

Phyllis Krystal

Cutting More Ties That Bind

Releasing from Inhibiting Patterns



SHEEMA

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First revised edition

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I dedicate this book to Sri Sathya Sai Baba, whose life and teachings are an inspirational example of a true educator in every sense of the word.

Phyllis Krystal

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Preface of the Editor / First Revised Edition

Once Phyllis received the Method “Cutting the Ties that Bind”, she became committed to spreading the Method to as many people as possible exactly the way she had been shown. The Phyllis Krystal Foundation is happy to present you with this revised edition of the book, first published in 1990.

This version of the book is identical to the original except that:

- 1) Passages highlighted in grey have been added by the editor, containing additional information given by Phyllis Krystal since the first edition from 1990.
- 2) The editor has made the subject of sentences gender neutral except where the examples specifically relate to a male or female subject.

Preface of the Author

In the first book, readers are shown how to detach themselves from the more obvious outer security symbols or controlling factors in their lives, such as parents, teachers, family members, partners and friends, as well as material objects and aims such as money, jobs, cars, houses and various addictions.

But, after a person is free from these outer controls, there are many inner ones, to be released. These include inherited characteristics, character traits, familial behavioural patterns, religious and family affections, and a multitude of other influences to which we are heir as soon as we are born and take our place as members of a family.

After the first book had come out, specific techniques were forthcoming which clearly belonged in another book – this one.

Both my previous books had been started during visits to see Sathya Sai Baba in India. While staying at his ashram, I was able to concentrate for long uninterrupted periods, which is rarely the case during my very busy life at home, when my days are full, working with people individually, conducting seminars, answering the many letters and telephone calls requesting help, in addition to running a house and carrying out the duties

of wife, mother, grandmother and friend. So, again, I decided to start the actual writing of this book on our next visit to Baba.

When we arrived in India, I discovered that the stage had already been set. Baba's very first question was, 'How is the new book and what is the title?' At that time I had given no thought to the choice of a title and was startled by the question which, from Baba's amused expression, was quite obviously his intention. I replied that it would probably be something like, *Cutting the Ties that Bind, Part Two*. On hearing this, he made a wry grimace and shook his head, indicating that he was not at all happy with that suggestion. He elaborated by saying, 'Swami does not like that at all.' So I quickly mentioned that my husband had chosen the titles for the first two books. Sidney replied that he could not provide a title until he had read the book, and it was only just being started. With that, Baba turned back to me with a questioning look, so I quickly asked him if he would supply the title. He smilingly agreed, saying, 'Swami will.' But how or when he would do so I had no idea. I was well aware that he would not necessarily tell me verbally, since he invariably discourages people from relying too heavily on his physical form or spoken word. Instead, he expects them to seek within, to receive their answers from the inner spark of divinity, what I have learned to call the High C. I, therefore, concentrated on writing the book and put the title out of my mind for the time being.

In addition to Baba's direct personal encouragement, I was given other very practical aids to allow me to concentrate on the task with minimal distractions. We had made an arrangement with an American couple to occupy our room at the ashram in our absence, which they had been doing since Baba's sixtieth birthday in November 1985. They had supervised tiling the floors to make it easier to clean in that very dusty place and the installation of netting at the open windows as protection from the voracious mosquitoes and other little creatures flying around in search of victims.

When we arrived, we were amazed and delighted with what greeted us. There were wooden frames to raise the mattresses from the floor, bookshelves and kitchen cabinets and even attractive curtains at the windows. It looked delightfully inviting. They had also arranged for a pleasant young Indian woman to cook for them and invited us to join them for the meals she prepared daily. So I was spared many of the usual time-consuming

chores and could concentrate on writing. I daily gave thanks, both to Baba and to the American couple.

As I discovered when starting the other two books, when I was in Baba's physical presence, the ideas began to flow so fast and easily that I found it hard to put them into words and onto paper.

After a while I began to notice that though most of the subject matter followed the original theme, now and then what I found myself writing seemed to be irrelevant. I began to wonder if my mind could be playing tricks on me. As I continued to observe these seeming by-lanes along which it was straying, they started to fit together into a recognisable pattern. The common theme appeared to be a more successful education of children in contrast to the way most adults have been raised.

All of a sudden, as with the pieces of a jigsaw puzzle, everything fell into place and the words 'education' and 're-education' flashed into my mind. I immediately realised that not only had the title been given to me but the format of the book itself had been abruptly changed and expanded. Instead of the original theme I had conceived, the book would now be in two parts. The book that I had originally envisaged would now become Part-II. Part-I would be new, and would include suggestions or guidelines to help parents and teachers to bring up children in such a way that each child would be encouraged to express his or her true nature with as little overlay from outer sources as possible. So the book would cover both education of children and re-education of adults who had not had the advantage of being taught in such an enlightened way.

The next time I saw Baba, I volunteered that I thought he had given me a better title for the book and told him what had come to my mind. He smiled broadly and said, 'Yes, Swami likes that much better.' Of course, I now understood that the whole theme fits perfectly into Baba's mission of concentrating primarily on presenting a more complete and satisfactory method of education than now exists throughout the world. He says that the world will change for the better only if the children of today are taught to live according to basic human values, particularly love. Then, when they mature and take their places in the many diverse institutions in their own countries, they will be prepared to put into practice the moral training they have been given in addition to the regular academic knowledge. Baba

often points out that most adults have become too set in their ways and fixed in their attitudes to be capable of much change, whereas children and young people are more malleable and open to direction.

I had considered the original theme to be quite intimidating in its scope. Now, with this unexpected addition, it was positively overwhelming. However, a comforting thought quickly presented itself. How could I forget, even for a minute, that I, as an individual ego, would not be writing this book any more than I had the other two? By seeking contact with the High C, I would, as before, receive it piece by piece from the source. In doing so, I would be gaining further practice in relying solely on that wise, loving and real part of myself.

However, this method of writing can be most disconcerting at times. Since it is not controlled by the ego, patience needs to be cultivated when the natural flow stops and appears to have dried up, often for extended periods. I have gradually learned to sense when the time is right and avoid trying to use force when it no longer flows easily. In retrospect, I always see how perfect the timing has been whenever I surrender my personal ego to the High C and trust it to direct me when the time is right and accept whenever that may be. But this attitude is in direct opposition to all that most people have been taught, and old habits die hard.

During our stay at the ashram, Baba frequently inquired how the book was progressing and from time to time made remarks which showed me that he was silently supervising it.

At our farewell interview, I handed him the sheaf of pages I had by then written in my illegible handwriting that he had once referred to as crow's feet scratches. As he riffled through the pages, I asked if it was the way he wished it to be. He turned quickly away from scanning the sheets and with his extraordinary eyes penetrating to my very depths, said, 'No, that is incorrect. Is it the way *you* think it should be?' He stressed the word 'you', as he pointed his forefinger at me and looked deep into my soul. Again, he was reminding me that I must learn to rely, not on him personally, but on my real Self deep within me. As his eyes pierced the shell of my body, mind and emotions, I experienced an intense understanding that this inner Self is the only part he really sees. It is as if he bypasses our frail and faulty personalities in order to make contact with our real Self. His message to

me was that I must constantly turn within to consult It and allow It to guide me. Baba's human form, living in India, is here to remind all who will listen that this inner teacher to which we all have access, whenever we seek It within instead of outside ourselves, is our true Self.

Many times since then, while writing, I have vividly recalled his gaze and, turning within, have asked for direction and waited for thoughts to enter my mind after I have emptied it of its flurry of worries, questions and doubts. With practice it becomes easier to make this drastic change away from the way we have all been taught to seek our answers and security from external experiences, from books and other people.

Acknowledgments

I would like to thank, first and foremost, the High C, the unchanging Reality, resident within all, for help in supplying the various techniques and symbols whenever I or others have requested help. This, of course, to me includes Sathya Sai Baba who symbolises the High C in human form.

Secondly, I thank all the individuals and groups who have diligently used the symbols and have thus imbued them with power.

I also thank those who have been willing to give their time and energy to join me, and other partners, on the Triangle to seek help for the many who, for various reasons, were unable to participate in person. One of these helpers is my daughter, Sheila, who in addition offered to take on the heroic task of painstakingly editing this manuscript. It is an invaluable help since she uses the work in her practice as a psychologist and, therefore, she is well placed to determine whether the text is accurate and clearly explained.

I also owe a very big debt of gratitude to Peggy Lenney for so generously offering to type the many drafts of the manuscript until, at last, it was complete.

And, lastly, I thank my husband Sidney for his continued support and helpful suggestions.

Introduction

In my first book, *Cutting the Ties That Bind*, I set forth a method of counselling based on the understanding that our true identity is not, as many people believe, the temporary and imperfect body or the personality. It is much more than that. It is the inner, permanent and perfect Self which I refer to as the High C – the Higher Consciousness. Most people are unaware of It because It is hidden from sight, unlike the outer physical form.

The method given in this book is designed to help individuals make contact with this inner reality and allow It to guide them in their daily lives as only It is wise enough to do.

The techniques and symbols employed can help those who choose to use them to cut the ties to any controlling factors which prevent them from following the directions of their High C. These include people, things, desires and beliefs and thought-systems that have control over them.

We cannot serve two masters, nor can we be guided solely by the High C, our one reliable inner mentor, until the distraction or control by all the other security symbols is removed. Only then can we know who we really are and be at peace.

Since this method was first defined, there have been many new developments.

I have been working more extensively with children and teenagers and, in the process, it has become apparent that the work can be very helpful in raising and educating children. But so that this system can be successfully used with them, it is necessary for parents and other adults concerned with their training to experience the work themselves and then to be willing to use it in their own lives in order to enable them to introduce it to children.

Accordingly, this book is divided into two parts. The first contains methods of applying the work to children, together with suggestions for understanding and using it by parents and others responsible for their training. Included in this part are certain teachings of Sathya Sai Baba that supplement and implement the work.

The second part presents new insights and more advanced techniques. It gives instructions on how to release oneself from the larger, multiple, more complex systems that have programmed our behaviour in specific ways. These include the familial and national customs, religious and political affiliations, the various roles people play, the hats they wear, superstitions and taboos, prejudices and fears, and a host of other influences to which we are all heir as soon as we are born and again as we take our places as members of a family. This part also includes material on reincarnation and dream interpretation.

It ends with a brief summary of the most recent work on negative thought-forms. We have all contributed some energy to these, by our negative thoughts, in this as in past lives. Also considered are various addictions, with the powerful thought-forms to which they are attached; it is these forces that control the addicts, and that is why it is so hard to break away from such compulsions.

This book, like the first two, is the result of learning to consult the inner guide within everyone whether or not we are aware of it. I shall be referring to this inner reservoir of wisdom and love as the High C, or Higher Consciousness, as I did in my first book on the subject. With practice, we can succeed in breaking with the old ways in which we have all been taught to seek answers and security from outer influences, such as people, books and various thought-systems, and to arrive at this very different but more effective way of finding the answers within ourselves.

PART I

Reprogramming and Preparation of Adults and Teachers

Surely, the first requisite for a more successful system of educating children is the re-education of adults, precisely because children are, of necessity, trained by adults, both parents and teachers. Consequently, adults need to be re-educated in a manner very different from their own original indoctrination.

The chain-reaction that can be observed in patterns of behaviour handed down from one generation to the next must be broken. This will allow human beings to develop into self-reliant, independent, mature men and women, free to make choices between what is currently appropriate and the often outmoded or negative patterns handed down to them through their family heritage. These old patterns can be so constricting that change and progress become impossible for those imprisoned by them. We so often mechanically and unthinkingly echo whatever we have heard all our lives without even questioning whether it is true or useful in day-to-day life. Many people live through an entire lifetime automatically following inherited patterns of behaviour whether they are currently practical or not.

All the more primitive species learn by the repetition of tried and proven behaviour, either as directly taught by their parents or as copied from them. In this way it is imprinted on their nervous systems and acts as a defence against attack, hunger and other problems they may encounter. It allows them instinctively to know how and when to react.

But, though human beings are like animals in many ways, they do not live solely on the instinctive plane. They possess the abilities of thinking, reasoning, questioning and being creative in many ways in addition to eating, sleeping and producing offspring. Therefore, they are able individually to form new habits to fit changing times and conditions.

In the last fifty years there have been more drastic changes than in any comparable period in history. These changes have provided many advantages, but at the same time they have also created more problems. Such

has been the pace of change that we have been forced to make many huge adjustments in a very short space of time. The result is a great deal of general confusion and insecurity.

At present there exists throughout the world an acute need to reshape the systems of education in order to give children growing up in this rapidly changing scene some very necessary new guidelines. These could replace those that are either totally missing or are so outmoded that they are of little practical use in present-day society. This situation has caused disorder, licence, depravity, addiction to drugs, alcoholism, sexual confusion, violence, delinquency and depression, often leading to youthful suicides.

When the essential meaning of life is no longer taught, either verbally or through example, our children grow up in a seemingly senseless but sense-dominated world that provides no emotional or spiritual sustenance. They then begin to crave for – they know not what. To satisfy this inner hunger, they turn desperately to anyone or anything that holds out even the slightest promise of assuaging it. Hence, the proliferation of multi-sexual encounters, the enormously increased reliance on drugs, alcohol, violent films and television shows, salacious books and magazines and even certain forms of ‘pop’ meditation. All these either overstimulate them, and in that way distract them from their pain and hunger, or dull their perceptions by numbing uncomfortable thoughts and feelings.

This part will, therefore, be a summary or overview of my first book. It will prepare parents and teachers by first showing them how to free themselves of the old negative conditioning and to avoid passing it on to the children under their care.

Many people will resist this idea as being highly impractical, citing the old saw, ‘You can’t teach an old dog new tricks.’ But humans are not animals, though they do share many attributes. They have many advantages over other species, the most important one being free will. They are therefore not obliged to continue outmoded habits. Changing them may involve a great deal of hard work, but with determination, and the help of the High C, it is most certainly possible.

They will then be in a better position to bring children up in such a way that their innate abilities and personalities are allowed to flower, instead of being masked by the ideas of their educators.

Obviously, parents and teachers and all other figures of authority in a child's life need to be acutely aware of their very important roles in teaching and programming the children with whom they are closely associated. Only by training children, the future citizens of each country, is it possible for a change of consciousness to be brought about in the world, composed as it is of countries, organisations and families all containing individuals.

Only when adults sincerely try to apply to their own personal lives the time-tested human values comprising the world-wide and many-faceted heritage outlined in the various ancient teachings can they become capable of teaching them to the children who come under their influence.

By ancient teachings, I refer to the original truth received by inspired teachers, sages and seers through the ages. This truth has been lost to sight beneath the accretion of man-made embellishments. Regrettably, it is the latter on which the various disciplines have been built. But they are now fast crumbling or are already lost. This is as it should be if the original truth is to be reclaimed and presented in a form more appropriate to the times. The Shiva (or Destroyer) energy is at work, whereby old rigidified guidelines are being demolished in many areas to make room for new growth to break through. It is similar to the way a field must be ploughed before fresh seeds can be planted to produce a new crop.

At present we are all living in an interim period, watching the rapid demolition of many old and familiar patterns to which we have become so accustomed that they represent security. As yet there are no clear indications of the kinds of new patterns which might eventually replace them.

Very few people are comfortable in unfamiliar situations. These can be most anxiety-producing to some for the simple reason that they may not have had the experience to help themselves to handle them. No one likes to feel at a loss or inadequate. For those who are aware of the current changes taking place everywhere, these are very difficult and frequently bewildering times in which to be alive.

All species feel more comfortable with parameters or guidelines, even if some individuals may often wish to discard them and live free of restraint. Invariably, such rebellion ends in disaster, just as a runaway vehicle lacking control or direction eventually crashes.

First, before anyone can be taught new patterns of behaviour, the old and inappropriate ones must be relinquished. For this reason, I always suggest to couples who are planning to start a family that they work through some of the techniques from my first book before they embark on their new joint venture of parenthood.

First, the clearly observable chain-reaction proceeding from one generation to the next must be broken so that each new generation is free from any of the old negative conditioning that so often prevents growth. It is very simply expressed by the biblical quotation, 'The sins of the fathers shall be visited upon the children to the third and fourth generation.' Children react to parents either by copying them or rebelling against their identity, and how they behave and what they teach. But both such reactions inhibit their ability to express themselves freely and, consequently, restrict their development (or restrain their full development).

It is therefore imperative for prospective parents to cut the binding ties to each of their own parents, surrogate parents, or other authority figures. They themselves must be free to make contact with the High C and to henceforth receive instruction and direction from that inner source instead of from outer ones associated with their own hopes and fears, habits and objectives.