

View and Intention

We have been talking a lot about blocks to self-appreciation and using hypnotic techniques to remove these blocks. One of the most notable blocks we all share is the way we have been trained to attach to the stories of our lives to define us and to explain why we have the problems we have.

Have you ever found yourself able to thoroughly explain the reason why you have a problem in terms of your personal history but not be able to be free of the problem? It can be disheartening to discover that freedom cannot be found in the reasoned explanation of our personal history.

I wonder if this form of thinking was so prevalent before Freud and the subsequent development of psychology and therapy? Apparently we have missed something if successful explanation doesn't yield freedom.

My offering to you for your contemplation this month is to look elsewhere for your freedom from fear, stress, and distress. Look to your view of life -- your most influential belief about the nature of life and your place in it, and to your intention for your life -- your deepest abiding intention that effects every choice you make. These two elements determine the contents of your life's operating manual.

Most of you know I have studied and practiced Buddhism all my adult life. Buddhism is very practical. It emphasizes that before we begin a journey, we need to understand where we are and what our intention is. It is important to recognize that all beings want to have happiness and avoid suffering, and that all beings are subject to birth and death, regardless of differences in their personal history.

Contemplating and appreciating this simple fact can reduce our sense of fear and alienation as we see that we are essentially the same and are in the same boat. Having these simple insights as our background awareness can prevent us from getting too absorbed in melodrama in our daily life as if our daily life was happening in isolation, and as if it was eternal.

Instead, with this background awareness, our struggles and disappointments remind us that our struggles are not uniquely ours, but that we are experiencing the shared struggles of embodiment with all beings. This awareness reduces anxiety because we don't so easily take disappointments personally. We see them as part of the human experience, not as our own unique flaw.

Are there habitual ways in which you have considered yourself uniquely flawed? What happens if you reinterpret these "flaws" as just part of the human experience shared by everyone, and KNOWN by everyone -- that is, not unique and not hidden, or requiring hiding.

These "flaws" don't diminish your value, or your right to exist, or your right to full self-appreciation. They don't diminish the friendliness of the universe towards you, or your rightful access to abundance either.

I invite you to take an inventory of the things that are holding you back. Evaluate to what degree these things seem "big" in your life because you have in your background awareness the belief that you are uniquely flawed and must hide your flaws. Release that belief, or any belief that isolates you from the awareness that you are participating in a shared human experience that is fragile and temporary.

Experience how having a background awareness of shared experience, with all its fragility and temporariness fully taken to heart, changes your state and possibly your priorities.

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Where is the sacred, genuine contact?

As we have seen with the reactive model, genuine contact is experienced when the egoic display is shut down, even for a moment. What remains is self-existing sacredness, genuineness, the intimacy of our True Being, which is always, effortlessly there! The problem is that when egoic mind comes back on line, it has a memory impression of the sacred but it can only relate to the memory egoically. It regards the experience as

- 1.) A separate object.
- 2.) Something it did, therefore as something to create again or recapture.
- 3.) Something to seize and solidify around a symbol (anchor)—a person, place, or thing, physical or mental.
- 4.) Something requiring great effort and strategizing.
- 5.) Something that is missing in the meantime.
- 6.) And therefore, as a longing that generates despair, pain, motivation, etc. (5 skandhas, 3 malas, 6 realms, 5 poisons: These are not all bad because in the end they cause us to make the effort to dissolve egoic mind.)

When egoic display is on, even your best friend, your pure lover, is only a mental image. There is no real contact. But in the next moment the egoic display can go off and intimacy is felt. It is pointless to say that this intimacy happens between people, because in this moment there is only one person. Egoic mind flashes back on with a memory impression of pure being, looks around for its source: Wham! "It's you my dearest, I can't live without you, I don't feel alive without you!" Egoic mind fixates a source, assumes causal relationships, and puts all its passion into holding the object. Of course, since this is all egoic misperception, it is an internal theatrical display, doomed to failure and pain because there is no real contact with the real objectless source object: True Being.

In a healthy love relationship, the blessing of many moments of grace, contact, respect, and intimacy that occur when egoic display is off have the effect of smoothing out the effects of egoic display when it is on. Mature individuals have an intuition of Self (faith, humble self-esteem) that allows them to see the transparency of egoic display. In this case, the egoic stuff is workable because generosity and love infiltrate it through a very porous boundary from True Being, a felt sense of well-being and tolerance. The fear and delusion that egoic display can generate between good friends and lovers is so low that even when it comes on, it is simply a reminder of TrueConnection/Love, and therefore it is regarded as very workable, no threat, met with warm-hearted humor.

Addictive, abusive relationships of great passion or substance addictions of great passion are, by contrast, very unfortunate. The boundary is not porous. A very high con of fear and delusion is generated. Thus, a peak experience of intimacy, peace, etc. creates a memory impression in the egoic display that is an extreme highlight in an arena of desolation. The egoic mind's sense of inherent desperation and emptiness is harshly irritated by this highlight, causing it to obsess in all manner of familiar violent and destructive ways, as it attempts to return to the experience for relief. The boundary is hard: it is an unconscious, on-going, moment by moment, fear-based, willful rejection of light, due to the misperception that it is a threat. Thus, love, patience, generosity, and intelligent inspirations to diffuse egoic trance in a healthy manner cannot infiltrate. The felt sense of well-being and tolerance is absent. Egoic mind's only alternative is some form of assault, an attempt to tear a hole in the wall. This can be done. Egoic mind can intensify its negativity to such an extreme that it exhausts itself for a time and one pops through to experience some aspect of True Being. But eventually this process takes an unacceptably destructive toll, physically and psychologically, returning pay-offs which are more and more diminished, and which lead to more extreme attempts, which, if not mitigated, end in annihilation.

This tragedy is internal theater acted out to the extreme. The person involved hasn't a clue that he is at cause, that he sets the requirements for shutting down grace and intimacy, moment by moment, according to his attachments (5 poisons; building egoic world view; "This is what is happening!"). We each choose, moment by moment, to associate into egoic display or to release it and rest in always-given TrueBeing: to relax and breathe.

With our tools, we can construct new submodality displays.

All the players, friends and enemies alike, must be loved and saved because they are merely clones of our energy, of people of the past. Even if they are present, they are no longer who they were in the past, and still are now in our minds. The clones are the problem, not the outer people. Our internal clones, ourselves dressed up as someone else, keep us anchored in limiting notions of self and in limiting responses: it is not the external people. This truth is what allows therapy, or any change, to work. If it weren't true, you couldn't change. Because it is true, you can change anything, including the past. Remember, the past is a package of perceptions, misperceptions, arbitrary c/e assumptions, opinions, prejudices, etc. Therefore, you can change its meaning, which was

supporting a false notion of self (praise, blame, and shame: "You dumb jerk, you spilled the milk"), without denying the factual occurrence, (the milk was spilled), which, if denied, would be a form of brainwashing (the milk didn't spill).

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The Miraculous Fast Phobia Cure

I believe Richard Bandler, co-originator of NLP, first devised this technique. That such a simple process can do so much for so many who have suffered for so long is truly extraordinary. As you learn the steps involved in doing the process "by the book," notice the underlying principles which have been assembled to make this work. As you learn to recognize and think about applications of these underlying principles, you, too, may create a powerful piece of change work.

1. Establish rapport: always the first step.

2. Reframe the problem state as a demonstration of the client's creativity, power, and capacity to learn. Watch for the contemplative shift that should occur. "Hmmm." (Remember discussions of this in subpersonality work? Finding pure intent, separating the behavior from the intent, noticing all the power, creativity, and learnings that were utilized to create the problem behavior. Generate a new appreciation of these in the light of the pure intent to inspire generation of new beneficial behaviors.)

Most people learn to be phobic during just one experience that was genuinely dangerous or that was perceived as dangerous. Generating such a quick, powerful, and lasting learning is a wonderful capacity of your mind, that you can appreciate, now, even though, in this instance, the learning has had its drawbacks.

But you can appreciate that your unconscious mind has only been trying to protect you, and that, with new learnings, it will be able to use all that power and capacity to learn and generate powerful responses to reevaluate and create even better and more effective and appropriate protective responses.

Isn't that right?

Yes, all we want to do is enhance its ability to care for you appropriately by increasing its learnings and understandings.

3. Partially trigger the phobic reaction. The reason for doing this is to give you the opportunity to recognize and calibrate the physical signs of phobic response for later testing and evaluation. "What makes you phobic? What if it were here right now?" As the client moves into it, break state: tell her to stop imagining that; stand her up if necessary, etc.

4. Instruct her in the creation of a double dissociated state. Use the movie theater model.

a) Imagine sitting in a theater looking at a blank screen (or a black and white snapshot of yourself on the screen).

b) Now float out of your body and up into the projection booth, where you can see yourself sitting in the theater seat down there, and you can also see the snapshot of yourself on the screen out over there.

It can be helpful to anchor her in the booth so she doesn't pop into the seat or the screen. Tell her to imagine a clear Plexiglas barrier in front of her, which lets in all the sights and sounds. Have her put her hands on it and feel it while she watches what happens next.

5. Instruct her to pick a time when she had the phobia: the first, the worst, or a recent time.

a) Tell her to run a black and white movie of the event on the movie screen.

b) Tell her to watch the whole event starting before the beginning of the phobic response, through to after the end of it when she felt better. Make it a black and white movie with sound, running at normal speed.

c) Tell her to watch that younger self over there going through the experience. Watch it as a detached observer, even as a stranger. As needed, emphasize that she is safe in the booth, feeling the glass with her hands, while also noticing the other self in the theater seat watching. It's just a movie.

d) Instruct her to run the movie to the end of the situation and stop the film on the last frame, like a snapshot, and to tell you when she has done that.

6. Instruct her to leave the booth and float into herself in the still picture on the screen. When she's fully there, she should run the movie backward, in color, in about 2 seconds (make a sound indicating this: "Just run it back real fast...shooouup!"), all the way back to the beginning.

7. When she indicates she has done it, test. Again ask a question that would have elicited the phobic response. "Here comes a snake slithering by your chair." Calibrate the response. If there still is a phobic response, check with the client about how she ran the process. Take her back through it, making sure she does it correctly (steps 4-6). Repeat as necessary.

8. Ecology check. Discuss the need to learn about those situations, to reevaluate them now that the fear response is gone, so she can determine appropriate responses under the conditions. Encourage her to take their time carefully, as appropriate.

Technically, utilizing the phobia cure for trauma is simply a matter of combining it with regression (using timeline or any other regression theatrics). Take the client back to the incident but floating safely above it, and run phobia theater floating over the incident at this safe distance, running a movie of the incident.

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