

## **PART 4: LEARNING IN LABORATORIES**

## **CHAPTER 9: INDIVIDUAL MOVES**

Over the years, I have worked with many individuals as coach, mentor, teacher, advisor and facilitator of group processes. I have learned from this experience that people are often motivated to undertake a Harmonic Vibrancy Move when they have seen, or more often felt firsthand, the experience of higher vibrancy. They want to bring it into their lives on a regular basis. Typically, however, they don't know what to change to experience higher vibrancy more of the time.

I discovered that I could support these individuals, because I could see what they wanted and could ask questions that helped them uncover a path to getting it for themselves. Most people, I found, already know what to do at the next level of harmonic vibrancy, at least to some degree. The problem is they cannot see the agreements required to sustain their functioning at that level. Yet through inquiry, experimentation and feedback from the five primary relationships, they are able to find a path to new agreements. Sometimes this has happened in a matter of months. In other cases, we have continued the process for many years, taking multiple steps along the way.

### **SEEING ONE'S OWN LIGHT-MOTION-MATTER TRANSFORMATION**

I met Marjan in 2003. She was part of a group participating in an "executive coaching" program some colleagues and I offered to a large government agency. We had been hired to support senior executives in their personal leadership development over a 6-month period. Tall, athletically thin and stylishly dressed, Marjan looked the part of a senior executive who had worked her way up over 20-plus years in government service. Now she was leading a large, multi-agency project.

#### **Identifying the gap**

Our first meeting took place in a nondescript cafeteria in the middle of a large government complex. I started our exploration together by asking Marjan what she needed to be able to do that she could not do. She answered that she wanted to increase her influence in the organization by being more effective and efficient at engaging her peers and superiors in meetings. I asked her to give me examples of what she meant and to share experiences she had with this. She said she had found that, while her ideas were well thought out and well presented, they were often dismissed or only partially taken up. She noticed that some of her peers were much more aware of what others were thinking and also more aware of the dynamics among the people in the room. It seemed to her that this awareness enabled them to shape the understanding of others. It was also clear to her that the senior executives who advanced to higher levels were very efficient at this shaping of understanding in groups. Indeed, it was expected of leaders in the top positions that they be able to influence more people and do it quickly.

It quickly became clear to me that Marjan was actually quite aware of what was going on in the room, both within herself and with others. She did not acknowledge that capacity for

awareness, however. I asked her if there were situations in which she experienced herself operating in groups in the way she aspired to do at work. The examples she shared were from her volunteer coaching of young people, both in her church and at the local theater. We talked about why she could influence people effectively outside of work but not at work, and why she realized that she normally left those capacities “checked at the door.” She had assumed that the work culture did not support the development and use of these “soft” capacities. Now she saw that she needed them. She had clearly delineated the gap between her current work experience of scarcity in relation to her capacities and leadership potential, and the experience of greater abundance she knew she could have if she were to bring her whole self, with all her capacities, into her workplace.

### **Exploring the experiences of others**

To identify practices she could take up in order to experience this new level, I asked her to pay attention over the next couple of weeks to people who seemed to be doing what she wanted to be able to do. When we came back together, she had three examples. Two were other executives she worked with, and she was the third, in her coaching of some kids at church. “I actually know how to do what I want, most of the time. I just don’t seem to be able to do it here.” This was an important realization.

For the next few weeks, I gave her the assignment to observe what those people were doing, herself included. What she observed was a practice she named “self-moderation.” This meant being watchful of what was going on with others and, equally important, what was going on internally. When Marjan herself did this, she invoked a “little Marjan,” who sat on her shoulder and reflected impartially on what was happening within Marjan, within the others in the room and within the group dynamics. When she saw how she used this practice in her acting and in coaching young actors, she was able to recognize when others used it at work.

### **Assessing her own experience**

Seeing that she knew how to do in other settings what she wanted to do in her work setting, we set out to understand the source of the discrepancy. Over the next few weeks, Marjan observed and documented what happened. This evidence-based approach supported our exploration of the dynamics inhibiting her practice and gave concreteness to what we were learning along the way. We found that, at work, Marjan saw herself as a really “smart head”—period. This emphasis on cognitive intelligence had been reinforced throughout her career. The culture of the organization promoted this with an attitude of “we are the smartest.” Her bosses promoted people based on this criterion, and she guided her own groups with this focus. Unfortunately, this meant that she always tried to figure out, in her head, what was going to happen.

Recently, however, life had gotten too complex for that approach to be reliable. The capacity of self-moderation she had identified incorporated both the head and the heart. It meant not just figuring out what was going to happen but being attuned to the thoughts, emotions and energies people in the group were bringing to the situation. This insight

clearly established the nature of the shift Marjan wanted to make as a step toward integrating her head and heart at work.

### **Defining and enacting the move**

Our first step was to name the shifts she wanted to make in (1) the fundamental assumptions determining how she perceived herself at work, as viewed through the four lenses, and (2) what she did in practice. Marjan compared how she functioned inside and outside of work. She realized that outside of work she was operating at the possibility-light level, exploring her potential to work with both head and heart. She could choose to practice that capacity in various situations, to bring it more fully into being at the development-motion level. After awhile, she noticed a change in how her capacity manifested at the things-matter level. In her activities outside of work, where the environment supported her development and experimentation, she began to use her head-heart intelligence seamlessly, whenever she wanted. The kids welcomed her acting coaching in the local theater, and their performance improved. At church her contributions were so appreciated that she was asked to coach the head of the council of elders.

Being able to see and name this process as a light-motion-matter transformation gave Marjan the confidence that she could find a way to safely experiment with changes in how she functioned at work. Previously, she had unconsciously accepted the skills she was using in the local theater and in church without realizing she could also use them at work. Now she saw head-heart intelligence as a competency that could enable her to recognize possibilities and also see the pathways to manifest them. Recognizing each of the three levels of perceived reality and being able to work across them are critical skills for an individual who is taking up her own change process.

Marjan and I next planned a series of experiments. First, to gain confidence in her capacity for awareness, she worked on just noticing when she saw an opportunity to use her head-heart intelligence. She focused on situations when she was briefing other executives and tried to determine whether the communication required attention to conveying the idea, attention to the relationship, or attention to both at once. For example, in one instance, she saw that the other executive had understood the idea she was trying to convey but that the feeling of trust between them was low. This situation called for her to give more heart attention to the relational dimension in her communication. In another instance, when presenting to a higher up, she noticed that the level of trust was fine but the concept was troubling the executive. Here she needed to acknowledge the trust and focus on conveying the idea. These observations allowed her to broaden her understanding of interactions she had previously seen simply as cases of executives not aligning with her on the thoughts she was trying to convey, a head-space only awareness.

Next, Marjan worked on just consciously noting to herself what she was observing, without actually doing anything. Finally, once she had become more comfortable with her own insights, she began slowly to put them into practice. For example, she began to sense when to engage more with either the head or the heart, and she experimented with ways of doing

that during briefings. At each step, we revisited what she had set out to learn, what she observed, what her observations taught her, and what this learning meant for the next step.

After four months, with coaching sessions every few weeks, Marjan began to see concrete results. She received feedback from her colleagues that her leadership skills had jumped “to a whole new level.” She paid attention to the feedback she received in each of the five relationships: what she noticed in herself; her experiences with other individuals; how the group appreciated and welcomed her unique contributions; how she experienced the process of transforming possibilities into development into things; and the degree to which her creativity and that of others was available in the process. When she was asked to take on the direction of a much more challenging project, she knew she was ready to accept. Years later, Marjan told me that she had so deeply integrated her head-heart intelligence into her practice that it had become second nature.

This work with Marjan convinced me of the power of the light-motion-matter transformative process in relation to individual capacity development. This involves the ability to work with one’s capacities at all three levels of perceived reality—as potential, as developing capabilities, and as skills manifesting concretely at the things level. And it involves moving from one level to another. The impact of this transformative process on one’s experience of harmonic vibrancy is great. It is the surest pathway to experiencing fully one’s creativity and one’s unique contribution to the group. My experience with Marjan also reinforced my observation that people can usually see the next steps they need to take in a Harmonic Vibrancy Move. Sometimes they just need a helping hand—from a colleague, a mentor, or a coach—to recognize it.

## **SPEAKING A HARMONIC**

Donald and I started working together eight years ago when I became a consultant to a leadership team of which he was a part. The team was working on developing its ability to work together more collaboratively. Donald is a strong basketball player and a man who likes to call the shots. On first impression, it seemed to me that his contributions made the whole team better. He could see and give words to successes and challenges within the group’s dynamics. By making those dynamics visible, he made them easier to work with. As my engagement with the team continued, I noticed that Donald was always one of the first to take on the more challenging, self-reflective parts of the work. He was also the first to pull me aside and explore the subtler implications of what we were discovering.

### **Identifying the gap**

A few years into that process, Donald asked me one day about “speaking a harmonic.” We had been talking about the harmonic that emerges when the voices in a group come together in a particular way, and Donald had lit up. “I do that, from the other side,” he told me. He explained how he was sometimes able to voice what the group was getting at collectively in such a way that each individual could still hear his or her own voice in what he was saying.

To his understanding, this was “speaking a harmonic.” The problem, he said, was that he did not know how he did it. Sometimes this capacity showed up and other times it did not. Could I help him learn how to do it when he wanted?

This started us on a path of learning how a person could hear the distinct voices in the room and also know how to become the voice for the harmonic that emerges when these voices come together. If this sounds odd, consider that you actually experience this capacity quite frequently. Have you ever been completely captivated by a speaker or singer, and realized that everyone else was too? This person had the capacity to meet each and every one of you, all at the same time. In these instances, the performer is speaking-being in a way that allows many others to experience the performance in their own personal way, even though they are all hearing the same thing. In addition to this “speaking,” Donald was also able to hear the harmony that resulted from the alignment of many unique contributions and then give voice to that harmony. This gave a double impact to his speaking: he made the harmony audible and enabled all the other team members to see how they were contributing to it. This is what we came to call “speaking the harmonic.”

### **Exploring the experience of others**

We started Donald’s exploration by looking at examples of people in his life who spoke a harmonic. For example, he experienced how his pastor at church was able to offer a message during the sermon that was received in different ways by people he knew had very different approaches to the concepts he was presenting. Some heard morality; some heard stories; some heard guidelines for their own behavior; and some heard guidelines for what others should do. We also observed what happened when Donald spoke a harmonic himself. This exploration uncovered some interesting practices. It turned out that “speaking” the harmonic was as much about inquiry and listening as it was about synthesis and speaking. For example, Donald began to see that his pastor was listening for how his congregation, full of individuals he knew very well, was receiving the message in his sermon. He then adjusted how he was speaking and what he was sharing, as he noticed the individual and collective responses.

### **Assessing his own experience**

While clear that he often communicated in a harmonic way, Donald was not always conscious of when it was happening or what he was doing. He wanted this to be a conscious awareness and choice that he could use and improve. At this stage of the exploration, Donald was clear that he wanted to “speak the harmonic.” He had the term clear. When we look at what others did, he and I differentiated specific practices around a “harmonic voice,” which colleagues with musical training helped us describe: one’s own voice; the voice of the other person(s); the emergent resultant from mixing the voices; the process of realizing the outcome; and the emergent creativity being played within all the voices. We recognized this as the five primary relationships (self, other, group, nature, and spirit).

When looking at Donald’s own experience, we saw that he was quite experienced at speaking each of these. He could vocalize what his own voice was saying. He could give voice to the

other person's perspective. He could name what was emerging as the group's voice. He could talk about the process that people were using to bring together the voices. He could also describe the emerging creativity. And, he saw that he was not able to do all of these at the same time. He decided then that developing further capacities, consciously, in each and in their combination would support the shift he wanted to make to being able to speak the harmonic.

### **Defining and enacting the move**

To make the shift, Donald saw that he needed to deepen his awareness of, and work with, the five primary relationships. Our experimentation over the next couple of years worked with each of the five primary relationships in turn. The goal was to deepen Donald's understanding of them and their influence on his ability to speak the harmonic.

At the level of fundamental assumptions, this work required him to develop trust in the abundance that became available to each group member, and to the group as a whole through his acts of making visible what he valued in the group's work. It also required that he take up specific practices related to the five relationships. To do this, he worked intensively with exercises for each of the five relationships. We did these exercises initially with the entire leadership team, but Donald went further in learning how to incorporate them into his daily practices. For the relationship to self, we worked with autobiography and understanding action logics. For the relationship to the other, we learned the tools of inquiry and heart-to-heart feedback. To strengthen relationship to group, we developed skills in dialogue and action inquiry, and we learned how to create harmony from individual contributions and develop collective will. For the relationship to nature, we worked on developing greater conceptual and practical understanding of moving from possibility through development to action, using the O Process and Theory U. Finally, for the relationship to spirit, we worked with the concept of "strategy as conversation," an approach to decision-making that invites in the individual and collective creativity of the group. Donald used the O Process as a way of pulling all of these elements together. He gradually built his capacity to speak into the five different relationships, one at a time, and together.

What does "speaking into" the five relationships look like? When Donald talks with different parts of his organization, he is able to remind everyone of the shared purpose that unites them. He does this in language that speaks effectively to the individuals in the room. For example, he might remind the group of its collective purpose, to produce and sell products in a way that makes a tangible, positive impact on the lives of the company's customers. Donald states this intention in words that remind his listeners of their personal connection to their work, a connection that they all share. This is the voice of the "we-in-the-I." It gives each individual an experience of being part of the group.

After voicing the shared purpose, Donald shows how every individual present makes a unique contribution to the group by acknowledging each person in the room. He shows people why they are important to the conversation—the unique character and the value of their different perspectives to the work at hand. He might point out, for example, the ways in which marketing, sales, operations, production, customer service, and finance each contributes to the process of filling a customer's order and satisfying that customer's needs.

As he does this, everyone experiences being seen, acknowledged and supported in what they bring to each other and to the group. He is supporting them in relating to self, other and group.

Next, Donald will ask each person to share whatever possibilities he or she can see for dealing with the specific issue at hand. He invites in the relationship to spirit by opening this space for their creativity. He then names both those possibilities seen individually and the possibility that seems to be emerging collectively. Donald reframes this shared vision of possibility as a “probability,” based on the implied commitments people have made by contributing to its creation. Here, speaking into the relationship to nature, he makes explicit the feeling that the group now shares a reality it can collectively see and begin to manifest. As he speaks into all these relationships, everyone in the group feels seen and heard, as an individual contributor and as a “we.” This is the experience of the middle-to-outer circle of harmonic vibrancy. This is speaking in a harmonic, where all of the individual voices can be heard and, in addition, there is an emergent voice of the “we” that also can be heard.

Once he came to understand this process of speaking into the five relationships, Donald was able to help his leadership team and other groups in his company work together much more effectively. For example, when charged with creating an online presence for the company, the team was able to see clearly how to adjust the way the different parts of the organization worked together to fit the online environment and went on to develop many new dimensions of the online business. Donald reflected later on how he experienced the shift in his awareness around speaking the harmonic. What had seemed before to be an innate gift that showed up sometimes, he now saw as a skill he could use consciously whenever he wanted. A couple of years later, he caught me after a meeting and said, “Now that I know how to speak the harmonic, I am interested in learning how to call it forth without any words. Interested in the journey?”

## **FINDING HEALTHY AND VIBRANT LIVING**

The previous two cases have come out of my work coaching others in their process of a Harmonic Vibrancy Move. Now I want to share the story of the coaching I have received over the years from my life partner, Leslie. This story involves identifying not just one gap but a series of gaps that have appeared as what seems to be most relevant in my life has shifted over time. My path toward harmonic vibrancy has looked more like a spiral than a straight line, as I have kept coming back to the same issues, just in different forms. Once I learned the lessons at one level and integrated them into my living of life, I met new experiences to challenge me and invite me to advance what I was learning. I want to share this story because I believe this is the way it is for everyone: life requires many Harmonic Vibrancy Moves, and the people who can help us make those moves are often close at hand.

Leslie and I have been married for more than twenty years. We have lived in nine different cities and raised two children together. Over the years, she has taken on many roles: architect, general contractor, educator, gardener, hostess, knitter, colorist, designer, nutritionist, herbalist, home brewer, intrepid explorer, mother, friend, daughter and spouse.



I tended to see these endeavors, like my own different roles and activities, as separate things—titles we had or stuff we were doing. At various times, as I struggled to deal with the scarcity that perspective created in my life, Leslie showed me how to find abundance by bringing them all together. She has named the unifying theme in her own diverse roles “Healthy and Vibrant Living,” and this is what she has helped me achieve for myself. I now see that, in coaching me through my challenges, Leslie was following a long-term process of moving our family to higher levels of harmonic vibrancy.

### **Knowing stuff**

In my late twenties, I felt that there was something I needed to know that doctoral studies would give me. I thought if I could just fill my head with something different from what was already there, then I would be what I wanted to be—educated. This was the gap I identified in my “knowing stuff” Harmonic Vibrancy Move process. I knew from somewhere in my experience that much more was available to me.

With Leslie by my side, I began to explore the scholarly path toward what life looked like at my desired level of knowing stuff. I found that the people who were already functioning at that level were doing something quite different from what I had imagined. They were evolving. Yes, they were constantly learning, and they saw learning as a journey. It was not hard for me to grasp this idea intellectually, yet it has taken many years to live into it. The hard part for me was the daily practice, which required a somewhat painful reassessment of my current approach. In the beginning, I studied to know something; then I figured I knew it. I was done. Gradually I began to shift, from this view of learning as an event to an understanding of learning as a process—a process of noticing what was to be learned, experiencing the learning, integrating the new awareness, and then looking around for what more there was to learn.

Early on in the doctoral program, Leslie expressed the fear that my already-strong cognitive orientation was going to become even stronger. I would become “a PhD-head.” She was pointing to my focus on learning for knowing and suggesting a possible shift to experiencing. That was the shift I needed to make.

Over the years, I have experienced this “knowing stuff” gap a few other times. In each instance I come back to what seems like the same gap, but at a different level of the learning spiral. I begin to see a new body of knowledge I need to have. This is the gap. Then I find people who are living with the knowledge I want to know and I try to understand their experience. I then begin to experiment with different practices to see which ones will support my Harmonic Vibrancy Move. I have found two leverage points in my life for this process. First, I ask people who have the capacities I seek to support my learning process in some way. This is how I embrace the second step of the Harmonic Vibrancy Move process, inviting in those who can give me the experience of the next higher level. Second, I have Leslie to always question and support what I am learning along the way.

## **Food**

I have always enjoyed food and have experienced many different cuisines in the different places I have lived. I never thought much about it. I needed it, it tasted good, and that is what it was about it. Then came Leslie. She saw that I was frequently sick, getting bronchitis twice a year. For many years, I had been taking strong medicines for severe allergies, and I had a constant low-grade sinus headache. I saw these as three separate things: tasty food, allergy medicine and headaches. They were just part of my life. Leslie could see, however, that they were related within the system of my body. She could see the gaps between how I was living and how I could live if I attended to this system. I was not clear about this, but I trusted Leslie completely.

She started by asking if we could have the goal of not needing the allergy medicine. This would be a big, positive shift in harmonic vibrancy for me, so why not? We identified a gap in regard to allergies, and I started my first trip around the food spiral. As we looked around for the practices of people at the higher level we wanted to experience, she slowly changed what I ate. Since Leslie is a great cook, the new dishes were always tasty, so they met my one criterion for putting food in my mouth. I began to notice differences—less congestion, less sinus drainage and less need for medication. I stopped taking the allergy medicine and also experienced a fundamental shift in my assumptions about the role of food in my life. The shift in assumptions supported the shift in behavior around what I ate, and this resulted in the desired shift of outcomes.

With success in this trip around the spiral, Leslie and I moved on to focus on the headaches gap. We refined our diet even more by focusing on locally grown food and “shopping the perimeter of the grocery store,” i.e., avoiding processed foods. I started feeling better, and the headaches started to go away. Once I experienced life without the constant drowsiness caused by the allergy medicine and without my constant headache, I could see even more clearly how the fuel I put into my body influenced my body’s functioning. It seems obvious to say it that way, but it was not a connection I had made. I was healthier, my body worked better, and I still enjoyed tasty food. The daily practice for me was easy. I was not dieting or restricting what I ate, but I could make a clear connection between what went into my system and the impact it had on my physical experience and how I felt. This made it easy for me to make different choices. Years down the road, I am much healthier physically at 47 than I was at 25. Now that I feel better, I exercise regularly. I think I am ready for another trip around the spiral of understanding my body's relationship to food.

## **Children**

I wanted kids. I did not know why, but somehow, based on my experience, I knew I wanted them. I grew up in a functional family, with good parents, two brothers, and hundreds of guests constantly streaming through our family home. So, it seemed obvious to me that it was my turn. Having a young family while in graduate school was not an easy situation to manage, however. I began to see parenting as a responsibility, a burden I had chosen, and this did not feel right. I could see that there was a more joyful way to be a father, but I could not see how to do it. This was the gap. Stepping across it would be a huge Harmonic Vibrancy Move for me.

Once the gap was identified, the teachers started showing up. Leslie showed me by her example how to appreciate the beauty in the moment with the kids. This was what life could look like. My kids made that easy; I was the one making it hard. That was the big shift in assumptions I needed to make. Examples of great fathers arrived. I saw what they did. Then I just had to figure out how to practice it in my own life. As I worked at it, I began to see that parenting with a sense of joy, rather than a sense of duty, was really just a choice. The hard part for me was seeing the choice and choosing in the moment. Gradually, though, I started to do this more frequently. Sure enough, when I did, I had a great time. My children and I created some great memories together.

As I started to make the connection more often between seeing the choice, making it and experiencing the outcome, joyful parenting became easier. I became more aware in my body of the toxicity caused by not making the choice. It began to hurt. I now had a new signal and deterrent, helping me increase my awareness of the choice and the outcomes. This was another trip around the father spiral. Now that my daughter has completed high school and my son is taller than I am, I suspect I am ready for the next round of this journey.

Knowing stuff, food and children: the way I experience these parts of my life has transformed right in front of my eyes. They have gone from being things I did not think much about, to areas of personal development, and finally to connections to the highest possibilities available. In essence, what I am learning is that healthy and vibrant living is a process for bringing in whatever one experiences as relevant to one's life in the most vibrant way possible. This is outer-circle living, functioning at all three levels of perceived reality as a daily practice in everything I do. From food to nutrition, from school to education, from parental duty to joyful connection—these shifts have given me a healthy physical vessel for moving through my life, a vital process for growing and creating, and a vibrant relational space for my family living. It is a good thing that I met my dance partner, that she said yes, and that for over two decades now she has showed me the path to a life well lived.

## **LESSONS LEARNED**

These three examples of individuals making moves to higher levels of harmonic vibrancy highlight a common experience I see in all of them and a common set of practices that supported the moves. The common experience is that that people generally know something about the level of harmonic vibrancy they aspire to. They can see the next level because they have already begun to have experiences of it and to develop some of the capacities for it. This means that the idea of moving to the next level is not purely fantasy and not impossible. Rather the potential for functioning at that level is already there, just not in a way that allows it to be accessed at will.

The Harmonic Vibrancy Move process helps people bring awareness to those occasional experiences of the higher level and then supports them in learning how to choose to have the experience when they want it. I have seen this in every case. From an Ecosynomics perspective this finding is significant. Most people believe they are stuck in the rules of the game that bring them scarcity. The Harmonic Vibrancy Move process shows them that

there are no fixed rules, just agreements. People can choose to move to a better experience, and they already have most of the capacities needed for the journey.

I also learned that I could support each of these individual journeys with a set of simple, well-established practices: inquiry, experimentation, and feedback. Through inquiry, the people I have worked with—myself included—were able to see into aspects of our lives that we had perceived as invisible because we had never asked about them. Just ask—it is the easiest and the hardest thing to do, so it seems.

Through experimentation we learned what worked and what did not. We would have a hypothesis. Then we would try something and observe the results. We tried again with modifications based on those results. Over time, we learned. Each individual learned what worked for himself or herself, and in the process we learned a new way of experiencing. We changed in a way that worked for us.

The feedback we needed to see what we were learning and how best to adapt it for our specific needs came from all five of the primary relationships. We received feedback from our own behaviors, feelings, thoughts and awareness. Feedback also came from other individuals, who engaged with us in the course of our experimentation, who noticed the differences and shared their observations and insights. It came from the group in the form of responses to the contributions we made, or requests for our contributions, or the outcomes we were able to achieve as a group. Feedback from the relationship to nature came through the experience of consciously moving among the levels of reality and the abundance that showed up when we were able to work with all three levels. Finally, feedback came through the relationship to spirit when we were able to enjoy the vibrancy that comes with experiencing creativity in ourselves, in others and in the environment that surrounds us.

I have also learned what does not work. When the tools are not used, the move does not happen. That is, when we refuse to inquire and only want to talk, learning slows down to a trickle, at best. When we refuse to experiment and want someone to just tell us what to do, we fail to customize the new perspective or practice, and it never fits. When we neglect the feedback from the five primary relationships, the feedback seems to either get louder or go away. A Harmonic Vibrancy Move is a choice. It must be an agreement the individual makes with herself or himself. Only then will the determination and energy needed for change become available.