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TimeWarp Technologies™ Newsletter

Welcome...

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

This month the featured articles are “Language Patterns,” by Joel; “Transitions,” by Debra; “The Tool Is Neutral,” by Joel; and “Spiritual Evolution,” by Debra.

Language Patterns...

One of the marvelous things about human behavior is that if you observe long enough, a pattern will emerge. Most people do not think about language as a behavior in the same way as, say, they think of reading a book as behavior. In linguistics, speech-act theory describes the relationship between language and action. According to the theory, asking someone to “pass the butter,” and the actual passing of it are both actions. Regardless of whether speech-act theory is correct, the language we use shares with other behaviors the distinction of being consciously executed or operating below the level of conscious awareness.

As I (Joel) am writing this, I am engaged in conscious act. I am choosing my words (at least most of them) deliberately. I am writing in a recursive manner, in that I read what I have written and frequently go back and revise. Even so, those of you who have read a lot of what I have written over the years may have noticed that some expressions, such

as *for example*, creep in unbidden. That’s a “language pattern,” and it tells you something about the way I process information.

In terms of behavior, if every third time you saw Jane Doe she slapped your face, you would certainly catch on to the pattern and would begin counting the times you had seen her and doing something to protect yourself. We tend to be less aware when the behavior is linguistic rather than physical. If every third time you saw Jane Doe, she told you about how miserable she was and how terrible life is, you might be inclined to pass that off as “just Jane.” But ... her patterns of expression may be revealing a lot.

If the idea of patterns in linguistic expression is new to you, begin paying attention to an individual’s use of sense-based language, motivational strategies, and metaphorical expressions.

Sensory Systems: Because we interact with the external environment using our five senses, it is natural that we use sense-based language in communicating about our experiences:

- Visual: How does that *look* to you? Visual vocabulary includes words based on vision.
- Auditory: How does that *sound* to you? Auditory vocabulary includes words based on hearing.
- Kinesthetic: How do you *feel* about that? Kinesthetic vocabulary includes words based on the senses of smell, taste, and touch and on emotion (the word *feel*, for example, has two meanings—one a bodily sense and the other an emotional response).

Depending on the context, people will naturally use the vocabulary appropriate to that context. If you run into a friend on the street, have a brief conversation, and then go your separate ways, your friend may say, "Good to see you." If you have a telephone conversation with that same friend, he or she might say, "Good to talk to you." What you are looking for is the pattern: how often does your friend use visual, auditory, and kinesthetic language? Most people will demonstrate a verbal preference for a particular sense. Pay attention, and you'll notice that a pattern will emerge.

Motivational Strategy: Individuals also use language to express what motivates them. The two general strategies are moving toward desirable objectives and moving away from undesirable situations and objects. People will, of course, do both of these, but they are inclined to do one more often (and more quickly) than the other. As you listen to someone talk, you will hear "approach" and "avoid" language, and eventually a pattern will emerge. While it is impossible to move toward something without also moving away from something else—and to move away from something without also moving toward something else—people usually focus on one direction more than the other.

Metaphors: Language is inherently metaphorical. Words are not the things they represent but are symbols for experiences. Many common metaphors are based on sports (first base, strike out, end run, block, tackle), war (choose my battles, march, big guns, bomb), and food (fried, half-baked, icing on the cake). As is true for sense-based language and motivational strategies, patterns of metaphoric usage will emerge as you listen to others speak.

Because people naturally respond to their own language patterns more quickly and more completely than to the language patterns of others, you will be more successful in your communication with them if you pay attention to their language patterns and then use the same patterns when you are in conversation with them. When they want you to *see their point*, let them know that it is *clear* to you. When they want you to *listen to what they are saying*, let them know that you *hear them loud and clear*. When they want you to *grasp the significance of their ideas*, let them know that you *have a feeling that they're onto something big*.

When they indicate that moving toward is more important to them than moving away from, give them alternatives to more toward. When they indicate that moving away from is more important than moving toward, give them alternatives to move away from—those things that they might be moving toward in their haste to move away from something else.

When their pattern of metaphoric use is sports, for example, use sports metaphors to make your point. You'll be sure to hit a home run, score a touch down, or enjoy slam-dunk success in your communication with them.

Sense-based words, motivational strategies, and metaphors are only three of the patterns you will hear as you begin tuning into the language people use to clarify their feelings about their interactions with the external environment and their own internal environment of what they have seen, heard, tasted, or touched. You can have fun with this, can't you....

Transitions

Recently the words that invited us into the silence in Friends of Silence, a group meditation that consists of three parts: silence, journal time, and sharing, were "Freedom is a playground with no fences, ever, anywhere." These words come from Gerald G. May in *The Wisdom of Wilderness*, the book he wrote while he was transitioning (dying). One of the women in the group shared that she had recently been driving back to Michigan from Illinois and had her young grandson with her. They were talking about all the states they were driving through as they left Illinois, drove through Indiana, and entered into Michigan. As they came under the *Welcome to Michigan* sign he said aloud, "It's all the same road!"

In late August our family experienced the loss of my husband's nephew, Scott, age 42, days before his forty-third birthday. Scott had had a heart attack eight days earlier but had survived because emergency medical care was available right in the building where he worked. He seemed on a path of recovery; went home two days later following successful surgery to put in a stint. He had begun the lifestyle changes that often accompany such an incident, was feeling great, looking good, and died in his sleep. In the midst of the shock, we all felt such loss for his wife and two young children; for his parents; for his sister; for his aunts and uncles and nieces and cousins ... his co-workers, friends and neighbors.

It is natural to be shocked when someone so young dies. And it is understandable that each of us deals with our own sense of loss as we think about a future without that person in it. It may be just as natural to begin to recognize that seeing death as a transition is perhaps more honest than thinking a person is dead. Even without using quantum physics which makes it pretty clear that we are energy and energy can be neither created nor destroyed, we all know that, in truth, Scott lives on in our hearts and minds. What about Scott? Where is he? What is his experience? How can we begin to comprehend all of that?

On the way to Scott's visitation I asked Adam, my eleven-year-old grandson, what he thinks happens when someone dies. "Well, it is like I am me and I am living in this house (he pointed to his chest). When I die, it is like I leave this house (again he pointed to his chest), but I am still me." I was not really able to say anything. I just sat there taking it all in. Brad, my seventeen-year-old grandson in the front seat, turned and looked at me. He and I just met there, in that amazing moment of simplicity. In a few moments we all continued a bit of conversation about our perceptions of life, death, and life-after-death, but nothing said it better than Adam had, and I was taken back to the innocent comment that *it's all the same road*.

Several friends wrote or called to see how I was doing in the midst of this loss. I shared Adam's words with several of them. You know how it is when something you have wrestled with and wondered about and worked on suddenly is reduced to such ease that one is a bit speechless. That happened to me, too. I suddenly knew that all the complex theology and all the diverse philosophy is unable to touch the simple truth: life goes on.

I have often used the poem *What is Dying?* in funerals or memorial services. It means much more to me now:

What is dying? I am standing on the seashore. A ship sails to the morning breeze and starts for the ocean. She is an object of beauty and I stand watching her till at last she fades on the horizon, and someone at my side says, "She is gone." Gone where? Gone from my sight, that is all; she is just as large in mast and hull and spar as she was when I saw her, and just as able to bear her load of living freight to its destination. The diminished size and total loss of sight is in me, not in her; and just at the moment when someone at my side says, "She is gone," there are others who are watching her coming, and other voices take up the glad shout, "There she comes!"--and that is dying. ~ Bishop Brent

You may have heard it said that both the saddest and the happiest four words in the English language are *this too shall pass*. The Eastern religions seem to handle the concept of impermanence with grace. Maybe that comes with the belief in reincarnation. I will soon be joining a group study of Tao de Ching and perhaps that holds a key. One of the ideas in that tradition is *the Tao that can be deviated from is not the true Tao*. Although very challenging for me to really comprehend, and even more difficult for me to always feel, perhaps Scott is just as much alive now as he was before. Maybe transitions are just as artificial as driving along Interstate 94 and going across state lines.

In *One Taste: Daily Reflections on Integral Spirituality*, philosopher Ken Wilber writes, "When you are resting in the great Unborn, standing free as the empty Witness, death changes nothing essential.... Still, every death is so very sad in its own way." (p. 233)

This makes total sense to me. I can be fully aware that as Scott folds back into the Great Mystery, he is no less than he was. And, at the same time, I can honor the loss and grief I am experiencing for us. I am reminded that the Christian scriptures reminded followers to not grieve as unbelievers grieve.

Thank you, Scott.... Thank you, Danny.... Thank you, Adam. We will all get there.

The Tool Is Neutral

A hammer is a useful tool for carpenters, but it can also be used to smash things in anger. Tools are inherently neutral and can be used to heal or hurt according to the intent of the user. Regardless of intent, those of us who aren't skilled carpenters, however, may well have used a hammer to smash one of our thumbs even while intending to drive a nail while we were in the process of building something. Tools are neutral, but they respond not only to the intent of the users, but also to their skill level.

With some tools it is easy to fool ourselves about our level of skill. A hammer, for example, is a relatively simple tool. We think that it should be easy to pound a nail. It is only when we have the opportunity to compare our efficiency at pounding nails with that of a skilled carpenter that we realize that efficiency with a tool as simple as a hammer requires a learning curve. In previous articles in the *Newsletter* and on the SCS Blog (www.scs-masters.com/scsblog/), I have addressed the issue of language use and misuse.

Because language is a tool we all use (unless we happen to be contemplative monks who have taken vows of silence), it is important for us to learn to use it with a relatively high skill level. Most of what we learn, after all, comes from language rather than from direct experience. When we are young, our parents tell us what we need to know. When we are older, our teachers and friends tell us. We learn from books. Most of you who are reading this probably believe that Earth—our world—is a globe rather than flat, and most of you learned that because it is what you have heard or read.

In our day-to-day experience, most of us experience the world as flat. Even if you have logged a lot of miles in an airplane, the chances are good that you have never flown high enough to observe the curve that would confirm the globular shape.

Closer to home for most of us, a recent poll conducted by the nonpartisan First Amendment Center shows that a majority of Americans believe that the United States was founded as a “Christian nation.” The Constitution is, however, a secular document, and the only reference to religion allows for religious freedom and expressly prohibits establishing an “official” religion:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances (First Amendment, U.S. Constitution).

So ... how did the idea that the United States is a “Christian nation” become so widely accepted? Language: Person A told Person B who told Person C, and so on. For good or for ill, most of what we know, we know because of language. Someone told us. For this reason, we as individuals—and collectively—need to improve our skills at using it, not only as “givers,” but also as “receivers.”

That doesn’t mean we need to have the writing skills of Shakespeare or the eloquence of Martin Luther King, Jr. What it does mean is that we need sufficiently well-developed vocabularies to have words that express what we mean with relative accuracy. We need to know the difference, for example, between “cheap” and “inexpensive” and be able to decide which to use when. It also means that we have to have a reasonably well-developed sense of the ways in which the combinations of words we call *phrases* and *sentences* influence the meaning others will ascribe to what we are saying—and to know how what others are saying might be influencing us.

At the 2007 Annual Convention of the Association for Business Communication, which is taking place this month in Washington, D.C., Debra and I will be presenting on “What If You Are a Hypnotist, and Don’t Know It?” The “hypnosis” actually begins with the title. The phrase, “what if,” usually introduces a concept that is hypothetical or contrary to fact. If that *were* the case, the “correct” verb following the “what if” should be in the subjunctive mood: “What if you *were* a hypnotist....” The presupposition inherent in the use of the indicative mood, *are*, signals that the readers *are* hypnotists and probably don’t know it.

The fact is that, for better or worse, much of what we say—and much of what others say to us (whether orally or in writing)—is “conversational” hypnosis. Elsewhere I have commented on the TV ad for a prescription sleep aide that says you will take it for the *rest* of your life, in which “rest” implies both

“sleep” and “remainder.” The tools are neutral. It is up to us as tool users to recognize when we—and others—are using them effectively and appropriately.

What is referred to as the Metamodel in NLP is designed to complete, correct, and clarify deletions, distortions, or generalizations, such as the meaning and intent of “the *rest* of your life.” The two most useful Metamodel questions, are “What do you mean?” and “How do you know?” The flip side of the Metamodel is the Milton Model, named after the language patterns of Milton H. Erickson, M.D., who is considered the “father” of modern American hypnotherapy. You are *free* to read more about both the Metamodel and the Milton Model in Tab J of *Healing with Language*, available online at the following URL: www.scs-matters.com/read-only.shtml

Spiritual Evolution

Have you ever thought about what an odd concept spiritual evolution really is? What is evolving? In what ways are we ever-changing, and never-changing? Recently I was reading about the Destiny spread in *The Book of Runes* by Ralph H. Blum. I was quite inspired by the following: *There is no such thing as a bad Destiny, for your Destiny is the Divine’s desire for your Highest Good. An energy exists that ceaselessly moves us to change for good rather than ill, and that energy is the outworking of Divine Will in our lives. Your Destiny is your spiritual destination. (pg. 81)*

After reading this I began to really ponder what the nature of our spiritual evolution might be. I looked back at some of the stuff Joel S. Goldsmith wrote in *Spiritual Power of Truth* about how God neither punishes nor rewards. He said the real truth is found in what Jesus called, “As ye sow, so shall ye reap,” essentially what the Hindus call *karmic law*. I think it is most clearly understood as your awareness of how you are framing your life’s experiences. The emotion you feel at any given moment is generated within the role, and whether that is being played out on the Drama Triangle, the Cognitive Triangle (supporting the Drama Triangle), the Cognitive Triangle (leaning toward the Transrational Pyramid), or the Transrational Pyramid (where there are no roles, only awareness and the emotions of peace, clarity, and the resultant harmony). The information is available as a free download on the SCS website at the following URL: www.scs-matters.com/Download/dramatriangle.pdf

It was good for me to look again at the introduction to that information, especially regarding the Unconscious Communication Patterns (UCPs).

UCPs are driven by patterns buried in what has been called the *reptilian brain*, the *old brain*, or the *first brain*, the nonrational and

unreasoning seat of human emotion. The one and only concern of this part of the brain is survival, and its principal questions center on whether the environment is safe, whether food is available, and whether it's possible to reproduce. In spite of the fact that they tend to limit the participants' range of behaviors, positive UCPs are typically sources of pleasure.

A positive UCP confirms that the world is a safe, nurturing place where survival needs will be met, a place where individuals are predictable and can trust one another, even though they may have differences.

Negative UCPs, however, are triggered when something in the environment suggests danger. Unmet childhood needs and fears are locked into the old brain so that certain situations may trigger old-brain defensiveness or aggression. Because at root they are based on survival—the survival of the fittest—negative UCPs often originate in competition. As Eric Berne pointed out in *Games People Play*, those engaged in a UCP—the players of the game—compete for *one-up* or *one-down* status, and the *payoff*, the objective of the game, is having a particular status confirmed. To the old, reptilian brain, being one-up provides a sense of safety, while being one-down confirms the fear that the world is not a safe place. (*Healing with Language*, K 7. A read-only version is available for free at www.scs-matters.com/read-only.shtml)

Later in that same section, we write that although most perceptual frames vary from context to context and can be changed in a variety of ways, most negative UCPs are based on what can be thought of as *Preconceived Perceptual Frames* (PPF). A PPF tends to remain constant regardless of content and will carry across contexts. Life is seen through a perceptual filter (such as god rewards and punishes), and we do not see the world as the world is, we see the world as our beliefs are. It is actually a judgment about ourselves. Beauty really is in the eye of the beholder.

Preconceived Perceptual Frames (PPFs) are quite strong and can be difficult to change. For that reason, people often refer to their PPFs as their *issues* or *life scripts*. PPFs seem to be determined by birth trauma, and other childhood trauma, especially in the first seven years of life. These issues are often called archetypal patterns, or karmic or past-life experiences. It might be that these feelings of helplessness and victimization actually fuel the belief in a god that punishes and rewards. In *Healing with Language*, we have a step by step process of intention (affirmation)

that can assist in moving beyond those negative PPFs and to build a healthy belief system.

It is designed to be used repeatedly over the course of several weeks and may become a *breath prayer* or *mantra* for personal change.

In completing the lines, be sure to list your first response exactly as it pops into your mind. Repeat the affirmation for change 5 or 6 times daily over a period of 3 to 4 weeks.

In spite of feeling _____

I am willing to _____

and I choose to _____

because I know _____

Perhaps spiritual evolution can be thought of as your experiencing your life through an expanded awareness that allows you to get more of what you want out of life and less of what you don't want. A recent audio by Jerry and Esther Hicks says *you leverage the energy that creates worlds through your attitudes, mood, thoughts and emotions*. When business is challenging, you can feel good because you are *on the brink of good things*. Start celebrating in advance. The opportunity is to relax in the not-yet-finished and anticipate the fun of it. During her pregnancy a woman has the opportunity to focus on the physical discomfort or the impending joy. Maybe spiritual evolution is as simple as your giving your attention to the vision not the reality.... I like that. I like that a lot. It just makes good sense, doesn't it....

Worth Reading

If you haven't been to the SCS Website (www.scs-matters.com) recently, it's worth a look. The home page has been reformatted to facilitate access to those pages that readers have asked about the most. If you're new to SCS or NLP, you may be interested in the free, **Read Only**, copies of the SCS training manuals online for your down-loading and reading pleasure. They are available at the following URL: www.scs-matters.com/read-only.shtml. For a complete list of the "Free, Fun, and Useful" downloads, see www.scs-matters.com/downloads.shtml. If you haven't read them already, the guest articles online at www.scs-matters.com/articles.shtml might surprise you with the range of topics covered, from the influence of past lives and archetypes to equine therapy.

We've also been reading books. Among the most notable are the following:

- **Carson, D. (2005).** *Crossing into Medicine Country: A Journey in Native American Healing*. Tulsa, OK: Council Oak Books. David Carson tells the fascinating story of his initiation into the

healing power of plant and animal spirits. One of the comments on the back of the book rightly says that it is “part Mark Twain, part Carlos Castaneda.” Carson writes well and tells an interesting story.

- **Harris, S. (2004).** *The End of Faith: Religion, Terror, and the Future of Reason.* New York: W. W. Norton & Company. *The End of Faith* is not just another book about the clash between religion and science. Sam Harris does an excellent job of reviewing the ways that fundamentalist beliefs are causing many of our current problems. The Big Surprise in the book is that mysticism and spirituality prove to be fully rational. (See Joel’s review at www.scs-matters.com/books4.shtml.)
- **Lawley, J. and Tompkins, P. (2005).** *Metaphors in Mind: Transformation through Symbolic Modelling.* London: The Developing Company Press. Lawley and Tompkins delineate an interesting way of exploring metaphors using “clean language” as developed by David Grove. Clean language allows others to explore their own meanings rather than have meaning imposed on them. Those in the helping professions will find a lot of useful ideas here.
- **LeDoux, J. (1996).** *The Emotional Brain: The Mysterious Underpinnings of Emotional Life.* New York: Simon & Schuster Paperbacks. LeDoux is considered a premier neuroscientist, and, although there may be too much neuroscience in his book for many, the parts of the book that focus on meaning and example will fascinate everyone. If you want to have a better understanding of where and how emotions originate, consider this book “must” reading.
- **Losier, M. J. (2006).** *The Law of Attraction: The Science of Attracting More of What You Want and Less of What You Don’t.* Printed in Canada: Michael J. Losier Enterprises, Inc. Losier has trained in NLP, and it shows. His book provides a useful strategy for manifesting your dreams that goes beyond the typical “Close your eyes and click your heels together three times” approach of so many books on this topic.
- **Short, D., Erickson, B. A., & Klein, R. E. (2005).** *Hope and Resiliency: Understanding the Psychotherapeutic Strategies of Milton H. Erickson, MD.* Norwalk, CT: Crown House Publishing. *Hope and Resiliency* is a wonderful book and should be required reading for all therapists. It provides excellent insight into the way Erickson approached life and the therapeutic process and categorizes his techniques in a way

that makes clear how the pieces fit into a larger therapeutic context.

Website Specials

We have added two new pages to the Website that may be of interest to you or to someone you know. We are now offering a guarantee for the elimination of phobias, anxieties, and panic attacks: Your fear gone in 60 minutes, or it’s free. If you or someone you know has a phobia (spiders, snakes, elevators, needles, dogs, etc.) or undue anxiety (social situations, flying, fear of heights), or suffers from panic attacks, we can eliminate your unwarranted fear in less than an hour ... or it’s **FREE!** For more information, see www.scs-matters.com/fearsgone/

Also, if you or someone you know is facing surgery, chemotherapy, dialysis, or other medical challenge, get the support you need to speed recovery on all levels. The need for surgery or the discovery of a serious health problem is often a turning point in life, and individuals will do best when they assume an active role in the process of recovery, and we can help you turn what might be seen as a life-threatening event into an opportunity for personal growth and an enhanced sense of well-being. Requesting support is easy at www.scs-matters.com/support/

What’s Coming Up?

We are spending the second week in October in Washington, D.C., where we’ll be presenting on conversational hypnosis at the Annual Convention of the Association of Business Communication. We also will be conducting a special four-day workshop on *The Language of Success*, in Holland, Michigan, from 23 – 26 October. We are in the process of developing our training schedule for 2008, so the real question is where you want to go next....

When you sponsor 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 *Seeing the Divine in Everyday Life: 7 Keys to Joyful Living* or any one 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

