



Conscious Life presents

Connecting to the Heart for Deeper Anxiety Healing

Guest - Dr Isaac Eliaz

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[00:00:10] Alex Howard

Welcome, everyone, to this interview, where I'm super-excited to be talking with Dr Isaac Eliaz. And we're going to be talking about how anxiety is, in a way, a symptom of a disconnection from ourselves, from our heart, and how the real resolution or part of the resolution for anxiety is a deeper connection to ourselves.

Dr Isaac Eliaz is a leading expert in the field of integrative medicine, specializing in cancer, detoxification, immunity and complex conditions. He is a respected physician, researcher, best-selling author, educator, and mind-body practitioner.

Dr Eliaz partners with leading research institutes, including Harvard, National Institute of Health, Columbia, and others, to co-author studies on integrative therapies for cancer, heavy metal toxicity, and others. Isaac, welcome. Thank you for joining me again. I always enjoy our conversations together.

Dr Isaac Eliaz

Yeah, thank you so much. I love our conversation, and here is another one, so I'm really looking forward.

Alex Howard

Yeah, good. Well, look, why don't we start with giving a little bit of context of your perspective on anxiety. Maybe how would you define anxiety and what are some of the core pieces in that perspective?

Dr Isaac Eliaz

When we look at anxiety, we can look at the whole slew of emotional reactions. We're reactive to life. I want to look at it from an energetic point of view. I want today to emphasize my Chinese medicine background. I got my medical background, my Chinese medicine, my naturopathic, my healing, my meditation background. I want to start with an energetic background.

Really, an emotion is a result of our response in time. It's our response to our experience of time. Ideally, we flow with time. We flow with time, so we don't hold to time, but we are always present

because we're always flowing. My introduction that I told you that I'm going to introduce was the future. I gave it, and now it's the past. If you hold to something, you get stuck. You flow with it.

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Usually, our life experience, our reaction, is a mixture of going to the past, which brings feelings like regret and sadness and guilt. Holding to the present, the sense of holding that we can talk later because it often happens, even if we are meaning to change something, and I'll talk about it. Holding to the present very tight, which creates obsessive behavior and compulsive behavior and ruminating or projecting into the future.

Anxiety is really a projection into the future. It's something that hasn't happened yet. We are anxious about something that is going to happen. Sometimes when the stimulus is very, very big... My God, somebody is chasing us and we are next to a river and there's a huge stream and we barely know if we can pass it.

Okay, yeah, it's a good reason to be anxious. It's a reaction and we let go of it. But when it reproduces itself for various reasons that I want to explore today, we start having an anxiety behavior, an anxiety personality, where very small triggers create this response.

Alex Howard

What are some of the roots of this? There's this response that's happening, and in a way where we are in that perception of time. But what are some of the triggers or the roots that can drive that reaction?

Dr Isaac Eliaz

Going back to my opening explanation, if we use Traditional Chinese Medicine, the reason why I picked to start with it, because really, TCM, in its origin, is not so much anymore when it started very much in syndromes, in diagnoses, in a similar thinking to Western medicine. This is hot, this is cold, this is congested, this is weak. This is putting substance into a movement.

Chinese medicine is really studied very deeply in our relationship to time and space. We talked a little bit about time. Past, present, future, and space are different parts in the body and how they really relate to us. We talk of anxiety, we are projecting into the future.

But why would we project into the future more than needed, more than is really necessary? It's often because we are triggered by an experience from the past. You and I talked in the past about PTSD and trauma. We are anxious about a certain situation. For example, we are crossing the street and there's no issue. Suddenly, a car almost runs us over. We step back. The next time we come to cross the street, we have a certain anxiety because of what happened to us in the past.

And again, a car almost runs us over. On the third time, we'll be afraid and anxious. And these are two feelings, by the way, that mix themselves many times because of what happened. Here is a place where we are really... Our behavior and our journey in life is really dictated by things that happened to us in the past. Within it, different organs in the body will trigger a different response.

We can be anxious because we are very exhausted and burnt out, and we have a deep fear of something. That's, for example, a kidney. A kidney feeling. It's one organ that we pay attention to. Again, I'm not going to focus only on this, but to start.

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Or we can be anxious because we feel a great responsibility to take leadership on something and it's a big task. Or we can be anxious because we are worried about something. Or we can be anxious because we're trying to please someone.

All of them lead to a reaction that looks the same, may express itself in the same way, but its roots are very different, which means truly changing it and not treating it topically. In many treatments, if it's medication, if it's behavioral change, it's learning to breathe, they are helpful, but they are really putting a band-aid on it.

It's changing our day-to-day behavior so we're not run by anxiety. When we understand a little bit of a deeper root, and this is from a medical perspective and holistic, energetic medical perspective, with the whole other level of the mind that I don't know how much we'll touch today, but really it's the source of this.

Once we understand this, we can not only affect anxiety, we can start affecting the underlying causes of anxiety in our body, somatically, in our experience of time, and there you get a much better long-lasting effect. All of these are examples where we actually look at a certain symptom, but its root can be very different.

Of course, on top of it, Alex, comes the whole idea of where the anxiety triggered. So hopefully... Sometimes, not hopefully, it's from this life's event. But often it's a genetic and epigenetic predisposition. I'm sure you see somebody's coming and you get to see the grandparents, the parents and the children. Oh, my God, you see three generations of anxiety driving each other.

Especially here is the idea of epigenetically because genetics are hard to change. But what determines which genes are going to be on and be off, it's really a result of behavioral traits and life experiences in previous generations that have been passed to us, but also gives us the opportunity to really change.

Now, the last part, which is not often discussed, is the relationship between this behavior and our immune response. Our immune response not only to diseases, our immune response to life. Somebody who is anxious will have the alarm turned on much earlier than the average person, right?

We take this analogy into the immune system. We look at our white blood cells, into our macrophages, into our lymphocytes, and we see when they are going to trigger that something is wrong. We can have, on the other extreme, people that are very apathetic. They don't respond to anything, not because they are deeply fulfilled, but because they have numbed themselves.

That's the people that, from a medical point of view, try to make a connection for people between this and health issues. Everything feels okay. They are not engaged anymore in the outside world. For example, you and I talked about the important civil right to vote, even if you don't want to vote for someone, right? Well, your system is engaged to care about what's going to happen in the world. Somebody who is not engaged will say, "What's the point of voting? It makes no difference. I'm making no difference."

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Then you get an immune system that doesn't respond. One day you wake up and suddenly you have cancer. Where did the cancer come from? How come the immune system didn't see it? On the other end, you got an immune cell that is in total anxiety, and it goes all the time and jumps. "Oh, my God, how are you going to manage it? Look, there's going to be a problem."

And either the body listens to it or tries to isolate it, to box it. And many people with anxieties try to box their anxiety, not deal with it, and everything is okay. For example, this is really what allergy is about. What is allergy about? It's about over-reacting to something that we are not supposed to react to.

A classical thing that they tell in Chinese medicine is you got a caravan in the desert 10 days away, and you don't know if it's coming your way. You don't know if it's going to try to attack you. You wait for it to come back so you can see it, you can look at it. But somebody is already anxious 10 days before when the chance of them coming to you and not going in the other way is less than 1%.

This is an example of really our effect in time and space. Then which organ system, which predominant emotion we are going to use to fuel the anxiety. To have the anxiety fuel, this relates to the balance between our organs, which relates to our emotional balance, psychological balance, genetics and epigenetics.

It's a really complex picture, if you dare go into it. Yet it's actually really simple when you are able to just see it. For me, I just see it, just like I look outside and I see the view. Then it helps you to really navigate how to make a difference.

Alex Howard

Isaac, how important is identifying the root of the anxiety for addressing the anxiety? From your perspective, there's these different jigsaw pieces that are coming in to make up that experience. Is it that we can just address the anxiety, or from your perspective, do we also need to identify what the trigger or what the root is?

Dr Isaac Eliaz

Absolutely. Identifying the root is the key to really transforming it. In this sense, it's not only identifying, it's our relationship with the identification, and it's a lot of your work. You have classical psychology, the patho psychology-based psychology, where somebody has a problem and they spend a lot of money and a lot of years digging in what got screwed up that created them. Then, "Oh, my God, I found out what screwed up", and now they identify with what got screwed up.

If they don't have a release system, my God, it's like they're now not living at the present. They're trying to digest something, and why and why did they do it? We have to understand what triggers anxiety is a survivor response. We don't feel safe. We don't feel balanced. We don't feel at peace.

The body has the innate ability to survive at a great cost. It's my whole approach to the survivor paradox that I'm going to barely touch today. The root of anxiety, whatever it was at the time, was the best thing we could have done for the situation. It's really a pro symptom. It's a reaction that keeps us alive. Sometimes it's something very small.

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There's suddenly fire and we pull the hands back. Sometimes you hear from hostages in captivity. They get these enormous resources to stay alive and to adjust the environment. It's really remarkable because they don't know where it came from. It's a survival drive. Then the stimulus ends, they come back home, and then they are wreck because the whole stress comes out.

So when we can identify with the pattern, and then we can accept it instead of fighting it. The trick here, Alex, and of course, it resonates with what you do, is to somaticize this, to feel it, and you either somaticize it by connecting with your body. And the deepest way is if you can truly let go of it through meditation.

Not through mindfulness, because mindfulness is not this level of meditation that will change this. Mindfulness will slow things down, will bring us to the present, and will lower the fire of anxiety. But if you think, why am I talking about mindfulness? Because in mindfulness, we are observing something, and when we observe something, we hold to it. This is a concept of holding to the present. In meditation, we often hold onto the present.

It's much better in this approach than jumping back and forth from past to present, but it's not a solution. In its root is acceptance. We are physiologically built to react and survive in every cell in our body. Again, we have only a short time, and I don't want to get carried away on this, but when I treat people, my own experience, when I teach a deeper level of open heart medicine, especially when it's face-to-face, and I can actually work with the people and do some healing, even in big groups, then this sensation is not only when our heart open and we relax.

You want it to go all the way to your cellular levels. It will go to your cells in the areas that are not anxious. If we feel the anxiety here, we may feel our hand really relaxed, right? But can we feel the relaxation here? Because the area that holds the trauma, because we're really driven by trauma. You and I talked about it, and when I interviewed it, you gave this nice analogy. It can be something very small. You said you say something in class and somebody insults you.

It doesn't mean that you had a terrible physical or sexual trauma, which, of course, is much stronger and has a bigger effect. It can be small things. We need the tissue that holds the trauma to accept that everything is okay. For me, for example, in my book, *The Survivor Paradox*, I talk about how the pain that I had for 50 years went away when I connected the trauma of my grandfather with the Holocaust. The 10 out of 12 siblings got killed by Hitler, and nobody talked about it. I'm named after him. I'm the first child.

Once I let it go, not only I healed because I was holding his epigenetic trauma, but my mother changed without me talking to her. That's a multi-generational trait. This is really about the root creating a scar. For us to feel open and flowing, we have to heal the scar.

It can be a physical scar, which we inject with an anesthetic. And amazingly, the scar gets smaller and never goes back to the same size, 100% of the time. And I've done, and other doctors have done hundreds of this. Or what you do is you work... We go in and we unwind the psychological, the emotional scar.

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So on that basis, our body is equipped to do it. Why? Because every cell in the body has a boundary where it decides what comes in and what goes out. Decide what is good for it and what is toxic for it. It is a survival mechanism.

But the cell also knows that it needs to produce things for its neighbors, for its environment. There's mutual support. But the one organ that goes totally different and say, "I accept everything. I accept all the suffering and difficulties that cells have had", is the heart. The heart takes all the blood.

So acceptance is at the root of letting go of what happened. And we are built physiologically to accept. Then if we do it properly, we respond with love and compassion and nourishment instead of anxiety. So everybody talks about the loving heart, right?

But the real secret of the heart is really acceptance. If we don't have acceptance, our love will be conditional because it will be love towards something we accept and not love towards something that we don't accept. Of course, if something triggers anxiety, we're not going to accept it.

Alex Howard

I'd love to get some more clarity on what you were saying about the difference between a mindful practice where you're cultivating awareness and this deeper practice where you're really going more into the heart and the core.

Obviously, I recognize this is probably a bigger question that can be answered in the time we have, but just a few pointers. What does that meditation practice look like that allows us to find our path deeper to that source?

Dr Isaac Eliaz

I'm going to answer by projecting into you.

Alex Howard

Great. Okay.

Dr Isaac Eliaz

Here's what I'm going to do. You asked me the question, okay? When you asked me the question, you were focusing on the question. But Alex, which I enjoyed watching... At the same time, you had a quality of spaciousness to it. Did you notice this mixture? The spaciousness is a quality which is not part of mindfulness. It's a part of freedom. Right now, as you are listening to me, you are listening to me here, but you're also listening to me here, right? You can feel it, right? This mixture.

You're a little bit... You have a tendency now because you work a lot with people. A little bit, it's more here, but you're actually listening here. When we move from our head to our heart, that's a big difference. The heart is not only focusing on here, that's putting the mind in the heart.

No, it's moving the heart everywhere. When I talk to you, I hear you and I think from my heart. I'm trained to do this. Because why? The heart never stops. The heart has no time to be mindful of something. It'll be mindful of something for 60 seconds. We're dead. The heart always flows, always flows, always flows.

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A mindful meditation is critical in our time and age because we are all anxious, and we are anxious because the time spent between two events in our life has been shortened by thousands of times compared to 150 years ago when we sent somebody a mail with a pigeon, probably, and maybe four weeks later, something will come back. Now, man, I'm one minute late to my Zoom call, what am I going to do? How come he didn't answer me? We're like 30 seconds later.

The time span doesn't give us time to really respond. What does it mean physiologically? We don't have the time to take a deep breath. We have to exhale right away. Okay, we got it. Here it is. We got it. Here it is. Instead of just relaxing.

Mindfulness is remarkable because we slow our breath, we slow our mind, we use our neurosis to focus on one thing instead of focusing on a hundred things. That's a gradual path. The path of freedom is an on-off path. It's a completely different highway. It's tricky because it's on-off. It takes a certain... It's almost a miracle that you yourself or someone points to you this amazing door that we may go through and we'll never know we went through.

Once you go to the door, it can be a one-time thing, but changes your life. Once you go through this door and you are lucky enough... Some people will say blessed enough to be able to find this door whenever you want, then life is never the same.

Even if you get anxious, life is never the same. That's really the secret part of Open Heart Medicine. Open Heart Medicine is a very modern, easily to understand coin name I gave to very, very esoteric meditation training that I trained for decades, having the privilege to be the doctor and one student of the greatest meditation masters in the Himalaya that none of them are with us anymore.

Sitting one-on-one and a group of five, six people for weeks and weeks and studying and meditating and having this relationship of a patient to entrust. That's why I'm excited about talking about it. But yeah, I love that this is the question you picked because you saw...

It's a whole discussion you and I need to have because... But I just want to touch it. Mindfulness is important for us to slow down. And then actually, we need to take this slowing down and we need to just burst it away. Then you have this freedom.

Alex Howard

I really like your description of rather than the mind being in the heart, the heart becomes almost the meeting point between us and everything else that's there. What helps us get closer to that?

Because in a way, it strikes me that anxiety is really the opposite of that. It's almost like the more we're in anxiety, the more we're in our head, the more we're disconnecting from our heart. The more we're in our heart, the safety that we need, which is in a way, which is the opposite of anxiety, the more contact we have with that. What helps this transition?

Dr Isaac Eliaz

It's practice. It's first being aware of it and being aware of the reason why it's so hard to train, to always be calm and be spacious because the job of the head is to analyze, it's to discriminate, it's to protect, it's to watch through all the senses. The job of the heart is to accept whatever.

Everything is okay. No worries. There is no anxiety. Connect with the universe with a breath and give without discrimination. So different.

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Just by understanding it, it's one level. This is a mental understanding, very basic. Then the second level is when we breathe, regardless if we breathe deep through the diaphragm, and it's really good physiologically, and that's why there are different techniques of breathing, that we also breathe to our heart. We breathe, we take the time.

Even if we breathe deep, often they say just breathe to our heart. No, you can also breathe deep, but the focus is your heart. What it does, it creates coherence between the brainwaves and the heart, the Heart Math Institute, but it's an ancient meditation technique. And the third thing is somatically, we can just put our hands on our heart. It's a remarkable experience.

When you put your hands on it, you'll feel this amazing heat. And if you just relax into the heat, you see it spreading everywhere. And once we do it, the electromagnetic field of the heart becomes harmonized. It's 100 times bigger than the brain's electromagnetic field.

So it touches not only every cell in our body, it touches people around us. This concept that it goes 4 feet or 5 feet or 10 feet... It's a field. It's endless. It just becomes weaker and weaker. If we're not sensitive enough, we don't feel it, and it gets amplified in bodies of water, right?

You know, you sit in a group of people and you teach them, and you can feel it. Like I told you about the story about changing... About the healing of trauma, I did a one-day retreat in Israel, and I let them have their own chain, and at some point, suddenly it happened to everybody together, why? It amplifies itself. That's the value of the summit. You and I are talking about it. The more we can talk from our heart, the more people can connect, the more there's an effect, even through a Zoom medium.

That's the first part. The second part, we really contemplate the idea of acceptance. We contemplate the idea of acceptance by understanding that there are always difficulties. There's always a reason for anxiety. These reasons are sent to us from the cells who don't want something, and the heart just accepts.

It is accepted because we recognize or we understand, that everything is changeable. Everything is impermanent. In the heart, how the heart knows it, it always flows. The blood is never the same blood. The moment the heart tries to fixate on something that is flowing and changing, we are dead. That's really the heart of survival.

Now we understand that impermanence is the basis of it. The deepest level, how to come by, but really the true transformative is to understand that the root of acceptance is that regardless of the manifestation... Now it's a meditative concept, but it's a physiological concept. We get blood from the liver, we get blood from the kidneys, we get blood from the brain, very different compounds, right, Alex? They all come to the heart. But what's the equalness of all of them that allows the heart to accept all? That they are all changeable.

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In Buddhism, you'll say they are all empty of true nature. So recognizing the changeable nature of everything melts any negative and reactive emotion away. Once we do this and we connect with the selfless role of the heart, the heart first gives blood everywhere, the aorta is rigid.

Only then it relaxes and feeds itself. Where does it do it, Alex? Outside the heart, totally selfless. But if you don't take care of yourself, if there's no self-love, there's no love for others because you haven't nourished. When you nourish others and you are relaxed and the heart opens, you're nourishing yourself. Very different from narcissism, right? When we talked about world leaders a short time ago.

Alex Howard

Isaac and I had an interesting conversation before we started recording. It involved a fair bit of politics. But it's best we keep that off camera.

Dr Isaac Eliaz

Exactly. This is a journey, but it's an amazing journey because it always changes. Why does it always change? Because the heart always flows. When the heart gives better nourishment to the cells, what happens to the cells?

They feel safe, they feel loved. Then their membranes change. How does it change? They change the receptors on the cell membrane. They give a message to the DNA to produce different proteins, and then mitochondrial function works better.

Then, wow, we're not as tired. We don't have as many byproducts. We communicate better between the cells. Suddenly, the kidney is improving, the liver is improving, and our mental function is improving. So we use supplements, we use herbs, we use acupuncture, we use medications.

But the mind drives everything. Hardest to get to, then the mind drives our perception in time. We started our discussion. Then comes all the techniques and the psychology and the emotion, which has great value. But if you can connect all these levels, then anything and everything is possible because everything is changing.

Alex Howard

I really like what you said, Isaac, about the free-flowing nature of the heart. What was in my mind is that in a way, when we're in a pattern of anxiety, a lot of what's happening is like clinging on. We're trying to keep things the same, consistent. There's a fear of anything being different. And in what you're saying around the natural free-flowing quality of the heart, there needs to be a relaxation of that controlling pattern, right? Like a surrender to the wisdom of that natural flow.

Dr Isaac Eliaz

Right. If you were now talking to a traditional Buddhist teacher, will tell you, "Alex, of course, what you describe is grasping." Grasping is a root, right? If you look at Buddhism, grasping is a root of suffering. You just defined it from a very practical, psychological point of view. People, "Oh, what do they mean by grasping?"

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Well, Alex just told you what they mean. They hold onto things. They don't want things to change. Holding to things and not wanting them to change while they are supposed to change is called survival. That's survival. Survival is not...

Alex Howard

It's also called suffering, isn't it?

Dr Isaac Eliaz

Exactly. This is a survival paradox, right? The survival response causes suffering.

One of the classical responses to survival response that is imbalance is anxiety. Absolutely. The idea of impermanence is also that whatever we are anxious about is going to go away in one way or another. Nothing ever stays the same. Good things don't stay the same, and difficult things don't stay the same.

Now, the interesting thing, when we have an amazing life experience, when we have an amazing meditation experience, it's actually much harder not to grasp it because it's very pleasant. We want it.

When we have a bad experience, on one level, it's easier to let go of. But we don't really let go of it. We push away and we hold it away all the time. Now, instead of grasping, we're just pushing it away. It's grasping. It's about just opening up and just whatever comes, we're going to use it as fuel for the fire of an open heart, love and compassion, because that's what the heart does.

The beauty of it and why it's so effective and easy to learn is because physiologically, we do it anyway, no matter how we respond emotionally. Otherwise, we wouldn't be talking now, we wouldn't be alive. Because we're doing it physiologically, we're taking a ride on something that is already happening.

Alex Howard

You mentioned a bit earlier about generational trauma and how that can get passed down through different generations and how both, I think, from a learnt behavior point of view, that one inherits the anxieties of their parents and grandparents or so on.

But it's also more than that. And I think that's also what you're speaking to, that there's a kind of epigenetic or a way that's stored in the system. But I think what sometimes the conclusion people then come to is, "Well, if I've inherited that, if it's genetic, there's nothing I can do about it. I'm just a victim of that circumstance."

I'd love you to talk a bit more about how learning to live from this heart-based perspective and place, how it's actually... It's not just about making life easier in this moment, it's also impacting and supporting the healing of not just our history, but the larger history.

Dr Isaac Eliaz

Yeah, it is really what drives me to talk about all of this. For me, epigenetics was an amazing relief because I was talking about it for decades, from my experience, and then epigenetic came and supported it, so I was no longer this crazy guy talking about it.

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When we have an anxiety experience, it is based on experience from the past that are projecting into the future. When we have anxiety about something that is going to happen in two days, our energy is going to affect what's going to happen in two days. When we go back to the past from two days in the future, it's affecting how we feel now.

One of the classical Buddhist meditations is the practice of Tonglen, of sending and receiving. We take in the suffering of others. We start with ourselves, and we use the heart to send white light and love and compassion. It's more a practice to contemplate love and compassion.

But it does this exchange. Then the suffering can be the suffering of people who are alive, the suffering of people who also died or are not here. There can be many generations between the object of suffering and now.

We have to remember, if somebody had a very strong epigenetic trait, let's say one of our ancestors, eight generations ago, we got eight generations of people that have been affected. 99% of them we have never met. We don't know who they are even, right? That's the interdependence between people.

When we really recognize this, we are not self-focused. You see, when we work on anxiety, I want to feel better, I don't want to be anxious, I can be more productive, we are focusing on ourselves. Forget about multi-generational. When we understand we are all in the same boat. We all experience anxiety. We all experience difficulties. We all want to be happy.

If we are happy, it doesn't reduce somebody else's ability to be happy. The other way around, we can help each other to be happy. Then we are no longer focusing on ourself, which is really what the heart does. When we have this as an approach, when I take even the classical Tonglen meditation and I turn it into a healing practice which is not done traditionally, suddenly it helps.

But the deeper thing, my deeper insight of Open Heart Medicine, which I usually teach only in retreat... I wrote a book about it, but I didn't publish it, but I will start teaching it because I'm getting older. I'm going to teach it more and more freely... Is that anyone who has ever affected us, that we are thinking about and taking in the suffering that is present in our cells, is present in our DNA.

There is a way to exchange this not with the outside world, but with our own cells. Now we create a dialog between our cells, our cell membranes, and our heart. Now, that's very intense. The reason why I do it in retreat, is because you cannot imagine what stuff comes out because you are basically scraping multi-generational traumas right out there.

But in the right environment, it's hard to phantom the level of healing that happens in three, four days. Once I have the first three, four days to get people ready. Remarkable. One of the main things that happens, which is very common, is people feel their heart again. Many people actually cannot feel their heart anymore. They don't feel the warmth of their heart as a protective measure, not because they don't have an amazing heart. We all have the same heart.

One of the greatest meditation masters in the Himalaya told me, it was translated from the local language, "The heart has no concepts. The heart just takes in, accepts, and gives." That's our

explanation. It's the head that puts concepts and traumas and epigenetics. The moment we can connect with it, we can experience the multi-generational effect.

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In my book, the example with my grandfather, Isaac is that I had this intense pain from age 12, which caused scoliosis and really difficulty breathing. Then when I connected with the pattern that triggered it. And I went back to the Holocaust, and I had a deep acceptance, and I don't really share the details because of the sensitivity of people who got hurt in the Holocaust, but I had deep forgiveness.

But then I had the meditative ability to just totally let go and rest in it. It disappeared spontaneously, never to come back. Now, it's been about a decade, never to come back, gone 100 to zero. But again, as I mentioned, I was really healing my grandfather's trauma.

I didn't know it until a short time before my mother, the grave. My grandfather died from stomach cancer. He couldn't stomach it at the age 50. My grandmother, who was the warrior, died at the age 98. Only on her grave, my mother told us that my grandfather had 10 siblings out of 12 that got murdered. Never talked about, okay?

Then when I healed, then my mother was able to see programs about the Holocaust for the first time in her life and talk about memories. I didn't tell her what happened to me. She healed from her trauma from her father. This is something that we all have the capability to do.

This is really the evolutionary part of life. This is not the maintenance of just staying alive and doing what we do. We are in this world, we have the tools in our body to create this change in ourselves and in others. It also makes life... We become more and more alive with every day that we get older instead of becoming more and more, "Oh, my God, it hurts here." No, this opens and opens and opens and opens and opens. It's amazing.

Alex Howard

Isaac, we're running out of time, but someone that's watching this that really resonates with what you're saying. And in a way, perhaps they realize that they've been an overcomplication of trying to figure it out too much cognitively or trying to move forward and work through it.

And they see this point around this deeper heart connection. Where do they start? We'll come in a minute to how people can find out more about you and your work. But what's a practical piece that people can start to lean into coming closer to meeting themselves and meeting the world from that place?

Dr Isaac Eliaz

So two simple things. When you wake up in the morning, you just sit up and you take a minute or two. And instead of just running out of bed, you just take three deep breaths and then just exhale. You can make this sound, "Aah." And just let yourself open up. Then bring your hand to your heart and just breathe to your heart until you feel this warm, still warm in bed, you can be with a blanket, and you feel this warmth going everywhere.

Then it will change the rhythm of the day. At the end of the day, when you sit in bed, you review your day's activity. Anything that you have done to hurt other people, anything that has hurt you,

you just let go. Anything that you have done that was beneficial for yourself and beneficial for others, you rejoice.

[00:41:57]

Then you just visualize white light coming from the top of your head when you inhale, coming to your heart. This is an unusual visualization. When you inhale, it fills this white light in your heart. When you exhale, the heart contracts. Just like the heart sends blood, the heart sends the white light everywhere.

Until your whole body becomes white light, it comes out of your skin and everything becomes white light. You don't have to see white light. Some people do. But some people just sense that you become lighter.

Then you go to sleep. Then your sleep process comes from a very different place. You connect with whatever is your object of refuge. Religion, belief, it doesn't matter. The mind functions, our physiology is universal regardless of our belief system. These two things are really simple things. Why? Because they make your sleep different and they make your day different. The whole thing is five, six minutes. So very practical in our world.

Alex Howard

I really like the... I like the simplicity. I also like the more sophisticated piece you're talking about when you're working with people in retreats, the destination that you're working to come to. It's not a transcendence, it's not an avoidance, it's not trying to get rid of it. It's really a place of just landing, as I understand it, landing much more deeply and much more fully in oneself.

Dr Isaac Eliaz

Yeah, the word "transcendence" is popular. I'm a co-host of a summit that is going to happen in September, From Trauma to Transcendence. But a little bit of a misunderstanding because everything is transcendence. Ordinary experiences are transcendence. Emotions like anger and anxiety are transcendence. The transcendence element is in them.

We tend to separate between a bad experience and a blissful experience. But the underlying quality of impermanence is everywhere. That's the ultimate transcendence beyond experience. Because once you experience something, there's a beginning, a middle, and an end. This quality is endless. It never stops. It's what they say unborn and unceasing. It's always there.

You're right. It's really coming. It's coming home. It's coming home. It's peeling the mud out of the crystal. Suddenly, my God, the light comes and it doesn't hit the mud. It just shines in five colors. That's really who we are. There is physiological healing and the whole concept of five elements in multiple medical systems, including Greek medicine, which Western medicine is based on, you know.

Alex Howard

Yeah, it's beautiful. Isaac, for people that want to find out more about you and your work, where is the best place for them to go and what can they find there?

[00:44:56] Dr Isaac Eliaz

Just go to dreliaz, D-R-E-L-I-I-A-Z.com, then they'll get to my website. I'm shifting much more from my work with supplements that I've put behind to this kind of work, to meditation and healing.

And I'm a researcher. As you can see, I can't not talk about the medical and health implications. It's decades of training, and I'm developing a very effective new treatment for sepsis in the Intensive Care Unit. It's another very different part of myself.

But if they go there, then they'll get the information. I offer once a month a webinar, either on health topics or on mind topics, but they always come together. We always connect them together. That's my life journey, and that's my commitment to share as long as I can.

Alex Howard

Beautiful. Also to recommend your book, *The Survival Paradox* as well.

Dr Isaac Eliaz

Yeah, definitely. I'm surprised how many spiritual teachers I have no idea, honestly, and how many therapists who deal with traumas are actually relying on this book. So I really have to create a second edition soon.

Alex Howard

Good. I look forward to it. Isaac, thank you so much for your time. I appreciate you and your time.

Dr Isaac Eliaz

I love talking to you. Thank you. Take care.