. So, Randy Clere, thanks so much for being my guest today on Shrink Rap Radio.

Clere: Well, thank you, and I do want to extend an invitation to come up here to Seattle and enjoy some of my barbecue.

Dr. Dave: Well, I hope to take you up on that.

Clere: All right, my friend. Blessings to you, and thank you so much.