

Tad James

Time Line Therapy® Techniques

Since the introduction of the Time Line Therapy® techniques in 1988 in the book *Time Line Therapy and the Basis of Personality*, there has been not only excitement about the techniques themselves but also major interest among the psychotherapeutic community and quite a rapid adoption of the process by therapists. In recent years, it has become obvious that an individual's Time Line, with all the person's history—his joys and fears, his happiness and sorrow, his loves and hates, his limiting and empowering decisions—is a major part of that person's personality. When someone is enabled to intervene directly into their own Time Line, they can create seemingly miraculous life changes—changes that extend even to the deepest level of personality.

The techniques of Time Line Therapy® are a relatively recent development. On the other hand, the idea that we have a means of knowing the difference between memories of the past, and the future, or having a "Time Line", is not. Aristotle was one of the first in our culture to mention the idea of a "Time Line" in *Physics IV*, for the Greeks had a clear idea of temporality. Our having a Time Line may be, at least in part, a result of the human ability to speak.

"Western minds represent time as a straight line upon which we stand with our gaze directed forward; before us we have the future and behind us the past. On this line we can unequivocally define all tenses by means of points. The present is the point on which we are standing, the future is found on some point in front of us, and in between lies the exact future; behind us lies the perfect, still farther back the imperfect, and farther yet the pluperfect. . . . The Greek language also has corresponding verb-forms which can be deline-

ated in quite similar manner on a straight time-line. . . . According to Aristotle, therefore, we must represent time by the image of a line (more accurately: by the image of movement along a line), either a circular line . . . or a straight line” (Borman, pp 124–6).