



Bob: Safety Net Demonstration (Immanuel Approach, Basic)

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The main purpose of the DVD, *Bob: Safety Net Demonstration*, is to provide live ministry session examples of the principles, techniques, and process described on our website and in our presentations about the Immanuel approach. This DVD will be encouraging and educational for any viewer, but it will be much more valuable if you have first read our book about the Immanuel approach (draft chapters available from either the “Getting Started” or “Resources” pages of www.immanuelapproach.com). If time constraints preclude reading the whole book, I would encourage you to at least read chapters 2, 3, 4, and 14. This session demonstrates basic and intermediate principles, techniques, and process.

Original session, debriefing immediately following the session, and four month follow-up interview: This DVD presents the original session (March 20, 2013), and portions of the follow-up interview that took place five months later (August 27, 2013).

Contents of Video Tape	Location on the tape	Length of the segment
Safety Net Introduction	Minute 0	3 minutes
Opening prayer	Minute 3:20	2 minutes
Set up both safety net variations	Minute 5:26	9 minutes
Demonstrate first variation	Minute 14:18	17 minutes
Demonstrate second variation	Minute 31:40	19 minutes
Emotional healing work	Minute 50:47	41 minutes
Closing prayer	Minute 1:31:44	3 minutes
Follow-up (five months later)	Minute 1:34:20	11 minutes

Chapters:

1. Start/Safety Net Introduction 0:00
2. Opening Prayer 3:20
3. Positive Memory, Appreciation 5:26
4. Connection with Jesus in Memory 7:27
5. Connection with Jesus in Room/Present 11:06
6. Focus on Triggers, Stir Up Pain 14:18
7. Safety Net Variation #1 (Memory) 25:03
8. Focus on Triggers, Stir Up Pain 31:40
9. Safety Net Variation #2 (Room/Present) 43:10
10. Transition to Healing Work 50:47
11. Focus on Triggers 53:27

12. Connect with Jesus 55:28
13. Ask for Guidance/Help 59:08
14. Jesus Carries Bob to Memory 1:00:30
15. Safety Net Guidance/Help 1:09:29
16. Safety Net Guidance/Help (Again) 1:20:36
17. End of Session Safety Net 1:28:47
18. Closing Prayer 1:31:44
19. 5 Month Followup 1:34:20
20. Safety Nets Not Traumatic 1:34:37
21. Positive Change 1:39:43
22. This is so Real 1:42:14

Session summary: In this 2013 session, the purpose of the first half of the session is to demonstrate the primary Immanuel approach safety net,¹ and we demonstrate two variations of this primary safety net. The first variation is to establish the initial positive connection with God in the context of a memory of a previous positive connection, and the second variation is to establish the initial positive connection right in the present, in the context of the room in which the session is taking place. The purpose of the second half of the session is to do Immanuel approach healing work with the triggers that were used for the safety net demonstrations.

We start the session with establishing the first variation of the primary safety net. Bob recalls and reenters a memory for a previous positive connection with Jesus (perceiving Jesus' presence at his daughter's wedding). Bob spontaneously experiences intense appreciation as he recalls and reenters this memory, and then moves from positive memory recall and appreciation to reestablishing a living, interactive connection with Jesus in the context of the memory. We then establish the second variation of the safety net by welcoming Jesus to be with us in the context of the session in the present and asking Him to help Bob perceive His presence. Bob then perceives Jesus kneeling in front of him, holding his hand, and praying for him.²

Once an interactive connection with Jesus is in place in both of these settings, I coach Bob to focus on a trigger that had been bothering him for years.³ He focuses on the weekly board meeting at his work, in which his colleagues encourage him to try certain sales techniques, but he feels increasingly miserable and overwhelmed. "It feels like they are asking me to do the impossible...it feels hopeless...I can't do it...I feel like I can't get out of there fast enough – I want to escape and hide." And I continue to coach Bob to focus on the trigger until he is "up to

¹The primary Immanuel approach safety net is to establish an initial positive connection with God, and then to coach the recipient to return to this initial positive connection if any of the following situations are encountered: 1) the recipient is not able to receive adequate guidance/help in the context of working with a difficult issue or memory; 2) the recipient encounters trouble of any kind that does not respond to other troubleshooting tools; 3) you get to the end of the session and the recipient is still working with difficult issues/memories that have not yet been fully resolved.

²Actually, Bob perceives Jesus' presence in front of him even before we explicitly welcome Jesus and ask for help with perceiving, but we go through these steps anyway, as part of the teaching demonstration.

³We also chose this trigger because we had used it in a similar safety net demonstration that Bob and I had done at a training seminar several weeks earlier. We were therefore already familiar with this particular territory, and figured that this would help the demonstration to be more straightforward.

his neck” in the negative thoughts and emotions. As discussed below, this is not necessary for usual healing work; however, for the purposes of this demonstration I wanted Bob to get to the place of being intensely triggered and of having his relational circuits completely off line. Once Bob is intensely stirred up, and cannot feel any positive thoughts or emotions from the initial connections with Jesus, I demonstrate the first variation of the safety net by coaching him to deliberately redirect the focus of his attention to the memory of his daughter’s wedding and his connection with Jesus in that context. And the safety net works beautifully. Within minutes of deliberately focusing on and talking about this initial positive memory and connection with Jesus, Bob again feels appreciation, again perceives the Lord’s living presence, and again experiences an interactive connection with Jesus (in the context of the initial positive memory).

I then demonstrate the second variation of the safety net. I coach Bob to focus back on the same trigger that we had used earlier, and help him to stir up negative thoughts and emotions until he is once again “up to his neck” in content from underlying traumatic memories. When Bob is intensely stirred up, his relational circuits are completely off line, and he cannot feel any positive thoughts or emotions from the initial connections with Jesus, I demonstrate the second variation of the safety net by coaching him to deliberately focus on the experience from the beginning of the session in which he perceived Jesus kneeling in front of him. And the second variation of the safety net works just as well as the first. Within minutes of deliberately focusing on and talking about this perception and connection with Jesus, Bob again feels appreciation, again perceives Jesus kneeling in front of him, and again experiences an interactive connection.

At this point, after demonstrating both variations of the primary Immanuel approach safety net, we switch gears to doing emotional healing work for the second half of the session. After making sure that Bob has reestablished a strong interactive connection with Jesus, we ask Jesus for guidance and help and then Bob focuses back on the same triggers that we had used for the safety net demonstrations. As soon as Bob reconnects with the memory of being miserable in the weekly board meeting at work, Bob welcomes Jesus to be with him in this place and then quickly becomes aware of Jesus, standing immediately behind him with both of His hands on Bob’s shoulders. I then coach Bob to focus on Jesus and ask Him for guidance and help, and when Bob does this he has a very interesting experience. He feels like he is a child, he feels like Jesus is carrying him to some destination, and then he perceives that he and Jesus (with Jesus still carrying him) step into a memory from his childhood.

Bob perceives that he is in the living room of his childhood home, there are lots of people and lots of noise in the room, and there is a nerf-basketball hoop mounted on the wall. He never fully connects with the memory, but even as he is describing it and only partially connected, he begins to experience the negative thoughts and feelings usually associated with the miserable weekly board meetings. He begins to feel overwhelmed, fearful, hopeless, and shameful with increasing intensity, the negative thoughts feel increasingly true. “You don’t know what you’re asking me to do,” “This is impossible,” “I can’t do this,” “I can’t get out of there fast enough – I want to escape and hide.” In this session, Bob was not able to fully connect with the memory or to fully resolve the pain in the memory, but he was able to experience Jesus’ loving, living, interactive presence with him in the memory.

One particularly interesting detail in this session is that Jesus initiates the end of session safety net. Before Bob had realized that he was at the end of his emotional energy for the day or I had realized that we were almost out of time, Jesus took Bob to a quiet, calm place in which he could still perceive Jesus’ presence but in which he no longer felt the negative thoughts and emotions

from the traumatic memory. *After* Jesus took Bob to this quiet, calm place, then Bob realized that he was out of energy and needed to stop, and I realized that we were almost out of time. Finally, Jesus took Bob back to the initial interactive connection in which Bob perceived Jesus to be kneeling in front of him, holding his hands, and praying for him. This is exactly what we would have done when we realized that Bob was out of energy and we were out of time. It is interesting that Jesus initiated all of this before we had even realized that we needed to use the end of session safety net. We made sure that Bob was in a good place connected with Jesus, and then ended the session.

Even though the healing work at the end of the session was only partial, Bob reports lasting fruit. During the five months following the session, he has noticed dramatic, persistent decrease in his triggered thoughts and emotions with respect to the difficult situation at work. “We have those board meetings every week, and it’s been much easier to be in that setting.” Bob reports that he has especially noticed a persistent, dramatic decrease in the feeling of ‘I can’t get out of here fast enough.’”

Deleted material: Several small segments were deleted because they contained distractions that were not part of the actual session (for example, a brief pause to adjust the camera). These deletions totaled less than 2-3 minutes, and did not include anything important with respect to setting up the safety nets, using the safety nets, or the Immanuel approach process during the emotional healing work that took place during the second half of the session.⁴

Opening Prayer: Many people have asked about the opening prayer I routinely use at the beginning of our emotional healing sessions. The essay: “Opening Prayers and Commands: Prayer for the Facilitator, Dealing with the Demonic, and General Introductory Prayer”⁵ provides explanations regarding a number of specific points, and then also provides both a longer and an abbreviated “sample” opening prayer. If you look at the condensed version of the sample opening prayer you will notice that it is very close to the opening prayer I actually use in most of our live ministry sessions.

Closing Prayer: Many people have asked about the closing prayer I routinely use at the end of our emotional healing sessions. The essay: “Closing Prayer and Commands”⁶ provides explanations regarding a number of specific points, and the essay “Sample Closing Prayer and Commands”⁷ provides a “sample” closing prayer. If you look at the sample closing prayer you will notice that it is very close to the closing prayer I actually use in most of our live ministry

⁴In case you are wondering why I bother to comment on material that has been deleted: When I view live sessions for education/training purposes (as opposed to viewing sessions for inspiration and encouragement), I want to know whether I am seeing the complete, unedited session, or whether material has been removed. If any material has been removed, I find it valuable to have at least summary information regarding what has been deleted.

⁵Available as free download from either the “Getting Started” or “Resources” pages of our Immanuel approach website, www.immanuelapproach.com.

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sessions.

Immanuel approach safety nets: Prior to developing the Immanuel approach, we had decided to avoid group emotional healing exercises due to concerns about the possibility that many people might get stuck simultaneously. With all other approaches to emotional healing that we are aware of, you can only do troubleshooting in a “one on one” setting. Therefore, we never did group exercises because we did not want to get to the end of an exercise and have 38 people stuck in traumatic memories, each needing an experienced facilitator to provide one-on-one troubleshooting. Actually, I did this *once*. I tried a group exercise at one of our seminars, with maybe 50 to 75 people. Many of the participants experienced wonderful healing; but a number of the participants got stuck in negative memories, we were not able to provide one-on-one troubleshooting in the group context, and these people had miserable experiences. Once was enough. Hence the decision to avoid emotional healing exercises with groups. However, as Dr. Wilder and I worked with the Immanuel approach we realized that several of the principles and process pieces that are new with the Immanuel approach make it possible to deploy a number of “safety nets” that protect against this problem. Therefore, one aspect of the Immanuel approach to emotional healing that is particularly exciting is that it can be used in group settings.

Prior to developing the Immanuel approach, we were also cautious about lay people doing emotional healing work (we wanted them to get a lot of training before facilitating lay ministry), and we felt that beginners should only practice under the close supervision of experienced facilitators. As with group exercises, we were concerned that recipients might get stuck – we were concerned that some recipients would open up painful memories, encounter difficulties beyond the troubleshooting abilities of lay ministers/beginners, and then be re-traumatized by remaining in the unresolved trauma for extended periods of time. However, as we have been working so diligently to clarify the principles and sharpen the tools for using the Immanuel approach with groups, we have realized that the same “safety nets” that make it possible to use the Immanuel approach safely with groups also make it possible for lay people to safely provide emotional healing ministry with much less training. This means that more lay people can become lay ministers much more quickly and easily, and this means that many people with less complicated trauma will be able to get healing with lay ministers, instead of having to wait for one of the rare and overloaded Immanuel approach mental health professionals. Furthermore, these same “safety nets” also make it possible for unsupervised beginners to safely practice with each other. This means that a handful of people anywhere in the world can get together to learn and practice with each other. You don’t have to wait for one of the rare Immanuel approach trainers to come and supervise as you practice with each other.⁸ You can just gather a handful of your friends, family, or colleagues, put together your own study group, and then receive Immanuel approach healing in the context of practicing with each other.

When one thinks about the war torn third world countries, where millions of people have post traumatic stress disorder but where there are minimal resources available for these multitudes to get effective treatment to address their traumatic memories, it is hugely strategically important that the Immanuel approach can be used with many people simultaneously. It is also good news that the Immanuel approach safety nets make it possible for many more lay ministers to get

⁸It is tremendously helpful to have a trainer teach you about the Immanuel approach and then supervise you as you practice with each other, and you should therefore take advantage of any opportunity to learn from someone who is already experienced with the Immanuel approach, but I don’t think this is necessary (which is a good thing, since there are so few trainers).

adequate training much more quickly and easily, and it's good news that these same safety nets make it possible for unsupervised lay person beginners to safely practice with each other. This is good news for the millions of third world citizens with severe post traumatic stress disorder and minimal resources, and also for those of us with less trauma and more resources. (Even in first world countries there are many people with moderate trauma who are having a hard time finding someone to facilitate Immanuel approach sessions for them.) My hope is that large numbers of lay people⁹ will take advantage of every possible training opportunity, so that we have a steadily, rapidly growing number of facilitators available to the general public. I am also hoping that people will build study/practice groups by actively recruiting family and/or friends and/or colleagues,¹⁰ and then use the do-it-yourself Immanuel approach training resources in this context.¹¹ If these possibilities develop as I am hoping they might, lay people practicing with each other in the context of do-it-yourself Immanuel approach study/practice groups and sessions facilitated by lay ministers will be two of the most important resources for those who are wanting to experience the Immanuel approach.

The primary safety net: There are several Immanuel approach safety nets, and in this session we demonstrate the primary safety net. This primary Immanuel approach safety net has several pieces. The first piece is to help the person connect with a positive memory and stir up appreciation, so that his relational circuits are on. The second piece, once we make sure the person's relational circuits are on, is to help him establish an interactive connection with God. The initial positive memory, appreciation, and interactive connection with God combine to set up an especially reliable "home base" that the recipient can come back to, and the third piece of the primary Immanuel approach safety net is to help the recipient come back to this "home base" at any point the session gets into trouble.

- *During the session*, if the recipient is not able to receive adequate guidance/help from God in the context of working with a difficult issue or memory, if the recipient encounters trouble that does not respond to other troubleshooting tools, or if you don't know what to do for *any* reason, you coach the person to go back to the initial positive memory and interactive connection. And then, in this safe, positive context, you coach the recipient to engage *directly with Jesus* regarding the problem.
- Or, *at the end of the session*, if you're running out of time and the recipient is still working with difficult issues/memories that have not yet been adequately resolved, you coach her to go back to the initial positive memory and interactive connection so that she ends the session in a good place. She may be disappointed that she was not able to resolve the issues/memories, but she at least ends up back at a safe place of relational connection and positive emotions.

⁹Mental health professionals and people in full time ministry are certainly welcome as well, but my vision is for every person in the world to be able to receive Immanuel approach sessions, and for this to be possible we will obviously need massive participation on the part of lay ministers.

¹⁰Another possibility for building study/practice groups is for lots of people to post profiles on the Immanuel website network directory and tag their profiles with the "Immanuel approach study group" label. Then people wanting to build study/practice groups can find potential participants by searching for other "Immanuel approach study group" profiles in their area.

¹¹Resources for Immanuel approach do-it-yourself training can be found in the "Where/How Do I Get Training Regarding the Immanuel Approach?" essay on the "Training" page of the Immanuel approach website (www.immanuelapproach.com), and/or Appendix C of *Outsmarting Yourself*.

An airplane analogy helps in understanding the particular importance of the make-sure-the-person-is-okay-at-the-end-of-the-session safety net. Having a safety net that helps the recipient get back to her initial interactive connection with Jesus, even if she gets stuck regarding her trauma work and/or runs out of time, is like having a safety net that would enable a pilot to always get her plane safely back on the ground, regardless of any problem she might encounter in the air. The scariest part of flying in an airplane is that if things go wrong, you can drop out of the sky at hundreds of miles per hour and end up as flaming debris scattered across somebody's cornfield. And this is why you never hear of beginner pilots practicing without an experienced pilot sitting right next to them. Without one-on-one supervision, a beginner making even *one* serious mistake, or encountering any serious problem she doesn't know how to deal with, would pretty much be dead. No sane person will take this kind of risk.

In contrast to this scenario, think about how *not* scary and *not* dangerous flying would be if there was a big red button in the middle of the control panel that could always get you safely back on the ground. You've miscalculated the cost of bucking a strong headwind all the way from New York to Chicago, and so you're running out of fuel over the middle of lake Michigan? No problem – just push the big red button and you're perfectly safe, back on the ground in New York. You can't see the ground because of heavy cloud cover, your navigational system gives out, and now you're totally lost somewhere over the rocky mountains between New York and Los Angeles? No problem – just push the big red button and you're perfectly safe, back on the ground in New York. You might be disappointed that you weren't able to get to Chicago or Los Angeles, but I think most people would be willing to handle the risks of practicing without supervision if this were the worst that could happen. It's still *ideal* to learn the Immanuel approach with an experienced facilitator sitting beside you and coaching you as you practice, but in areas where no experienced facilitator coaches are available, having a safety net that can get the recipient safely back on the ground minimizes the risks to the point that many beginners are willing to learn and practice even without supervision.

And we know this works because we have heard from lay person beginners who have already tried it.

Variations regarding the initial connection with God: As just mentioned, part of setting up the primary Immanuel approach safety net is to help the recipient establish an interactive connection with God. With respect to this connection with God, there are several variations:

- we can help the person establish this connection in the context of the initial positive memory;
- we can help him establish this connection in the immediate context of the session, in the present;
- or, as we do with Bob in this session, we can establish both.

Additional information: For additional information regarding the Immanuel approach safety nets, see Chapter 14, “Immanuel Approach Safety Nets,” in the draft version of our upcoming book about the Immanuel approach, available as a free download from either the “Getting Started” or “Resources” pages of www.immanuelapproach.com.

Don't do it this way in a usual healing session: The purpose of this session is to demonstrate two variations of the primary safety net, and for the purposes of this demonstration I want the

viewers to see the safety net work in a situation in which the person is really triggered with relational circuits totally off. So we persist a long time with focusing on the trigger and stirring up negative thoughts and emotions. However, in a normal healing session, after getting the primary safety net in place and establishing the relational connection with Jesus that provides the foundation for the session, I would have coached Bob to focus on Jesus and ask Him for guidance and help.

If Jesus led us to work on a particular issue/trigger (such as Bob's triggered reaction to his situation at work), then I would have coached Bob to focus on the triggers only long enough to make sure that he could actually feel the negative thoughts and emotions. As soon as this was accomplished, I would help Bob establish a relational connection with Jesus in the context of looking at/thinking about the triggers, and then again ask Jesus for guidance and help. (Note that this is actually what we do in the second half of the session, when the objective is emotional healing as opposed to demonstrating safety nets. Time on tape: focus on triggers 53:27 and following, help connect with Jesus 55:28 and following, ask for guidance and help 59:08 and following.)

If Jesus then led us to a specific underlying traumatic memory, I would have coached Bob to focus on the memory and stir up negative thoughts and emotions only long enough to make sure the memory file was open and that he was emotionally connected to the traumatic memory (he needs to be emotionally connected, and working *inside* the memory file, as opposed to looking at the memory from an outside, disconnected, observer perspective). As soon as this was accomplished, I would have helped Bob establish an interactive connection with Jesus inside the traumatic memory, and then I would have coached Bob to engage directly with Jesus in the context of being inside the traumatic memory. Note that in the healing work during the second half of the session, Jesus does take Bob to an underlying traumatic memory, but we don't spend any time stirring up negative thoughts and emotions because Bob is already connected with the negative trauma content at the moment he enters the memory, and I don't need to help him establish a connection with Jesus in the memory because his interactive connection with Jesus was never lost. (As described above, Bob had a clear perception of laying in Jesus' arms and Jesus carrying him into the memory. Time on tape: 1:00:30 and following.)

As described above in the discussion of safety nets, if we encountered difficulties and other troubleshooting interventions weren't working, we would deploy the primary safety net by coaching Bob to return to the original positive memory and interactive connection, and then in that context engage with Jesus regarding the point of difficulty. Note that we did this at more than one point during the second half of the session (time on tape: 1:09:29 and following, 1:20:36 and following). As also described above, if we were running out of time and the issues/traumatic memories were still not adequately resolved, we would deploy the primary safety net by coaching Bob to return to the original positive memory and interactive connection so that he would end the session in a good place. (As described below, this is actually what happened. Time on tape: 1:28:47 and following.)

Safety net again at the end of the healing work: As just mentioned, we ended up using the safety net again at the end of the healing work. Actually, Jesus initiated the end of session safety net (time on tape: 1:28:47 and following). Bob was running out of emotional energy, we were running out of time, and the traumatic memory was clearly not resolved. This is the appropriate place to use the end of session safety net, and I would have initiated deploying it if I had realized how little time we had left. However, before I could initiate using the safety net Jesus stopped the

healing work and took Bob to a place where it was “dark, but quiet and peaceful,” and where Bob perceived Jesus’ presence and had an interactive connection with Him. Jesus then took Bob back to the initial positive connection from the beginning of the session, and we ended the session with making sure that Bob was okay in this positive place.

References to seminar: The viewer will notice that a recent seminar is mentioned at several points. These comments refer to a seminar several weeks prior to the session presented in this DVD, and in this seminar we did a safety net demonstration very similar to the session presented here. In the seminar safety net demonstration, Bob initially went to a very similar positive memory, and then also worked with the same triggers for stirring up negative thoughts and emotions. (Initially, this was all explained in comments at the beginning of the session, but these ended up getting edited out for the training DVD.)

Lasting positive changes: As mentioned above, Bob observes lasting positive changes during the five months following the session. Regarding the difficult meetings at work, he comments, “We have those board meetings every week, and it’s been much easier to be in that setting.” Bob reports a persistent decrease in the intensity of the triggered negative thoughts and feelings during these meetings, and states that he has especially noticed a persistent, dramatic decrease in the feeling of ‘I can’t get out of here fast enough’ (time on tape: 1:39:43 to 1:42:14).

“I can’t understand (Dr. Lehman talks too fast),” and subtitles: If you haven’t already noticed this, I sometimes talk too fast and am difficult to understand. As one way to help with this problem, I have tried to insert subtitles at the points where I am most difficult to understand. Unfortunately, subtitles are a LOT of work, so I have only placed subtitles at the points at which the problem is most severe. For those of you who have trouble understanding me at places where there are not subtitles, it is helpful to make sure to eliminate as much background noise as possible (for example, air conditioners, fans, TV or radio playing in the background). I know this can make a dramatic difference because when I am going through the sound track looking for the places that require subtitles, I will often initially think, “this piece is terrible – I can’t understand this sentence at all,” but then when I turn off the air conditioner (right next to my desk) the previously unintelligible sentence “miraculously” becomes perfectly understandable.

I would also like to respond to a possible/probable point of confusion. My prediction is that many viewers will have the following thought (or something like it), “Why did he bother to make subtitles for that piece – it’s just fine. I wish he had taken the time to make subtitles for this other piece instead.” Part of the explanation is that I will make some bad judgment calls regarding which places need subtitles, but another part of the explanation has to do with how we process auditory input. Our brains have levels of auditory processing that include analysis, such as figuring out what the garbled words were probably supposed to be based on the context of the statement. And this means that understanding spoken words involves more than just “do our ears work?” or “Is the sound quality good enough?”

Most of this analysis processing happens quickly and invisibly, so that we are not consciously aware of it, and when our unconscious analysis processing comes up with a guess that fits all of the clues (including what the garbled words sort of sounded like), the whole thing clicks into place and we understand what was said. However, an interesting aspect of the subjective experience is that it just feels like we can hear it. Actually, the first time we hear it there is a slight delay – just for a few moments it seems garbled or difficult to understand, and then suddenly we realize, “Oh, *that’s* what he was trying to say – now I can catch it.” But then if we

listen to it again we just “hear” it right away – when we know what the speaker is saying, our subjective experience is that our ears work better and/or that the presenter is speaking more clearly. And this works the same with subtitles – if we can read the subtitle and know what is being said, our unconscious analysis auditory processing causes us to feel like the presenter is actually speaking more clearly. And I absolutely know this is true because I have spent many, many hours working on these subtitles, and there are passages I listen to ten times without being able to understand them, but once I finally figure it out, the next time I listen to it I wonder, “why did I make a subtitle for that piece – I can hear it just fine.” And when I go back to earlier teaching DVDs that have subtitles, when I read the subtitles, and therefore know what is being said, I often have the subjective experience that my comment was perfectly understandable – “Why did I bother to make a subtitle for that comment?”