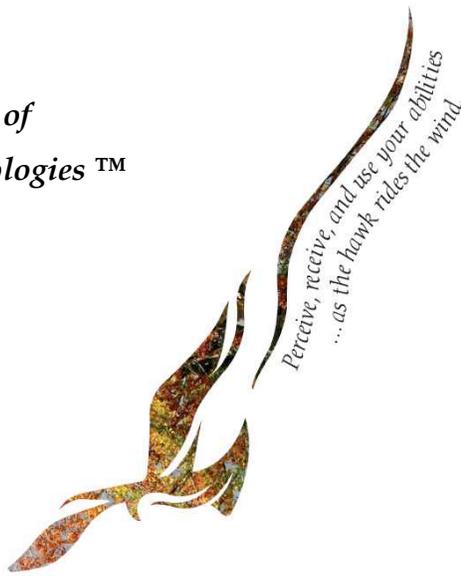


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Edited and published by Joel P. Bowman and  
Debra Basham for SCS Matters, LLC  
May 2009

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## The SCS *Beyond Mastery* Newsletter

### Welcome ...

Here is your *Beyond Mastery Newsletter* for May 2009. This newsletter may be duplicated and distributed to those who share an interest in Energy Medicine, neuro-linguistics—especially Neurolinguistic Programming (NLP)—and spirituality.

This month the featured articles are “Say Only,” by Debra; “Abreactions in Hypnosis and Life,” by Joel; “People’s Choice,” by Debra; and “Pursuing Happiness,” by Joel.

### Say Only

One of my favorite stories is one that shows up in a number of forms. I first read it as “The Wisdom of the Woodcutter,” in a book by Max Lucado. The idea is that something will happen, and someone will immediately consider it to be either a blessing or a curse. Something else will happen and the previous assessment will be changed. In the version I read, a man had a horse, for which the king offered a lot of money. The man did not sell the horse, and then the horse ran away. The neighbors called that a curse, but the man said, “Say only, the king wanted to buy the horse, I refused, and the horse ran away.” Later the horse returned, and brought with it six wild horses, which the neighbors saw as a blessing. The man’s son fell and broke both legs training one of the horses; again the neighbors said this was a curse, and again the man said to say only, “My son broke both legs.” Well, the country went to war but the man’s son could not go because of the two broken legs, so now the neighbors called the event a blessing, to which the man said how foolish it is to think you can judge a book by its cover or the outcome by a single event.

This goes well with the idea that the phrase “this, too, shall pass” is both the happiest phrase and the

saddest phrase in the world. When something feels good, we want it to go on forever, so the inevitability of change is resisted. When something feels bad, we want it to end so the inevitability of change is welcome. Learning to accept what is happening is often seen as part of our spiritual development or path.

In the Christian tradition this is what Holy Week is all about. The events leading up to and the crucifixion of Christ, could not hint of the rest of the story. But, as with all great myths, people are still living these experiences today.

One place that people often experience this is with the roller coaster of a health crisis. I have seen people get horrible news and wonderful news and horrible news and wonderful news for weeks and months and some times even years while involved in treatment of some illness or disease.

As much as we sometimes would like to be able to stop the march of time, or hold onto youth, or protect those we love, or any of the other ways we have of fighting the tides, just when we think we have everything the way we want it so we can live happily ever after, things change. Whether a change is welcome or not, we must respond. The choice then becomes not what will change, but how will we respond to that change.

Nature is such a great teacher. Here in the Midwest, trees lose their leaves, sit bare for months before budding, blooming, and spring-ing new leaves again. In the same way, if we can make peace with change, we grow. We, too, can be transformed. Sometimes into more than we could ever imagine.

In *Reasons to Live*, by Amy Hempel, a dramatic story illustrates this point very well and may just inspire us to trust the process more as it is unfolding.

### The Man in Bogota

The police and emergency service people fail to make a dent. The voice of the pleading spouse does not have the hoped-for effect. The woman remains on the ledge—though not, she threatens, for long. I imagine that I am the one who must talk the woman down. I see it, and it happens like this. I tell the woman about a man in Bogota. He was a wealthy man, an industrialist who was kidnapped and held for ransom. It was not a TV drama; his wife could not call the bank and, in twenty-four hours, have one million dollars. It took months. The man had a heart condition, and the kidnappers had to keep the man alive. Listen to this, I tell the woman on the ledge. His captors made him quit smoking. They changed his diet and made him exercise every day. They held him that way for three months. When the ransom was paid and the man was released, his doctor looked him over. He found the man to be in excellent health. I tell the woman what the doctor said then—that the kidnap was the best thing to happen to that man. Maybe this is not a come-down-from-the-ledge story. But I tell it with the thought that the woman on the ledge will ask herself a question, the questions that occurred to that man in Bogota.

He wondered how we know that what happens to us isn't good.

Richard Bandler often reminds us that some day we will look back on the current circumstances and laugh. If it is true that it is never too late to have a happy childhood, and you always have time to live happily ever after, why wait. Do it now.

### *Abreactions in Hypnosis and in Life*

An "abreaction" is the unexpressed release of emotion. In most cases, the emotion expressed in an abreaction is sadness or grief, although inappropriate laughter would also be an abreaction. The most common occurrence of laughter as an abreaction would be at a funeral, at which one person starts to giggle, and all efforts to suppress the laughter fail. The person who started laughing first is not only unable to stop, but the laughter also often proves contagious, until everyone is laughing to the point of exhaustion.

Such laughter at funerals and during other serious moments (such as formal dinner parties at which children may snort milk out their noses), is unexpected and ill-suited for the occasion. The question is, why does it happen? The most common explanation is that something in the current situation triggers a memory that has been stored below the level of conscious awareness (traditional psychotherapists would say *repressed*). The person conducting the funeral, for example, might remind you of the childhood memory of a pompous uncle who spilled the spaghetti sauce in his lap while pontificating on the wisdom of our Founding Fathers.

At one funeral, I had to struggle very hard to suppress laughter as a minister started going through a litany of the deceased's faults. He was, she said, garrulous and found his greatest pleasures in regaling others with the same, boring stories they had heard for years. It got worse after that. After about 15 minutes of fault after fault, I almost burst out laughing when I realized that the minister was simply repeating what the widow had told her about her dead husband. Had anyone else laughed, I'm sure that I would have added to it.

Weeping can occur the same way. Although they are normally considered joyful situations, people often cry at weddings and the births of children. The tears in such situations are called "tears of joy." Any meaningful affirmation of the sacredness of life can produce such tears. In "Ode: Intimations of Immortality from Recollections of Early Childhood," William Wordsworth says, "To me the meanest flower that blows can give / Thoughts that do often lie too deep for tears." *Meanest* here refers to "most common" or "ordinary." Wordsworth saw the sacredness of the life expressed in an ordinary flower as being "beyond tears."

Triggers for abreactions may be external (the flower) or internal (memories of your uncle with spaghetti sauce in his lap). Whenever you go into trance or a trance-like state, the conscious part of your mind begins to take a backseat to the part typically called your unconscious mind. While your conscious mind may care about maintaining the decorum at funerals, your unconscious mind doesn't care whether such rules are violated. The conscious mind may not want you to cry in public about your having failed an algebra exam in the 9<sup>th</sup> grade, but your unconscious mind doesn't care much for maintaining appearances.

When it comes to hypnosis, most people worry about the wrong things. Regardless of how deep into trance you go, you *will* wake up. Even if the hypnotist leaves the room (or even the city) while you are in trance, you will eventually wake up on your own. In fact, you pass through hypnosis on your way to sleep every night and again on your way back to consciousness in the morning. Your body knows how to wake up when necessary.

Your unconscious mind also has a guardian to protect you from really bad suggestions. Most of the really bad suggestions you've accepted were given to you by your parents or other adults in your life while you were too young to know better. As an adult, you have developed a "guardian" who screens incoming suggestions to see whether and how well they fit with your belief systems. If you believe, for example, that you can't remember names, you probably also have another belief that says you *should* be able to remember names. Your guardian will approve of the suggestion, "From this time forward, you will be able to remember people's names quickly, easily, and appropriately."

Abreactions do not happen often in hypnosis. I started doing hypnosis in high school. At first, I was interested in its entertainment value (bark like a dog, squawk like a chicken), but when I got to college, my friends started asking me to help them study more effectively, fall asleep more quickly, and for other desirable behavioral outcomes. I had been doing hypnosis with regularity for about 20 years before I encountered my first and—so far, at least—only abreaction.

I had read about abreactions, but when I actually had one, I completely forgot how to handle them. I was taken by surprise by the strong expression of anguish and distress being expressed by my subject. We were at an NLP Master Practitioner training, and the instructions for the exercise were to put each other into trance, find a happy memory from childhood, and anchor it. My partner found a happy time with her mother, and then burst into tears. Through deep sobs she said, "What's wrong? I always thought that I loved my mother...." Fortunately, I was able to ask Richard Bandler (see [www.richardbandler.com](http://www.richardbandler.com)) and John La Valle ([www.purenlp.com](http://www.purenlp.com)) how to respond.

The most important thing Richard said was to let the individual know that she could find pleasure in knowing that she could experience *these* emotions for the last time. It is best not to guess at what the individual is experiencing, and he or she may not know in consciousness. The main thing is to acknowledge the feelings and then suggest that they have served their purpose and need not be re-experienced. Since then, I've done a lot of reading. One of the reasons that people have abreactions is that whenever they relax, and hypnosis typically produces profound relaxation, memories stored in the unconscious portions of the mind come to the surface. That's actually a good thing. When such memories come to the surface, you have the opportunity to look at them, learn what you can from them, and then let them fade.

A good hypnotist can help you do just that, but you can also do it for yourself when you find unexpected emotions catching you by surprise. You may or may not be aware in consciousness of the source of the emotions, but you can acknowledge them and then say to yourself, "It's really good to know that I can experience these feelings for the last time."

### *People's Choice*

Sometimes life presents itself in living color and grabs your attention in a way that changes you forever. On Sunday, April 5, I had the privilege to hear Rabbi Rami Shapiro speak in Murfreesboro, Tennessee. The topic was actually the foundation for a series on world religions that will be presented for the next two months. I appreciated the coincidence with this since I chose an interfaith ordination and I have been fortunate to be part of an interfaith fellowship group for the past decade.

Rabbi Shapiro said you can think about the different religions each as a language, each from a different culture, and each as addressing the following four questions:

- \* Who are we?
- \* Where did we come from?
- \* Where are we going?
- \* Why?

In addition to hearing a talk which invited you to a profound level of understanding because it allows healing and respect and genuine appreciation of differences as part of the grace of our being, rather than something to be eradicated, visiting with Rami also introduced me to a group right here in Michigan that I had previously known nothing about. The Web site is [www.sbnr.org](http://www.sbnr.org), The letters stand for "spiritual but not religious," and the Web site is probably worth at least a quick look. Actually, one of the video segments on the site is of Rabbi Rami when he was recently there as a guest speaker.

On the same day I was so excited about all the possibilities for humanity to love one another, I received the following article:

#### **US Catholic bishops warn of Reiki therapy dangers** Mar 27, 2009

WASHINGTON (AFP) — The US Conference of Catholic Bishops (USCCB) has warned Roman Catholics to shun the eastern healing art of Reiki because it lacks scientific credibility and is dangerous to Christian spiritual health.

"Reiki therapy finds no support either in the findings of natural science or in Christian belief," said the USCCB doctrine committee in a document issued Thursday.

In health terms, using a therapeutic technique that has no scientific basis "is not generally prudent," said the eight bishops on the committee, which in the past has issued guidelines on how to minister to "persons with homosexual inclinations" and frequently asked questions about why only men are ordained.

In spiritual terms, using Reiki carries "important dangers" because the therapy is based on the theory that illness can be healed by re-balancing "universal life energy", or Reiki, by a laying on of hands by a trained master, and that clashes with Christian belief, the bishops said.

"There is a radical difference between Reiki therapy and the healing by divine power in which Christians believe: for Christians the access to divine healing is by prayer to Christ as Lord and Savior, while the essence of Reiki is not a prayer but a technique," the bishops said in a statement.

And then there's the fact that "neither the Scriptures nor the Christian tradition as a whole speak of the natural world as based on 'universal life energy' that is subject to manipulation by the

natural human power of thought and will," the bishops said.

To use Reiki is to operate "in the realm of superstition, the no-man's-land that is neither faith nor science," the bishops warned, urging Catholic healthcare institutions, retreats and chaplains to ditch the therapy, which originated in Japan in the 1800s.

A survey conducted in 2002 by the US National Center for Health Statistics and the National Center for Complementary and Alternative Medicine (NCCAM) found that more than 2.2 million US adults have used Reiki for health purposes.

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Although someone could see these events as unrelated, but that might miss what might be the most powerful opportunity we have to see everything as part of the whole, at once unique but connected, strangely familiar even while mysterious and undefined.

A few years ago when I did community education on the subject of holistic health I often invited folks to think about it this way: there is no right thing for every one, but there is a right thing for each one. Recently I told a colleague about an experience I had at a presentation. I had been asked to provide an overview of holistic therapies to a group that was looking to build a women's center at a hospital. I had several pages, filled with an alphabetical listing of therapies and therapists. The facilitator introduced me, and I went to the lectern, but before I could speak, one hand went up. The woman blurted out, "Could you tell me how in the world you could believe that astrology could possibly qualify as an appropriate intervention?"

Fortunately, I was able to take a breath and respond, "Well, from the tone of your question, it would be easy to see that it would probably not be a therapy you would choose. However, imagine someone who has even a budding curiosity about it, who has been diagnosed with a life-threatening illness and goes for a reading and looking at the chart is told something about how the past few months were challenging and the next few months would still be tough, but next year this time things open up and life will be great. And two years from now even more good." I paused before going on to say that the benefit included the one thing that no one has a right to take away—hope. The room was so quiet you could have heard a pin drop.

As I read the warning to the Roman Catholics, my heart remembered with profound joy that we are always at choice, including how to respond or react to that article. And I was so appreciative of an organization that is dedicated to helping people do the same.

### *Pursuing Happiness*

The U.S. Declaration of Independence names "Life, Liberty, and the pursuit of Happiness" as among our inalienable rights. "Inalienable" means "natural" or "moral" rights, which means that they do not depend

on law or custom. They are inherent in being human. As humans, we have the right to *pursue* happiness.

The interesting thing about this is that the very phrasing indicates that we don't have it yet. If we had it, it wouldn't occur to us that we had a right to pursue it. Someday when you have nothing better to do than pursue happiness, Google "book +happiness" to see how many titles show up. At the moment, Google tells me that the number is about 33,200,000. I wouldn't be surprised if by the time you read this and do your own Google search, the number will have increased considerably.

As Daniel Goldman points out in *Stumbling on Happiness* and as Sonja Lyubomirsky states in *The How of Happiness: A Scientific Approach to Getting the Life You Want*, we don't really have a very good idea of what will make us happy and "stumble upon it" rather than seek it directly. In other words, we are deceiving ourselves when we think we are pursuing it.

The principal problems here are that, first, "pursuit" implies that happiness is the result of satisfying some kind of external goal, and, second, that the internal state we think of as "happiness" is the result of external circumstance. The pursuit of happiness creates the internal mantra, "I'll be happy when...." For some, the measures are years: I'll be happy when I'm 16, 18, 21.... The target keeps moving until things begin to look better in the other direction. For some, it's measured in relationships: I'll be happy when I'm dating So & So, married to So & So, divorced from So & So so that I can marry New Person.... For others it's measured in income, which proves another sliding target. And for still others, it's measured in acquisitions, whether houses, cars, or fancy equipment.

Because externals are constantly changing (next year's model will *always* have features this year's model doesn't), it's impossible to be happy for long about anything external. One of the oldest jokes in the history of show business features a guy who wants to trade his 40-year old wife for two 20s (as though he would know what to do with two 20s or be capable of keeping up).

The problem isn't in wanting and working to have nice things. A new car in good working condition is more fun to own and drive than an old clunker on the verge of collapse. If we (humans) had been perfectly content living in damp caves and killing our dinner with pointed sticks, we'd still be doing that. One of the reasons that most humans now have better "externals" is that we believed that they would lead to happiness. In general, I am in favor of that kind of progress, and I would wish to avoid "throwing the baby out with the bathwater." I would like for us to retain the desire to improve on our externals, even while we recognize that better externals will not create happiness.

One of my favorite sayings from Richard Bandler is that "the best way to help poor people is not to be

one.” We can’t give to others—or help them in anyway—without having abundant resources. It seems to me that having the goal of acquiring better externals can contribute to the internal state of happiness, even though they are moving targets. We can find happiness only in where we are even while the external target moves.

In a little but worthwhile book, *Thank You Power*, Deborah Norville says that gratitude is the key. Of course, she is not the first one to emphasize “an attitude of gratitude.” Many writers over the years have expressed the same basic idea. Dan Millman, author of *The Way of the Peaceful Warrior* and other books, expressed the same idea in the sentence, “There are no ordinary moments.” Every moment is special—and even more than special—*magical*.

As long as your focus is on *pursing* happiness, by definition, happiness remains out of reach. When you change your focus to enjoying each magic moment, happiness is within your grasp. Relishing each moment as it occurs does not preclude desiring new or different externals. This moment will, after all, move into the next, regardless of whether we have appreciated it. The way to help ensure that the next moment is special is to appreciate the magic of the current one.

The shift is from thinking that happiness has an external cause to recognizing that happiness is an internal choice. You choose to be happy, even while you continue to engage in the external activities that satisfy you in other ways. How much happiness can you find, for example, in seeing how happy you can make someone else? How much fun can you have, for example, brightening the day of the clerk scanning your groceries?

And even when you aren’t having much fun, as can be the case if you get a flat tire while driving on a busy expressway, those moments can also become magical. Debra and her husband John had such an experience not long ago, and they were surprised by good Samaritans who changed their tire and wished them well without charging for their efforts. And that may be the best thing about the attitude of gratitude that treats every moment as magical—you have the opportunity to pass it on. When you make someone else’s day, you also make your own.

### *What’s New?*

As readers of the SCS Blog (<http://www.scs-matters.com/scsblog/>) already know, SCS now has three videos on YouTube:

- **Anchoring and NLP:**  
<http://www.youtube.com/watch?v=Aw8gZeN-jIk>
- **Double Induction:**  
<http://www.youtube.com/watch?v=9aEKbCaQmRQ>
- **Abreactions in Hypnosis:**  
<http://www.youtube.com/watch?v=3U7Yytmj0pc>

You can find all three quickly and easily by going to [www.youtube.com](http://www.youtube.com) and entering joelpbowman in the search window.

We have also signed on for Facebook and will post provide SCS updates, typically using Joel’s account. We haven’t, however, figured out how to use FB effectively. Perhaps we’ll get a little help from our friends....

Our next adventure into the digital wilderness is Twitter. We have the username SCSMattersLLC, but we’re too new to tell you how you can use that to “follow” us. We’re also too new to know how to use that service to let you know what’s new with us—or even whether it will be a useful way to keep you informed what we’ll be doing where and when. If you are able to help us make better use of either Facebook or Twitter, we’d be glad to hear from you, whether by email, Facebook wall writing, or tweets....

Also, by the time you are reading this, a revised edition of the SCS Level 2 and NLP workbook will be in production in text/workbook format. The new title is *Healing with Language: Your Key to Effective Mind-Body Communication*. We have been promised delivery by mid-May, which means that we will have the new version for the NLP intensive in June. If you’re among those who purchased one of the previous editions—even back to the big, thick three-ring binder version, you’ll be glad to know that we will make the new version available at a *huge* discount—so that we can all be on the same page. To reserve your copy now, send a quick email message to Debra ([debra@scs-matters.com](mailto:debra@scs-matters.com))

### *Judy and Her Jewelry*

Also relatively new and definitely current, Judy Bolin continues to recover nicely, and jewelry donated to contribute to her ongoing recovery continues to be available for you to order yours now: [www.scs-matters.com/judyjewelry.shtml](http://www.scs-matters.com/judyjewelry.shtml) You will enjoy the jewelry even more knowing that it is supporting a good cause.

### *What’s Coming Up?*

As you are reading this, we will have just completed the last of the Super Sundays before the upcoming NLP intensive. The NLP intensive, scheduled for 22 through 28 June, affords you the opportunity to complete your NLP Practitioner or Master Practitioner certification at the ideal time to be along the shores of Lake Michigan in St. Joseph, Michigan. Master Practitioner requires previous certification at the Practitioner level. Those in the Super Sundays group may use all or part of the intensive program to speed the completion of their certification.

The Super Sunday series was created especially for those with tight schedules and a desire to have this powerful tool kit, allowing you to earn certification as Practitioner or Master Practitioner of NLP in the most convenient way! This program is for you when you are highly motivated and committed to doing your

reading and independent study.

If you're brand new to NLP, start with the intensive in June, and continue with the Super Sundays for quick and easy certification. NLP certification requires 10 days of training and the completion of a variety of "Home-fun" exercises. The Super Sunday in June (28 June) is the last day of our June SCS/NLP intensive. Begin the training now, and you can easily complete the training by the end of summer, especially because you will have had the opportunity to work with those who will be completing certification during the intensive.

The SCS approach to NLP focuses on using what we call *The Big Three of NLP* (anchoring, submodalities, and advanced language patterns) to promote your own health and well-being and to facilitate that process for others. You will receive a thorough grounding in the fundamentals of NLP, hypnosis, and other subtle communication systems.

- Anchoring
- Submodalities
- Timelines
- Metaprograms
- Metamodel
- Milton Model
- Hypnosis, Trance, and Altered States

Both the NLP intensive and the SCS/NLP Super Sundays focus on experiential learning because you will have the opportunity to become familiar with the NLP terminology before your training begins through having read the appropriate materials in the NLP training manual. We are also now offering instruction and support by email and online video. For more information about this innovative, cutting-edge learning opportunity, or to be among the first to sign up, call/

write now: (269) 921-2217 or [debra@scs-matters.com](mailto:debra@scs-matters.com).

As part of our *Perpetual Tuition*, if you are already trained in NLP or SCS Healing with Language, you can attend to improve and update your skills at just \$25 a day. Space for these special days will be limited, so be sure to reserve your place early. Call/write now: (269) 921-2217 or [debra@scs-matters.com](mailto:debra@scs-matters.com)

Also in the works: We have been asked about and are in the process of developing two new programs. The first of these, "SCS for Tots," is a special program for those with young children—or those who have responsibilities for their health and well-being. The second is "Developing Your Intuition with SCS," a program designed to help you learn to distinguish among desires, fears, and intuitive insights. This program is for you when you're ready to begin using your "sixth sense" to its fullest capacity.

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 "The Power of Presence: 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: [debra@scs-matters.com](mailto:debra@scs-matters.com)

## *Plan for More*

*See more...*

*Hear more...*

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