

SAMPLE NEURO-MUSCULAR RESPONSE TESTING

Although every regression with Pamela began and ended with a Neuro-Muscular Response (NMR) testing session, in the chapters in this book the information received through NMR is only summarized. Yet NMR plays a critical role in the regression process. Thus I am including here additional information about NMR as well as a transcript of an NMR session.

Neuro-Muscular Response (NMR) is a muscle-testing protocol developed by Hugh Harmon, PhD. While applied kinesiology, Psyche-K®™, and other muscle testing techniques are used by many practitioners, these methods are not accurate if a spirit attachment is present during the testing, if precise wording is not used, or if attention is not paid to the thoughts of the one being tested and the one doing the testing. The NMR protocol addresses these issues.

Using NMR before a hypnosis regression offers several advantages. For one thing, NMR can determine whether or not a spirit attachment is present with either the person conducting the regression or the one being regressed. This

is vital, as spirit attachments can insert their own memories, thoughts, and emotions into a regression.

The question-answer format of NMR is useful for distinguishing between different kinds of memories. Because the subconscious is the seat of both memory and imagination, a regression can be a mixture of fact and fiction. NMR can separate fact from fiction. NMR can also separate objective memories (a factual account of what happened) from subjective memories (an account of what happened that is distorted through false perception). It is important to know both. NMR can also determine whether a memory—whether conscious or subconscious—is one's own or the memory of another. It can also clarify whether it is a memory from earlier in this life or from a past life. It is not always possible to know this in the regression itself.

In addition, NMR can identify the inner age or past life where one is "going" in the regression and what one will find there. Knowing before the regression if unhealed trauma will be encountered and the nature of that trauma is especially helpful. It not only prevents conscious or subconscious avoidance of the trauma during the regression; the conscious self is empowered by knowing what to expect, which allows the conscious self to be more relaxed and also helps the traumatized inner self talk about the trauma and then heal it.

NMR can also find negative thoughts, beliefs, emotions, or other drivers of negative behaviors imprinted in the subconscious in the past that are still affecting the present. Similarly, it can identify the immediate causes as well as the origin of a physical condition or mental dysfunction. It is also used to determine whether the trauma has been healed, as well as the cause of resistance to healing if healing has not taken place.

For additional information, see the papers on NMR by Dr. Hugh Harmon and Pamela Chilton available in the

"How Our Soul Uses Our Body" section of my website at www.signalsfromthesoul.com.

In chapters 1 through 18, the NMR testings that were part of those sessions are abbreviated in order to highlight the regressions themselves. However, because NMR is integral to inner self regression therapy, I am including here a transcript of an entire NMR testing session.

The following NMR testing preceded my first regression, when Pamela and I were looking for the origin of my bad eyesight (see chapter 2 for that regression). We began, as we would do each session, by testing my "yes" and "no" muscle responses and then checking for spirit attachments. In my first few sessions, Pamela helped me decide what statements to make before testing them. As I did more sessions, I became practiced at knowing what to say myself. The sentences in quotation marks are my statements. "Yes" and "no" in italics indicate the muscle response.

"I want to have perfect eyesight." *Yes.*

"My eyesight is sometimes blurry." *Yes.*

"This blurriness is caused by dryness in my eyes." *Yes.*

"The dryness is caused by environmental factors." *Yes.*

"The dryness in my eyes has something to do with emotions." *Yes.*

"The origin of the dryness in my eyes is physical." *No.*

"The origin of the dryness in my eyes is an emotion." *Yes.*

"The cause of the dryness in my eyes is physical." *Yes.*

"My Higher Self knows this to be true." *Yes.*

Pamela paused the process here to say: "So the responses indicate the cause of the dryness in the eyes is physical, but the origin is emotional. I want you to be aware of the difference between origin and cause. Let's say someone walks in with a cold and I catch their cold. The *cause* of my cold is the

virus I picked up from them. Another *cause* was my immune system was lowered. What caused my immune system to be lowered? Maybe I wasn't getting enough sleep. Another *cause*. Why wasn't I getting enough sleep? Maybe I was worried. Another *cause*. What was I worried about? Let's get to there. And so we find the *emotion* is fear. So the *origin* of my cold is fear, though the causes are lowered immune system, not enough sleep, a cold virus. So we're always looking for what started this chain of events. We find the origin—which can be thought of as the root cause—and address that. In the example of a cold, I find and eliminate the fear, but I still have to make certain I get enough rest and build up my immune system."

"So," I asked, "I'll still have to put the drops in my eyes and take care of my eyes? It's not just like, okay, done deal?"

"Sometimes addressing the origin does take care of it all, sometimes it doesn't. I don't want to say you'll do the past life and nothing will change instantly—because it *could*. It could be that the dryness is gone and the blurriness is gone. People are very individual and different. But I also don't want to give you the impression that if it's not gone it means it didn't work. It just means that you now have some physical things to attend to. So be open and observant to what happens with you. And be very cautious of telling anyone, 'This is what *always* happens' with anything. People are so complex. Not only are our spirits complex, but our minds and bodies are complex. Okay, now to the origin."

We began the NMR testing again.

"The origin of my bad eyesight is in this life." *No.*

"The origin of my bad eyesight is in a past life." *Yes.*

"The origin of my bad eyesight is anger." *No.*

"A contributing cause to my bad eyesight is anger." *Yes.*

"I still have the anger that causes my bad eyesight." *Yes.*

"So," Pamela said as she wrote on her clipboard, "that will need to be addressed, which we may be able to piggyback on the past life regression. That's what I meant by complexity."

We continued with the NMR.

"The anger causing my bad eyesight is from a past life." *No.*

"The anger is from this life." *Yes.*

"My Higher Self knows it is important to work with the origin first." *Yes.*

"It's possible," Pamela explained, "that it would have said, 'No, go to the anger.' But it's saying go to the origin. So now we're looking for the lifetime that is the origin of the bad eyesight."

"The lifetime that is the origin of my bad eyesight was A.D." *Yes.*

"The lifetime was before the tenth century." *Yes.*

"The lifetime was before the fifth century." *Yes.*

"The lifetime was before the second century." *Yes.*

"The lifetime was in the first century." *Yes.*

"The lifetime was in the first half of the first century." *Yes.*

"In that lifetime I lived in Europe." *Yes.*

"I lived in France." *No.*

"I lived in Italy." *No.*

"I lived in Greece." *No.*

"What would Israel be?" I asked. "Would that be part of Europe? I thought that is the Middle East."

"I lived in Israel." My leg moved halfway between a yes and a no response, indicating a 'kind of' or 'partly true' response.

"So let's make a guess here," Pamela said. "Try this."

"In the first century I was aware of a man named Jesus." *Yes.*

"In the first century I lived in the area called Judea." *Yes.*

"So what are your thoughts about Jesus?" Pamela asked me.

"Oh, I was raised Catholic. Need I say more?" I said with a smile.

My next statement was: "In the first century I met Jesus." Yes.

"In the first century I knew Jesus personally." Yes.

"Do you know who the Essenes are?" Pamela asked me.

"No."

"The Essenes were the tribe that Jesus was born into. The Dead Sea Scrolls are from the Essenes. . . . They were very evolved in learning, sharing, and teaching knowledge. . . ."

"I was an Essene in the first century." Yes.

"I was not an Essene in the first century." No.

"Just double checking that!" Pamela said.

"I was a male in the first century." Yes.

"I was a contemporary of Jesus." Yes.

"I was older than Jesus." Yes.

"So with the Essenes, the older would teach the younger," Pamela explained.

"I was a teacher of Jesus." Yes.

"I knew his family." Yes.

"I was related by blood to Jesus's family." Yes.

"I was related by marriage to Jesus's family." No.

"I was related by blood to Joseph." Yes.

"I was a brother of Joseph." No.

"I was a cousin of Joseph." Yes.

"Which would make Jesus a second cousin, I guess," Pamela commented.

"Jesus was a cousin of mine." Yes.

"There is something more we need to know before doing this regression." Yes.

"My bad eyesight began in that lifetime." Yes.

"My eyesight was bad in that lifetime." No.

"The blurriness began because of a physical event." No.

"The blurriness began because of emotions." No.

"The blurriness began because of thoughts." Yes.

"The blurriness began because of beliefs." Kind of.

"The blurriness began because of disbeliefs." Yes.

"I couldn't believe my eyes." Yes.

"I was unwilling to believe things that I saw." Yes.

"I didn't *want* to see what I saw." Yes.

Pamela paused again to say: "Here's a question, Ann. Did you not want to see what you saw because it disturbed you or upset you or made you angry or afraid, or was it because it was against your knowledge, your teaching?"

"I did not want to see what I saw because it made me distressed." Yes.

"I saw tragedy." Yes.

"I was angered by what I saw." Yes.

"I cursed what I saw." Yes.

"What I didn't want to see was the crucifixion of Jesus." No.

"I was at the crucifixion of Jesus." Yes.

"The crucifixion of Jesus made me angry." Yes.

"What followed made me angry." Yes.

"What happened to the Essenes made me angry." Yes.

"The origin of my bad vision began at the crucifixion of Jesus." Yes.

"It began before the crucifixion." Yes.

"Do you know why I did that?" Pamela asked. "Because while we got a yes, there was the slightest give in the muscle response. So it may have been—and I would take this to mean, and we'll test it—that he saw what was coming. He could see how things were unfolding and what was coming. So he didn't want to see what was coming."

"I didn't want to see what was unfolding." Yes.

"My death was traumatic to me in that life." No.

"There is something more we need to know before we do the regression." *No.*

"The best place to begin is prior to the crucifixion." *Yes.*

"The best place to begin is when I was a boy." *No.*

"My subconscious already knows where to begin." *Yes.*