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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

### Happy New Year...

...and *welcome* to the first TimeWarp Technologies™ Newsletter of 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 “Lessons from ‘The Gambler,’” by Debra; “Dark Nights of the Soul,” by Joel; “You’re Not Getting Older: You’re Developing Maturity,” by Debra; and “Wowie Zowie: It’s 2007!” by Joel.

### Lessons from “The Gambler”

Recently I (Debra) was reminded of the song *The Gambler*, sung by Kenny Rogers. It occurred to me that this song really has a lot of NLP in it, but then again, NLP is just about your doing what works so that you can get more of what you want out of your life and less of what you don’t want.

As the song goes, the gambler said to another passenger on the train, “Son, I’ve made my life out

of readin’ people’s faces, And knowin’ what their cards were by the way they held their eyes. So if you don’t mind my sayin’, I can see you’re out of aces. For a taste of your whiskey I’ll give you some advice.” This sounds a lot like sensory acuity, doesn’t it.

Howard Gardner, Co-Director of Project Zero at the Harvard Graduate School of Education, has identified multiple intelligences, including kinesthetic-bodily intelligence and two forms of personal intelligence which he says are not well understood, elusive to study, but immensely important.

*Interpersonal intelligence* is the ability to understand other people: what motivates them, how they work, how to work cooperatively with them. Successful salespeople, politicians, teachers, clinicians, and religious leaders are all likely to be individuals with high degrees of interpersonal intelligence. *Intrapersonal intelligence*, a seventh kind of intelligence, is a correlative ability, turned inward. It is a capacity to form an accurate, veridical [coinciding with reality] model of oneself and to be

able to use that model to operate effectively in life.

Howard Gardner, *Multiple Intelligences The Theory in Practice*, p. 9

The idea of intrapersonal intelligence takes us to the rest of the song. “If you’re gonna play the game, boy, ya gotta learn to play it right. You got to know when to hold ‘em, know when to fold ‘em, Know when to walk away and know when to run ... now ev’ry gambler knows that the secret to survivin’ is knowin’ what to throw away and knowing what to keep. ‘Cause ev’ry hand’s a winner and ev’ry hand’s a loser...” As the gambler says, the trick in the game of life is knowing what to throw away and knowing what to keep. And the key to that knowing might just be your own body!

Even so, how might you develop the skill to hold onto the things that matter and to discard the rest? Exactly what can you do to nurture this intrapersonal intelligence in your own life? In *The Discerning Heart Exploring the Christian Path*, Wilkie Au and Norleen Cannon Au report that psychotherapist and spiritual director,

Nancy Reeves says an infinite God can contact us in unlimited ways, and she advocates for recognizing the diverse ways our lives can be influenced by "God."

In NLP we look at the sensory systems: visual, auditory, and the kinesthetic cluster—including touch, feelings, emotion, olfactory (smell) and gustatory (taste). Reeves reports how one woman was led to honor the wisdom of her body, more specifically her sexual energy. "Tanya reported that the more receptive to God she became, the stronger the sexual feelings grew. With her image of herself as a spiritual being above all 'animal urges' threatened, she felt miserable, though strangely her body was 'zinging with life and energy'" (p. 75).

With the help of a knowing spiritual director, over some months Tanya was able to recognize, "God wanted me to use this sexual energy for discernment.... When I ask for direction and hold various choices in my heart and mind, there will often be more sexual energy around one of them" (p. 76).

For those familiar with the term *Kundalini*, this energy will not be new and you may already realize that what has been called sexual energy is simply energy flowing through the sacral chakra. Nonetheless, it is a good thing to begin to be intentional in developing your own kinesthetic awareness. In *Focusing*, Eugene Gendlin calls this kind of bodily awareness "felt sense."

The song continues: "So I handed him my bottle, and he drank down my last swallow. Then he bummed a cigarette and asked me for a light. And the night got deathly quiet, and his face lost all expression. Said, 'If you're gonna play the game, boy, ya gotta learn to play it right.' And the song concludes:

now Ev'ry gambler knows that  
the secret to survivin'  
Is knowin' what to throw away  
and knowing what to keep.

'Cause ev'ry hand's a winner  
and ev'ry hand's a loser,  
And the best that you can hope  
for is to die in your sleep."

so when he'd finished speakin',  
he turned back towards the  
window,

Crushed out his cigarette and  
faded off to sleep.

And somewhere in the darkness  
the gambler, he broke even.

But in his final words I found an  
ace that I could keep.

Wouldn't it be just *Divine* if the game of life could be won simply by letting your body tell you which of the multitude of options you are facing will provide the greatest joy? Perhaps, like Tanya, you'll find that the key to your knowing what is *right* for you is right there within you just waiting to be noticed and honored....

### *Dark Nights of the Soul*

In the original "Star Wars" movie, Luke Skywalker has gone to a distant planet to learn to be a Jedi Knight from the Jedi Master, Yoda. Yoda tests him in a variety of ways before sending him on a journey into the underworld. Luke wants to know what he will find there. Yoda replies, "Nothing you do not take with you." Full of bravado, Luke says that he is not afraid. Yoda says, "You will be." And sure enough, Luke comes face-to-face with his greatest fears.

The Jedi Knights were the Shaman Warriors from a metaphorical galaxy long, long ago and far, far away. Luke experienced a shamanistic initiation through symbolic death and rebirth that constitutes what many in Western cultures have called *the dark night of the soul*. In the sixteenth century, for example, Spanish poet and Roman

Catholic mystic Saint John of the Cross, a Carmelite priest, used that term to express the experience the sense of desolation and psychological agony that often occurs during a period of accelerated psychic or spiritual growth.

The idea seems to be that the spiritual depth and insight required of a Jedi Knight, a shaman, Christian mystic, or others who aspire greater understanding need to face and overcome their fears, including the fear of death. The demons they encounter in the journey into the underworld are their own, even though they may be projected onto others and the external environment. Only when they recognize that their fears are projections can they be reborn.

Having spent the last six or seven weeks with a wide variety of debilitating, mysterious aches and pains, I (Joel) have spent quite a bit of time thinking about dark nights of the soul and their relationship to accelerated psychic or spiritual growth. While my experience has clearly not been the kind of thing about which an exciting movie could be made, it has certainly encouraged me to reflect on my own demons and my changing role in life. My friends had a lot of advice for me, much of which centered on ways to avoid the aches and pains that constituted my dark night of the soul. I was rightly told, for example, that growth doesn't have to be painful. And I do believe that. At the same time, however, the ritualistic death and rebirth of the shaman and St. John's dark night of the soul are part of our cultural traditions for a reason.

The first question for anyone on a spiritual path who develops an unusual malady is the way in which the difficulty is offering the opportunity for accelerated growth and increased spiritual awareness. It is a matter of trusting the

process and saying *Yes* to the Energy. In my case, I have elected to delay medical, pharmaceutical ways to alleviate my symptoms, choosing to focus instead on my inward journey. Whether you can or should delay medical treatment for your own difficulty will, of course, depend on what it is. If the difficulty is sufficiently serious, even with medical intervention it can easily provide you with everything you may require for your own dark night of the soul.

The most important thing to remember is that when you journey into the underworld, you will encounter nothing that you do not take with you. The demons you encounter—regardless of how much they seem to be outside of you—are within. The dark night of the soul provides the opportunity for you to recognize and transmute those demons and to be “reborn” with a new, shamanistic perspective.

Some have referred to this as the death of the Ego. That seems to me to be a matter of how the *ego* is defined. It is a word with a lot of baggage. A person can be “egotistical” or have a “strong ego” or sense of self. Decisions made out of ego are typically thought to be based on pride—often “false” pride. I tend to think of ego as the part of personality that mediates between the internal and the external, the part of me that encourages me to follow at least most of the accepted rules of the road while driving.

My own journey through the dark night of the soul suggests that Ego doesn't die, but it does change. What seems important has changed. A shaman is said to stand with one foot in ordinary time and the other in nonordinary time, and, while I hesitate to claim that heritage for myself, that does seem to be part of my experience over the past several weeks.

What is next for me—and for the others I know about who have been going through their own versions of the dark night of the soul—remains to be seen. Once fears have been vanquished, are they vanquished forever?

Emerson said, “The altering eye, alters all,” and perhaps the change in perspective influences future changes as well. Time will tell.

### *You're Not Getting Older; You're Developing Maturity*

I found myself using the word *maturity* during a recent conversation with a friend in which I had been asked what I think about the right-winged fundamentalism that our world seems to be experiencing. I used the word *maturity* more than once, more than twice ... and was struck by the coincidence upon finding the following line in *The Discerning Heart: Exploring the Christian Path*, by Wilkie Au and Norleen Cannon Au, within hours of our conversation:

Fundamentalism, in all of its forms, undermines mature decision making because it short-circuits personal deliberation (p. 10).

The authors, Wilkie Au and Norleen Cannon Au, probably know a fair amount of what they are talking about because he is a former Jesuit priest, and she is a former Sister of St. Joseph, and now they are husband and wife. They call themselves *formers*....

I guess at heart I am a *former*, too. I am a former religious fanatic. I am also a former Lutheran, and a former United Methodist. Sometimes I am asked why I am not currently affiliated with an organized religion. My former self would have asked that of others, too. The authors caution readers

against failing to recognize people are *not* not in church because they are not interested in spiritual truth and to think that demonstrates denial on the part of the church leaders about *their* lack of cultural relevance rather than an accurate reading of people's attitudes about spiritual matters.

Today is Christmas Day, and I am glad to say that for the first time in many years I have felt joy and celebration at the remembrance of the birth of Jesus. Over a decade ago, I let unrecognized grief over the lack of maturity of the humans who were leaders within the organized church choke out my memory of being loved. I now see that it was my own developing maturity that was at cause... if you know what I mean.

The following poem was my reflection following the Maundy Thursday service in my home church in early April, 1996. I did not know how much my heart was being impacted by the death of a friend who died from Aids.

It is titled simply *The Messenger*.

*My heart cries, "Love Me!"  
and you say, "But you are dirty!"  
My heart cries, begs, "Touch me,"  
but you say, "You have AIDS."  
My heart says, "Hear me,"  
but your message is without ears.*

*But I say  
if this is not a place  
where I can find love  
then where am I to go?*

*Now I lay me down to sleep  
I cry and cry and then I weep  
I pray the Lord my soul to keep  
If I should die before I wake  
I thank God my soul to take.*

*if this is not a place  
where I can find love  
then where am I to go?*

*Who do I think I am to play God?  
Who do I think God is to deny love?*

*Where oh where can we all go  
if this is not a place  
where we can find love  
then where are we to go?*

I know now that I had to go into my own heart to heal childhood wounds and find the maturity I spoke to my friend about. I did not know that I had to get away from the pain of sitting in a church singing about love while knowing that I was too afraid to love—or even to touch, those who most needed to it, even my own precious friend, Rick, who had recently transitioned. Fortunately, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, by Reggie McNeal, puts much of the struggle of the church, and my own personal struggle with spiritual leadership, into perspective that brings healing and hope for recovering religious fanatics like me.

Maturity comes when we can learn to appreciate how our hearts were formed, to look at our early cultural development as a gift. Many people fail to understand themselves and others. Self-understanding forms the foundational building block for the leader's personal development (p. 77).

McNeal acknowledges that all leaders limp, and "our culture roils and churns in the collision of the old with the new." I think that maturity may simply be your remembering to avoid throwing the baby out with the bathwater. Often, in times of change, the desire for the new can best be supported by recognizing and valuing the benefits of what is giving way.

We seem to be more practiced in this area with material things. Without unusual circumstances, the purchase of a new car happens without hostility toward the one that is being replaced. In fact, just the opposite may be natural—holding what was once new and welcome with grace and gratitude even as you retire it and welcome the current new one.

I wondered about McNeal's personal pain that allowed him to pen, "whatever happens in the leader's heart affects those who follow. A 'heart blockage' in the leader's heart can cause heart failure for those in the leader's constellation of influence" (p. 79).

Well, as a "former" religious fanatic, I now have the opportunity to forgive the places and ways my own "heart blockages" may have caused pain to myself or others, and to simply forgive myself for having been ignorant. Perhaps for the New Year metaphorical heart surgery will be the procedure of choice. The result can be the maturity of heart Angeles Arrien describes in *The Four-Fold Way: Walking the Paths of the Warrior, Teacher, Healer and Visionary*:

The mature person: heart as firm as a stone, heart as strong as the trunk of a tree. Noble face, wise face; owner of his/her face, owner of his/her heart. The mature person: noble face, firm heart (p. 51).

And is often the case, perhaps fundamentalism, as we have known it, will just cease to be in the eye of the beholder, making way for the maturity of spirit that sees everything as opportunity for love.

## Wowie Zowie—It's 2007

Are you ready to start writing 2007 on your checks?

There's nothing like the end of one year and the beginning of another to remind us that, with or without awareness, we have been moving along our path. Although I am not a fan of numerology and don't fully understand how it works, for one reason or another I was tempted to add the 2 and the 7 and to use 9 as the core number for 2007. The number 9 was considered sacred by many ancient

cultures, and, regardless of your beliefs about numerology, you may use the number as a way to find special relevance and meaning for the year.

- In the Tarot, for example, IX is The Hermit, who pursues the quest for meaning through a landscape of doubt and darkness without regard to the pressures and distractions of the social world. The IX suggests that it is time to develop a clear vision of what is truly important and to think about where you are on your life path and where you want to go.
- In the *Sacred Path Cards*, by Jamie Sams, 9 stands for the South Shield and represents innocence and the inner child. We are reminded that the adult Self often forgets to allow the wonder of life's beauty to enter the heart. The South Shield marks a time of returning to the childlike parts of Self that need no support from ego and to listen to the child within.
- In *Medicine Cards*, by Jamie Sams and David Carson, 9 is Butterfly and symbolizes transformation. The teaching is about the never-ending cycle of self-transformation. The principal message is to be aware of where you are in the cycle and to be ready to undergo some type of transformation.
- In *The Book of Runes*, by Ralph H. Blum, 9 is Defense. It speaks to the difficulties that can arise at the beginning of new life. It often announces a time of waiting that calls for perseverance and foresight. "The ability to foresee consequences before you act is a mark of the profound person."

You may have your own favorite divination tool and can add to the list. What seems remarkable about this list is the

archetypal patterns repeat and reinforce one another. All suggest that 2007 may well prove a significant year. And why not? We have reached an appropriate point to accelerate our own processes of transformation and manifestation.

And there's plenty of time for you to use SCS workshops as a way to accelerate your process of transformation. We have space available in the Radical Healing series in January. The series includes "Healing with Language" (22-24) "Pre-and Postsurgical Support with SCS™" (24-26), and "Radical Healing" (22-26). The complete series (22-26) also counts as your introduction to NLP, the

first step toward your becoming certified as a licensed Practitioner or Master Practitioner of NLP. This training will take place at the Priscilla Byrns (Fort Miami) Heritage Center in St. Joseph, Michigan.

The next regularly scheduled training will be "Relationship Dynamics: Dynamic Relationships," from 20 to 24 April in St. Joe at the Priscilla Burns Heritage Center. This training is also part of the NLP series and could serve either as your introduction to NLP or as your continuation on your path to the certification you desire.

The real question is where you want to go next.... We continue to

be open to suggestion and invitation to offer the workshop of your choice at your convenience. 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 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](mailto:debra@scs-matters.com)

