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TimeWarp Technologies™ Newsletter:

Welcome...

Here is your TimeWarp Technologies™ Newsletter for May 2008. You may duplicate and distribute this newsletter to those who share an interest in Energy Medicine, neurolinguistics—especially Neurolinguistic Programming (NLP)—and spirituality.

This month the featured articles are “Blossoming,” by Debra; “Mother, May I,” by Joel; “Night Time Is the Right Time,” by Debra; and “Ego Is As Ego Does,” by Joel.

Blossoming

In asking about a set of physical symptoms that I experience from time to time, I drew the *Tuning In* card in the Osho Zen Tarot deck. “Turning inwards simply means that you have been running after this desire and that, and you have been running and running and you have been coming again and again to frustration.... Seeing this truth, that running after desires takes you nowhere, you stop.... Not that you make any effort to stop. If you make any effort to stop it is running again, in a subtle way.” (p. 105)

Rather than giving in to the sense of hurry, I am finding a quiet joy in seeing the promise of fruit in the blossoming. I trust this makes sense to you, too. It reminds me of the sense of joy I have that recently a friend died sober. She had been a raging (interesting choice of words) alcoholic, who got sober when she got sick. She died while on a transplant list. At first it seemed so tragic to me, then, as it dawned on me that the real joy was that she had been able to come to that place of sobriety.... and was totally in the everlasting peace when she transitioned, I could see that time did not really enter into it. Everything in its season....

I asked what gently guides me back to turning in and drew the *Experiencing* card, and read a wonderful message about nature and how a tree is not just the

form but is actually an unknown God. You know how you enjoy looking at things from several points of view to see what else is there, too? The corresponding animal (Ted Andrews) is salamander and the meaning there is a secure basis and promising prospects. In *Change Your Thoughts Change Your Life: Living the Wisdom of the Tao*, Dr. Wayne W. Dyer suggests that one spend an entire day noticing nature and the countless instances that it cycles organically. He suggests that you come up with a few ways you can set your intent to be more natural in your responses to life. I decided to use the way water, s-l-o-w-l-y and over time formed the Grand Canyon, and the way wind, s-l-o-w-l-y and over time created the amazing sculptures of Sedona and Arches National Park, as my focus.

That naturally led me to think about children. In wedding ceremonies where children are involved we often offer a recognition of children in which we say *our children are gifts entrusted to us, not as objects to be controlled but as human beings, unique in personality, separate in identity*. I like that idea. So does Eckhart Tolle. In *A New Earth* he suggests that we are to give our children help, guidance, and protection to the best of our ability, but that it is even more important that we give them space to be. The child has a need and a deep longing for the parent to be present as a human being, not just in the role of mother or father. According to him, even when we do our very best, it is not enough – *doing is never enough if you neglect Being*. (p.103)

One of my favorite parenting resources comes from Doc Lew Childre and Heart Math. In a section on teaching Freeze-Frame to children age four to six, *A Parenting Manual: Heart Hope for the Family* gives a step-by-step process that is probably good for all of us at any age. It encourages you to put your thoughts on pause, then let your thoughts flow down to your heart.

As you put your hands on your heart and feel the warmth washing your thoughts away, remember someone you love, before asking your heart to tell you what you need to do. Just imagine the future of politics world wide if every parent taught his or her children that the heart is very intelligent and can guide you to do good things.

This led me to think of the actual process of blossoming. A tree does not do anything to create the blossoming. Blossoming is a natural result of the lengthening of daylight and the coming of warmth. Even April showers bring May flowers.... Much of the current reading on spirituality I am doing makes a point that becoming enlightened is not a becoming at all, in the sense that you already are what you are. What you are doing now more and more is tuning in and experiencing your own natural essence.

How do you know when you are more and more tuning in and experiencing your own natural essence? If water could work patiently with the grandeur of the Grand Canyon as the result, ponder the wonderful possibilities of what a world filled with human beings like you and me just might be in the process of creating. Maybe the evidence is in the flowering of our awareness and the fragrance of our days ... even with the fruit still to come.

Mother, May I

Depending on when and where you grew up, you may be familiar with the childhood game of "Mother, May I." The game is predicated on the need to follow directions specifically, including asking for permission for each move with the phrase, "Mother, may I." If "mother" says, "Bobbie, take two steps forward," Bobbie would have to ask, "Mother, may I take two steps forward?" before doing so, or she would be out of the game. The adult version of the game is used on the TV quiz show, "Jeopardy," where the answer has to be stated in question form to be counted as correct. If a contestant fails to follow the rule, the answer doesn't count, and someone else is free to answer correctly.

Have you ever wondered how much of life is like that? For a while now, I have been wondering about rules and our need to follow them to avoid being "disqualified" in one way or another. Most games have arbitrary rules, such as the 24-second shot clock in basketball, to make the game more interesting. Rules provide a uniform structure so that the game—whether it is "Jeopardy" or basketball—remains essentially the same over time.

"Game Theory" is a branch of applied mathematics that looks at social interactions based on the choices people make in certain situations. Now, I'm definitely not a mathematician, so my interest lies more in the concept than the theory. My primary interest is in when it's appropriate to follow the rules and when it's not. Rules help maintain what is often called "a level playing field." The 24-second shot clock applies to both teams. All the contestants on "Jeopardy" need to phrase their answers in the form of a question.

When it comes to the rest of life, however, the rules are often arbitrary and unnecessarily restrictive. The most insidious are those that we don't even recognize as "rules," but are rather done out of personal or social habit. In a recent HBO special, comedian George Carlin addressed the issue of hats in church. He pointed out that in Catholic churches, men are to remove their hats, and women are to put their hats on. In Jewish synagogues, it's the reverse—women are to remove their hats, and men are to put their hats (yarmulke) on. Carlin asks, "What's with the hats...."

It's a metaphorical question. It's a matter of what's with the rules, whatever the rules happen to be. In some cases, rules are helpful. I like it when people stop at stop signs and take turns before proceeding. I am not so sure, however, that doing what the police call a "roll-through" is especially hazardous when no other cars are present. Nineteenth-century English poet William Blake pointed out that, "One Law for the Lion & Ox is Oppression" ("The Marriage of Heaven and Hell"). Lions would not do well living by rules appropriate for oxen, and vice versa.

Lions and oxen are probably not aware that they are following species-specific rules. Humans, however, have the capacity to question rules and to choose consciously whether to follow them based on personal and social consequences. Human groups tend to enforce compliance with group rules (often called "norms") by granting and withholding approval. It's the adult version of "Mother, May I." If you sit in the wrong chair or say the wrong thing, you may be asked to leave the "game."

It seems to me that it isn't so much whether we choose to follow a particular rule as it is a matter of whether we are doing so *consciously*. Our awareness is the key. Many of the rules we are following unconsciously were learned while we were too young to question them. We simply believed what our parents, teachers, and other adults told us. That is the way stuff like gender and ethnic bias is passed from generation to generation. Newton's first law is "A body at rest will remain at rest and a body in motion will continue in motion at a constant speed in a straight line unless acted upon by some outside force." Newton was, of course, speaking about physical objects, but the same is true for individual and social "objects." People tend to think and do what they have always thought and done—sometimes even while expecting different results.

Sometime—perhaps soon, now—take time to ponder the rules you may have been following (or breaking) without being fully consciously aware of the appropriateness of the rule. Is the rule just yours? How comfortable are you if others to have a different rule? If you're old enough to remember the TV show "All in the Family," you may recall the episode in which Archie Bunker is watching Meathead put his shoes on. Meathead puts on his right sock and then his right shoe. He starts to put his left sock on, and Archie tells him, "That's not how you put on shoes and socks" and insists that Meathead follow his rule

of putting on both socks first, and then putting on his shoes. You may also recall the Ann Lander's fiasco about the "right" way to put toilet paper on the holder.

It's probably time—perhaps even past time—for us to bring such rules into consciousness so that we can decide whether it really needs to be "my way or the highway...."

Night Time Is the Right Time

It was just a bit after 9 the morning of May 7, 1992, when I got a call from my mom. Her exact words to me were, "I think your dad is dead!" I remember giving a nervous laugh, and I asked her what she meant that she *thought* he was dead. She told me that he had gone out to run the rototiller in the garden. He had pulled his old truck out to the edge of the garden plot so he could sit and rest between rows. When she looked out, she saw him slumped over the steering wheel, and he was nonresponsive when she had called to him.

She had already called 911 before she called me, so I told her, "I'm on my way. Don't let them take him if they get there before I do." As I hastily left the house, I called my sister, Janis, and told her about the call. "Stop and get me, I am going with you," was her reply, as she worked right around the corner from my house, and it was on the way to my parents' home.

Two attendants were kneeling over my dad trying to resuscitate him when we arrived. My sister began asking them to stop. I began to say to him, "Don't let them bring you back—stay where you are, Daddy!" After what seemed like an eternity, they loaded him into the ambulance. Although it was against the rules, I climbed right in the back with them, and the whole ride I kept saying, "Daddy, don't let them bring you back...." Mercifully, a doctor came out to the ambulance and pronounced him "dead on arrival."

It is odd how your life can be altered by an event that seems to have nothing to do with what happened. On that Thursday morning, my model of the world seemed so stable. It was so concrete. I believed we were "here" and God was "there" in Heaven, and when a person died, if (and in this case, if is a BIG word) that person were a Christian (and a Christian who was in good standing), he or she would go to Heaven to live "there" eternally.

Well, my dad was not what I would have called *saved*. Oh, he believed in what he called God Almighty and the Good Book, but he could just never quite get what he called "the Jesus thing." We would talk about communion and he would say it made no sense to him that he needed a mediator between himself and God. After my dad's death, I had one prayer. "God, I want to know if my dad is OK where he is, and I don't want you to just tell me what I want to hear. I want to know what is REAL!"

The nighttime turned out to be the right time ... to see the moon. And the moon is what God used to answer my question, even if it took me quite a while to recognize it. I was driving home one evening after

my dad's death. The moon was big and low in the sky. As I traveled, the houses, the trees, the clouds, the signs would temporarily block the moon from my view. In my mind's ear, meaning inside my head, I began to hear words ... phrases. "Now you see me. Now you don't. It looks like I am gone but I am still here." Over the next couple of weeks this happened maybe a half-dozen times.

Then on a Friday night, two weeks and one day after my dad's transition, I finished work about 10 p.m. and was driving to Dowagiac to join my husband, John, at our trailer for the weekend. As I pulled out of my client's driveway, the moon was right there in the center of my windshield. As I drove, turning right, turning left, going South then East, going North then West; whatever direction I was going that moon was right there in front of me! By the time I got to Dowagiac, I was fully aware that I was experiencing a phenomenon. I dashed in to where John was already sleeping, and I blurted out that he had to come outside and look at this moon. He sleepily pulled on a pair of sweat pants and obliged me, saying, "Yeah, that is really something, Baby, "even though this was *my* experience, not his.

As the weeks and months unfolded, I was graced to recognize what God was showing me in answer to my asking about my dad. Just as the moon could be hidden from my view by clouds or buildings or trees or signs, physical death had hidden my dad – but he, too, was still "here." As the Truth (with a capital "T") began to integrate itself in my life, I came to value the phrase my friend had shared with me years before, "The same moon shines in every back yard...."

Fortunately, even though the death of my dad had been a loss to me with skin on, so much had been gained in answer to my prayer. My asking had been misguided by concrete thinking. I had not even begun to recognize the unlimited quality of the All That Is. Even so, the unfailing magnificence of the Source of our Being drew from my broken heartedness, and expanded my capacity to witness what really matters ... proving that the night time is the right time after all.

Ego Is As Ego Does

The breakfast book club that Debra and I belong to is currently reading Eckhart Tolle's *A New Earth: Awakening to Your Life's Purpose*. One of the members of the book club is also following along with the series of lectures being presented on www.oprah.com. Although I am a firm believer in the importance of what Tolle calls "presence" and what Ken Wilber calls the "witness" perspective, something about Tolle's previous book, *The Power of Now: A Guide to Spiritual Enlightenment*, bothered me. After having read *A New Earth*, I reread *The Power of Now*, to see if I could discover what I have found disconcerting about Tolle's philosophy.

One of my problems with Tolle's books has been my objection to the way he uses the word, "Ego." His usage, of course, is similar to that of many in the

so-called New Age movement, in which Ego is seen as the principal barrier to Enlightenment. In *The Power of Now*, Tolle defines “Ego” as a “false self, created by unconscious identification with the mind” (p. 18). One of the problems with this definition is that it differs substantially from that used by philosophers and psychologists for the past several hundred years. Unfortunately—or perhaps fortunately—those who would change the meaning of words commonly used in a culture are attempting to swim upstream. You can imagine what your life would be like if you decided that you were going to use the word “cat” to refer to the animal everyone else was calling “dog.”

Ego is usually defined as the “Self” and usually includes the concept of self-consciousness, which implies an awareness of Self and Other. When we are born, we have no concept of individuality. As all our needs were met without our asking while we are in the womb, it comes as a shock to us that our environment is no longer as comfortable, protective, and nurturing as it once was. We find ourselves becoming thirsty, hungry, and uncomfortable with little we can do about it other than complain by crying. When we cry, we are letting Other know that Self needs something. That’s the birth of the Ego. The rest of life is a matter of educating the Ego.

Tolle’s use of the word “Ego,” however, is a reflection of the problem I see rather than the core issue. My sense is that Tolle and a majority of New Age writers in general are mistaken when they make the Ego the enemy, something to be eliminated on the way to Enlightenment. The core of the issue for me has to do with what’s usually called “Soul Purpose.” If incarnation in physical form with a body that has skin to separate Self from Other is such a bad thing, why did we incarnate in the first place?

The Buddhists are undoubtedly right when they say that desire is the source of suffering. That doesn’t mean, of course that *all* wanting is a bad thing. When we are thirsty, for example, we might want a drink of water. If no water is available, we might want without being able to have, and that would cause suffering. That seems different to me from wanting a Mercedes Benz because your friends all have Porches, and you must make amends (with apologies to Janis Joplin). When we desire the impossible or the “very difficult,” we increase the likelihood that we will suffer the consequences of inappropriate desire.

From a New Age perspective, the principal problem with Ego is that it separates subject and object. There must be an “I” who wants and an “other” that is wanted. In a philosophy for which the separation between subject and object is an “illusion,” to want something is to buy into the illusion. So what’s a thirsty Buddhist to do if wanting a drink of water is to buy into the illusion?

The Buddhists get around this by recognizing that Enlightenment changes perspective rather than eliminating a separate Self. A Zen monk was asked what he did before Enlightenment, and he said, “chop wood, carry water.” When asked what he did after

Enlightenment, he said, “chop wood, carry water.” I assume that means that the chopping and carrying remained the same even as the monk’s perspective of the process changed.

Now—in terms of Ego—the monk remained separate from the wood and the water after Enlightenment, otherwise he wouldn’t still have been chopping and carrying. The Ego that separates him from the wood and the water is Ego still, but the way in which it mediates between Self and Object has changed. The purpose of such moments is to remind us that, in spite of the illusion of separation, everything comes from the same Source and that “everything” includes our individual Egos.

In some ways, declaring war on one’s Ego is a bit like declaring war on one’s arm. I know that the Biblical injunction is that if your eye offends you, it’s best to pluck it out. That, too, would seem to be a denial of the concept that everything is part of the All That Is—or, in Christian terms, a denial of the Omnipresence of God. The problems we experience with incarnation, after all, are not the result of faulty arms, eyes, or Egos. They are more a matter of our lack of understanding about the purposes of incarnation. We are born into ignorance. It is up to us to discover our Soul Purpose along the way.

In some ways, Life has us playing the game of “warmer/colder.” In the childhood game, one person hides an object. Another person hunts for it, while the first person provides clues of “warmer” or “colder” as the person gets closer to or farther away from the object. Life does the same thing for us with regard to the lessons we are learning in what is often called “Earth School.” Our feelings let us know whether we are getting “warmer” or “colder” with regard to our learning process. The content of our lives is what makes the process possible: Without content, there is no process. We choose the content, and the process provides the feedback, letting us know whether we are getting “warmer” or “colder” along the way.

Another of my favorite Buddhist sayings is that “the Tao [path] that can be deviated from is not the Tao.” That basically means that all of us are doing what we need to be doing to learn the lessons we came to learn. Although we may not understand it, the prostitute, politician, and priest are equally on their paths, which is why we are to refrain from judging. We can’t be sure of our own Soul Purpose let alone those of others. My sense, however, is that we live in a fail-safe Universe and that the All That Is has blessed us with the responsibility for the ongoing co-creation of Life.

Worth Reading

Readers of the TimeWarp Technologies™ Newsletter may enjoy reading the following books:

Carter, R. (2008). *Multiplicity: The New Science of Personality, Identity, and the Self*. New York: Little, Brown and Company. The theory behind Multiplicity is that the concept that most of us have

of being a unified, single self is false. According to Carter, we all have what she calls “a group of personalities” held together by common memories. This accounts for the internal conflicts we all have from time to time when *part* of us wants one thing, and another *part* wants something else. Carter says that our various personalities are an overlooked source of strength and that they increase our flexibility and adaptability.

Deep, S. and Sussman, L. (1992). *Strong Words: What to Say to Get What You Want*. New York: MJF Books. The principal focus of the book is on what the authors call the “Ten Commandments of Change.” You will probably have seen these in other places, but it is nice to have them gathered in one location for easy access and presented in an interesting way. The authors also give examples of how to communicate effectively with difficult people.

Deutschman, A. (2008). *Change or Die: Three Keys to Change at Work and in Life*. New York: Collins. Deutschman has written a “must-read” book. He shows why the common ways to change—or to help others change—using facts or fear won’t work, and he explains what will. The three keys are **relate**, **repeat**, and **reframe**. People change based on relationship, repetition, and developing a new perceptual frame by which to see themselves and others. The book provides excellent examples, including the program Dr. Dean Ornish created to foster improved cardio-vascular health, of how the three keys can be applied to effect profound and lasting change.

Hunter, M. E. (2007). *Healing Scripts: Using Hypnosis to Treat Trauma and Stress*. Carmarthen, Wales, UK: Crown House Publishing. Although Hunter is evidently not familiar with NLP, she is a very crafty hypnotist. The book provides transcripts of her work with a variety of clients along with her commentary. She identifies important language patterns and explains their function. If you want to know more about hypnotic language patterns, this book is worth adding to your library.

Tolle, E. (2005). *A New Earth: Awakening to Your Life’s Purpose*. New York: A Plume Book. Given the publicity this book has received (including extensive promotion by Oprah Winfrey), most of the readers of this newsletter will already be familiar with *A New Earth*, which follows Tolle’s previous best-

seller, *The Power of Now*. Tolle’s objective is to help individuals achieve greater awareness and *presence* that comes from what the Buddhists call “nonattachment” and what Ken Wilber calls “the witness.” If you’re seeking greater awareness, *A New Earth* belongs on your reading list—if you haven’t read it already.

Zukav, G. (2007). *Soul to Soul: Communications from the Heart*. New York: Free Press. *Soul to Soul* begins with a number of brief metaphors that invite reflection on the meaning of various events in our lives. In the second part of the book, Zukav answers common “soul questions,” such as “What is the role of my soul in my life?” This is another book that those who are seeking would do well to read.

What’s Coming Up?

This month (May 8, 9, and 10), we’re back in St. Joe with our first presentation of the new program, “Seeing the Divine in Everyday Life: Seven Keys to More Joyful Living.” In June (12 to 14), we are offering a special introduction to NLP, for those who have been curious and are wondering whether now is the time to commit to certification as Practitioner or Master Practitioner. Your investment is only \$250, and we will credit the \$250 toward your NLP Practitioner or Master Practitioner in August 2008. The dates for the Practitioner or Master Practitioner training are the 1st through the 10th.

For more information about these workshops and the entire SCS program, see the SCS Website for course descriptions and our schedule:

http://www.scs-matters.com/scs_schedule.shtml

If you are in business, whether working in a traditional corporate job or managing your own holistic health organization, you’ll be interested in our most recently developed program, “Building Your Business through Better Relationships,” designed for one, two, or three days of training depending on the depth of coverage you desire. For more information about this new program, see the flyer in PDF format at following URL:

www.scs-matters.com/Download/BusinessSuccess.pdf

To learn more about sponsoring our newest programs, “Seeing the Divine in Everyday Life: 7 Keys to Joyful Living,” “Building Your Business through Better Relationships,” or any of the workshops in the SCS list of offerings, call Debra at (269) 921-2217, or send her a quick email message: debra@scs-matters.com.

