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Edited and published by Joel P. Bowman and  
Debra Basham for SCS Matters, LLC  
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## TimeWarp Technologies™ Newsletter:

### Welcome...

Here is your TimeWarp Technologies™ Newsletter for December 2007. This newsletter may be duplicated and distributed to those who share an interest in Energy Medicine, neurolinguistics—especially Neurolinguistic Programming (NLP)—and spirituality.

This month the featured articles are “Hindsight Highway to Happiness,” by Debra; “Greetings of and for the Seasons,” by Joel; “Good Medicine Death,” by Debra; and “Being ‘At Cause,’” by Joel.

### *Hindsight Highway to Happiness*

Recently I had an amazing time in the backseat of a vehicle. That reminds me of another amazing time that happened in the backseat of another vehicle, but that was a long, long time ago and I best not get that personal here.

Like many other marvelous experiences, I am not really sure how our conversation got around to it, but a friend and I were in the “way back” of a van loaded with friends traveling to a workshop. I began to share some of the events that occurred during the time of my mother’s pregnancy when she was expecting me.

And as is often the case, you build a happy childhood by putting together the pieces of your past with the understanding that comes with a bit more life. A two-year-old is not able to see a big enough picture to understand why candy for breakfast is not the most appropriate choice. But as time goes by you can. I think of this phenomenon as *Hindsight Highway to Happiness*.

You know how that is for you, too. When my daughter was in Junior High (I think they call it Middle

School now) she wanted to attend a late-night event at the local skating rink on a Friday evening. She used all the standard lines, including *everyone else gets to go*, but my gut instinct led me to keep saying no. Every day for the week prior she would gather another round of begging and pleading and by the time Thursday came around she had yet been able to convert my “no” to her desired “yes.” She threw her biggest fit yet. At the end of a dramatic performance that would have likely won her an Oscar, I simply said to her, “I know you are not happy with me right now and I am sorry about that. I know you really wanted to go, and I don’t like hurting you and I don’t enjoy fighting. But some day, I will have to look back at this day and I want to be able to know that, even as difficult as it was for both of us to see your disappointment and anger, I did what my heart told me was the best thing for you. If I was only looking at right now, it would be easy to give in and let you go. Thankfully, I am able to look into the future, and I am committed to our being able to look back and feel good about the decision we made for your life.” That was a lot for a kid to understand, however, the *Hindsight Highway to Happiness* is something you pave in the present moment.

Just as my daughter has had the opportunity to look back on the moment to moment happenings that she calls her past, I have done much of the same over the years as you come to understand your own parents better. We grow up hearing stories.... And those stories become “dead” metaphors, meaning that they have been used so often and for so long that you had forgotten it was metaphorical, and I had begun to take as a literal event. Our lives have been shaped by many of these, and “unpacking” them is a very good thing.

I had heard my mom say “the last thing in the world I needed at that time was to bring another baby into this family.” Although my mom knew what was real, I only knew the story, until I took that trip. This article does not provide sufficient opportunity for all of the details of the story, but what you can know beyond-a-doubt is the wonderful insight that has come with the gift of the hindsight highway....

I grew up thinking my mom did not want *me*. I have come to appreciate that an ill-timed pregnancy can bring forth a magical child who blesses the household, community, and world. And surely those of us who grew up with a familiarity of the Christmas story can recognize the theme. As might have been the case with the child Jesus, I now have a strong sense that my mother’s stressful pregnancy (imagine the rockets of desire she must have been launching) conjured up a host of angelic support. People, actually lots of people over the years, have told me that I have a great big angel that is always present with me. I can see that now as being a gift of my mother and it is just one of the wonderful views along the *Hindsight Highway to Happiness*.

Each stage of our development is home to anchors, many of which may have contributed to concepts of a false sense of not being safe or secure or wanted or loved; difficulty with your sense of sexuality or creativity; or even challenges with relationships or knowing that you are enough. The Sanskrit model of the *chakras* follows these stages of neurological and psychological development. Maslow identified physical, emotional and mental, and spiritual needs that are connected to these for each of us.

If you had still been hanging onto stories (dead metaphors) from long, long ago, it may be time for you to take a trip. Joel tells the story about a man who came to see Connirae Andreas. His story was that he had been hit in the face with a baseball, and his father had said, “Oh, no! Your nose is broken and your life is ruined!” The man had been operating with the dead metaphor and had developed a belief that he would never find a relationship because of that. It is great to know that beliefs you have held that had limited you in ways can be changed, too.

The first page on the PowerPoint presentation for *Seeing the Divine in Everyday Life: 7 Keys to Joyful Living* starts with “In the Beginning....” It continues with “Whether you are to be the hero of your own journey or assign that role to others is based on the words you use in telling your story.” This special 2008 SCS program is designed to help you tell your story in the way that you really want to live it. Make sure your journey follows the *Hindsight Highway to Happiness*.

## *Greetings of and for the Seasons*

As I (Joel) write this, Thanksgiving is still in the future, but the stores already have their displays up for Christmas. Regardless of the weather, merchants are

hoping for a “green Christmas.” It is easy to forget that the holiday we celebrate in late December began as a Christ Mass—a Catholic mass said in honor of Jesus. It is also difficult to remember that midwinter celebrations are ancient and antedate Christ by millennia. Our northern European ancestors would burn a Yule log starting at the winter solstice and feast until the fire went out in January.

Modern Christmas, with a focus on giving and exchanging gifts, originated in Victorian England in the 1860s. In the northern hemisphere, midwinter is a good time to sit around a fire making merry and bright, so it is easy to see why the Church Fathers appropriated the pagan festivals for their own purposes. In the early days of Christianity, one of the difficulties was that a largely illiterate populace was confused about what exactly was being celebrated: Was it the birth of Christ or the winter solstice?

It is easy to lose track these days, too. Some complain about the secularization of Christmas without fully appreciating the degree to which midwinter festivities were secular long before they were “Christian.” Some complain that the common seasonal greeting of “Merry Christmas” is too exclusive and presupposes that everyone shares a common religious orientation.

Regardless of religious belief, however, we can remember the foundational spiritual purpose of honoring and celebrating the seasons, each of which has been held sacred since human time began. We live on a planet that completes one revolution in approximately 24 hours and one orbit around the sun in approximately 365 days. It tilts on its axis so that for half the year, the northern hemisphere is closer to the sun; and for half the year, the southern hemisphere is closer. We have a moon in orbit around us, and it reflects sunlight based on its position relative to earth and to the sun. Our own solar system is moving within a universe that moves within a galaxy that moves within groups of galaxies. Whether we are consciously aware of them or not, these cycles and rhythms are deeply ingrained in all of us as are the fundamental mysteries of Life.

When we celebrate, whatever we are celebrating, we might wish to pause to remember that we had a sense of the sacred long before we developed the religious philosophies that have become pervasive in modern life. Even the prominence of commercialism associated with the Christmas holiday serves sacred purpose. In spite of some self-indulgent excesses, the exchange of goods and services during the holiday season helps fuel the economy we rely on for our well-being and prompts much of our charitable giving.

And Christmas isn’t the only season that provides us with multiple reasons for recognizing and appreciating

the sacred. Following the symbolic death that occurs in winter, which leaves much of the northern hemisphere under a “silent shroud of snow,” spring reminds us to celebrate the birth and rebirth of life. The mythos is fertility and growth, and the spring equinox has long been considered the turning point between the quiet reflections of winter and the more active pursuits of the warmer months. Summer, with the mythos of abundance, is the season for romance. It is not by chance that June is a popular month for the celebration of weddings. Autumn, considered emblematic of mythos of tragedy, with the fall equinox considered the turning point from the abundance of summer to the irony of winter. And then the cycle begins anew.

So whatever you are celebrating this holiday season, you may wish to pause to reflect on the ways in which the seasons have influenced us since time immemorial and recognize the eternal sacredness of the present moment.

### *Good Medicine Death*

Loss of what indigenous peoples have called a *good medicine death* is one of the down sides to the advancement modern medicine has made in the past twenty-five years. Very often people who would have experienced sudden death from accidents, injuries, or illnesses are transported to hospitals with amazing capacity to administer emergency care. While the results can be welcomed by family and friends at the time, ethical questions about end-of-life care are growing more and more commonplace. In “A Good Death,” (*Ethics & Medicine*, Summer 2007), John Dunlop reports “we have new life sustaining technologies becoming available at an unprecedented rate. It is rare for people to come to the end of life today without some decision to limit care. One study showed that 90% of ICU deaths came only after such a decision.”

Perhaps an even deeper issue that faces us as a result of the life-saving technology is the risk of our loss of an awareness of death as a natural process and the welcome of it as a sacred stage of our spiritual development. I recall having read somewhere that the gift that comes with human mortality is the desire to have one’s life make a difference in the world. Because from the moment we mark time (this happens with the onset of the functioning of the hippocampus) around the age of three or four, an individual has the sense of a finite amount of *time*. How we live our life, and how we greet our death, can be very different depending upon the choices that are made before, during, and after that point.

Many books on death and dying are available, but perhaps some of the most relevant information for us all right now deals with the observable, enhanced

sensitivity in dying people, a process commonly referred to as *Nearing Death Awareness* (NDA), a term coined by two **hospice** nurses, Maggie Callanan and Patricia Kelley, authors of *Final Gifts: Understanding the Special Awareness, Needs and Communications of the Dying* (1997).

What might it mean to you personally if you were able to fully understand what is happening when individuals nearing death seem to have a heightened awareness of what might be called another realm of existence? Often I have to just lay aside the preconceived ideas about life, death, and life-before-and-after-death to just wonder....

Some people think those of us who have had a Near Death Experience (NDE) think more about dying than the population at large. I am quite curious though—having experienced an NDE when I was 12 years old—how much more I think I think about *life*. I mean that I think about the *eternal* quality of life. It is beyond my comprehension that this current lifetime of a person (whether this current lifetime consists of days, months, or even a hundred years) is all there is to that person’s existence. Even though I don’t have the answers, somehow this awareness that happens to those who are nearing death seems to hint that somehow life exists on different planes, but still exists.

And that brings me back to what my idea of a good medicine death really is all about. If you know now that life is about making the choices that are truly right for you, have you ever thought about what sort of “end of life” you would consider ideal for you? Where would you want to be? What would you want to be doing? Who would you want to have there with you? I think we might all be better off if we took time to really think about these questions. Perhaps that would allow us to find the courage to talk to others about our thoughts about this very important phase of our lives while we are still able to make conscious choice.

Be responsible in having valid legal documents (Last Will and Testament, Durable Power of Attorney for Health Care, Living Will) but go beyond just that. Allow yourself to really be present with the idea of your own transition. We agree that none of us will stay in this present body forever. Use your imagination. Let yourself ask what is real, what you need to know, what would really support you. Years ago I had a dream about my husband John’s death. He had been working on a pier when a boom came down and knocked him into the water. I saw what happened and ran over to him. He was bleeding profusely from a head wound. I yelled for help. The water was shallow, and I sat on the sandy bottom, took him in my arms, and began to stroke his brow as we looked into one another’s eyes. We began to talk of all the things we had shared. It was

as though time stood still as we recalled the people and places we loved, and our love for one another. In that state, he just slipped out of this life and into the next. When I woke up I had the most incredible sense of peace. SCS will soon release a special CD created for hospice and end-of-life use. We are thrilled that we have been granted a special-use permit for our favorite rendition of Pachelbel Cannon in D, "Three Meditative Variations with Ocean" (<http://invinciblemusic.com>). If you have not heard it before, you will be delighted!

Mary Anne Sanders, author of *Nearing Death Awareness: A Guide to the Language, Visions and Dreams of the Dying*, writes: "Perhaps most importantly, I would like to think that all readers will experience a greater sense of peace, acceptance, and hope, knowing that death is not the end, but a time of graduation to continued fulfilling existence within the universe." And perhaps with the release of *Everlasting Peace* more of our dreams will come true and when the time is right, every person who listens to it will experience a good medicine death....

### *Being "At Cause"*

The idea that individuals are "at cause" for their behavior and everything in their lives seems to have originated with the nineteenth-century American psychologist, William James, who proposed that beliefs have consequences. This basic concept is common to much so-called "New Age" philosophy and to Neuro-linguistic Programming (NLP), which generally regards it as a presupposition that is *useful* rather than *true*. The idea is that if you accept yourself as the cause of everything that happens in your life, you will make better choices and produce better results than if you assign the "locus of control" for your life to others. This article is *not* about whether the concept of being at cause is literally true. Rather, it is about the usefulness of adopting that belief as a way of enhancing your sense of well-being as we navigate through life.

The sense that others are responsible for our well-being is a holdover from infancy, when others really do have responsibility for ensuring our survival and well-being. Because of the dependency we experience in infancy and early childhood, we all grow up with a tendency to externalize power and responsibility. This leads to the creation of what is often called the *blame-shame game*, in which we blame someone or something else for things that go wrong in our lives, or we experience shame when we can't manage to blame an external cause.

If I have an auto accident, for example, it is easier to say that it was the other person's fault or that it was a mechanical failure of some sort than it is to accept responsibility. If I am overweight, it is easier to blame

the folks at my favorite restaurant than it is to accept responsibility for how much I eat or how often I exercise.

In some ways, putting the locus of control for one's life in the hands of someone or something else is the root cause of all limiting beliefs. In a well-known study by Ellen Langer and Judith Rodin, elderly patients in a nursing home were given plants. Half were told that caring for the plant was their responsibility, while the other half were told that the staff would care for the plants. In just a few weeks, this simple difference in the level of control over their lives was reflected in different health results. Over the next 18 months only a half as many of the residents who had "control" died as those for whom the staff was in control (*ANNALS of the American Academy of Political and Social Science*, Vol. 503, No. 1, 29-42, 1989).

One of the reasons it is useful to believe that we are "at cause" for our lives is that the belief actually enhances our health and sense of well-being. The more responsibility for our lives we ascribe to someone or something else, the more limited we will be and the worse we will feel. According to Dr. Toshihiko Maruta of the Mayo Clinic, various studies have confirmed our common-sense belief "that mind and body are linked and that attitude has an impact on the final outcome, death" (See *The Mayo Clinic Cohort Study of Personality and Aging: Design and Sampling, Reliability and Validity of Instruments, and Baseline Description*, in the *Journal of Neuroepidemiology*, 26:3, 2006).

When we decide that we "own the problem," we are in a position to do something about it. When we ascribe the problem to someone else, it's their fault and their responsibility to "fix" it. When we expect someone else to fix a problem that belongs to us, we create a situation in which the problem becomes unsolvable. This is what happens in relationships when people believe that their happiness depends on the behavior of the other. The wife can't be happy if the husband wants to go bowling, or the husband can't be happy if the wife doesn't have dinner on the table by 6:30P. Such attitudes are, of course, the "adult" equivalent of the infant's need to have parents provide for their well-being. In some ways "growing up" is the process of assuming responsibility for our own well-being and recognizing that we are "at cause" for our own happiness, regardless of whether our spouse chooses to go bowling or prefers to eat at a different hour.

One of the confounding issues is the role of Source (God, Allah, Great Smokey, The All That Is) in our being "at cause." In brief, does God do things *to* us or for *us*? Religious and spiritual writings are inconsistent in the way they address this issue. My own sense is that Source provides us with an infinitely subtle feedback

system so that we can manifest in our lives those things we truly desire. The challenges lie in knowing what we truly desire and in being consistent in moving toward *what we want* instead of toward *what we don't want*.

My sense is that some of what we want is outside our conscious awareness. We may be, for example, unaware of what's usually called our *soul purpose*. If our soul purpose is to suffer from a debilitating illness to provide others with the opportunity to minister to us, then that illness will manifest itself in our life regardless of our deliberate actions to be healthy and happy. In such cases, because we are fulfilling a soul purpose, we remain "at cause" for what we manifest in our lives. And, in such cases, we do well to *trust the process* and trust Source, knowing that what we have manifested isn't something God has done *to* us.

A great deal of evidence suggests that William James was right: Our beliefs really do have consequences. If we assume that our beliefs have produced whatever has been manifested in our lives, we can also assume that simply by changing our beliefs we can manifest more of what we want and less of what we don't want. Does that mean that if you have a debilitating illness that you should simply *believe* yourself back into health and well-being? Yes and no....

Beliefs are often predicated on other beliefs and on related actions. If you believe, for example, that your process will be facilitated by a physician (or an acupuncturist, a practitioner of Energy Medicine, or a Shamanic healer), by all means see one. And ... remain "at cause" while doing so. Recognize that whatever the practitioner does, the degree to which you believe you will be influenced depends on what you choose to believe. For extensive coverage of this concept, see *The Psychobiology of Mind-Body Healing: New Concepts of Therapeutic Hypnosis*, by Ernest Lawrence Rossi (1993).

For most of us, the other hazard—deciding and focusing on *exactly* what we want—poses greater difficulty. For one reason or another, most people spend more time and energy focused on what they don't want. Because energy follows thought, that tends to be what they manifest. It is, of course, perfectly acceptable to have preferences, and it is fine to *not* want some things. Simply not wanting something, however, isn't enough to provide direction for your manifestation. The *don't wants* are a starting place. If you don't want to live in a big city, where *do* you want to live? Use your *don't wants* to generate a specific list of wants, and then focus on the wants. This is a corollary of the old saying, "Be careful what you wish for, as you just might get it."

When you think about it, you'll recognize that a great deal of what is called *folk wisdom* is pointing you in the direction of assuming responsibility for what you

believe and what you manifest in your life. Enjoy the process, and make it what you want it to be.

## *Communication as a Two-way Street*

How are we doing? We'd very much like to hear from you and would appreciate your comments on and suggestions for the TimeWarp Technologies™ Newsletter and the SCS Web site ([www.scs-matters.com](http://www.scs-matters.com)). Also, we would be glad to consider including your articles for publication here or on the articles page ([www.scs-matters.com/articles.shtml](http://www.scs-matters.com/articles.shtml)) on the Web site. The SCS Blog ([www.scs-matters.com/scsblog/](http://www.scs-matters.com/scsblog/)) is interactive, and your comments and original "stories" would be welcome. To comment or enter a new story, simply login or sign up as a new user, and let us—and others—know what you're thinking.

## *New on the Web Site*

Although we haven't always been the first on the block to adopt new technology, we are catching up. We now have our first podcasts available for downloading. The first three are the tracks for the self-hypnosis instructional series (also available in standard CD format through the SCS Shopping Cart). The first track provides an overview of hypnosis and other trance states. The second track provides suggestions for learning self-hypnosis and using it to achieve specific objectives, such as smoking cessation and weight control. Track 3 is designed to induce hypnosis and to facilitate the process of entering a trance state at the time and place of your choosing. Listen to this track *only* when it is safe for you to relax completely and devote your attention to the CD. For more information and to download the podcasts, visit [www.scs-matters.com/podcasts.shtml](http://www.scs-matters.com/podcasts.shtml).

## *What's Coming Up?*

Early this month (6 – 8), Kimberly Juhlin, DVM, will be hosting us for *Healing with Language: SCS Level 2, Introduction to NLP* in Valparaiso, Indiana. You can download flyers for this event by going to [www.scs-matters.com](http://www.scs-matters.com) and click on What's Scheduled. You are the ones who have recognized SCS/NLP technology has value to our world, and we appreciate your inviting those you know will most benefit. While you may not know for sure when the time is right for another to attend one of our workshops, it is also true that your intuition will guide you in what to recommend for whom.

We are in the process of developing our training schedule for 2008, so the real question is where you want to go next. By sponsoring an SCS workshop, you have the advantage of bringing the workshop to you instead of going to the workshop, and your commission

for sponsoring the event will undoubtedly cover the cost of your tuition—and perhaps even more. To learn more about sponsoring our newest program, *Seeing the Divine in Everyday Life: 7 Keys to Joyful Living*, or any

of the workshops in the SCS list of offerings, call Debra at (269) 921-2217, or send her a quick email message:

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