



Conscious Life presents

TRAUMA SUPER CONFERENCE

Healing the Scars of Trauma

Guest: Dr Isaac Eliaz

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[00:00:09] Meagen Gibson

Welcome to this interview. I'm Meagen Gibson, co-host of the Trauma Super Conference. Today I'm speaking with Dr Isaac Eliaz, 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.

He partners with leading research institutes including Harvard, National Institutes of Health, Columbia and others to co-author studies on integrative therapies for cancer, heavy metal toxicity and others. He's a founder and medical director of Amitabha Medical Clinic in Santa Rosa, California. Thank you so much for being with us today.

Dr Isaac Eliaz

Thank you for having me and for the opportunity to participate in such an important summit and with such an important topic.

Meagen Gibson

Thank you for being here. And I know we started talking just before we hit record about your book, *The Survival Paradox*, getting a lot of attention and I would love it if you could give us an overview of the survival concept.

Dr Isaac Eliaz

Yes. So the survival paradox, as it sounds, is a paradox because we are wired to survive, but the mechanisms that help us survive are the same mechanisms that drive inflammation, aging, pain and suffering. And it specifically relates to the topic of trauma. So because we are programmed innately to survive, it's automated in us through our autonomic nervous system, through the sympathetic system.

And we either fight, as an immediate response within a fraction of a second, which equates to inflammation, to reactivity from an emotional, psychological point of view. Or we hide, which is a response to fear, which often is a driving force of trauma and a result of trauma, which makes us hide. So when we are fearful, when we hide, we create a shield in isolation. This is a fibrotic process. So there are the physical, of course, implications of this in every chronic disease.

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And that's why inflammation is really not a cause. It's a result of the survival response, but it also causes us to be isolated, disconnected and being reactive from a point of view of an emotional, psychological, and mental point of view. And this is why when we realize it, we say, wow, what can we do about it? And because it's innate and built in us, it's quite a journey to try to transform it.

But it is doable and it's really the journey I take people through *The Survival Paradox* book, and specifically in one of the three chapters of solution, we'll talk about it later. When I talk about healing the scars of survival, that's really where scars of survival are traumas that are imprinted within us. But we do have something we can do about it.

Meagen Gibson

Absolutely. We're going to hold out hope for the rest of this conversation for sure. I do want to pause right here though, because I'm fascinated. I've done a lot of interviews on trauma, and I have to tell you, nobody has ever put it together for me, that we talk about fight, flight, fawn, freeze a lot, but nobody has ever, in my memory, somebody might write in and say, I said that.

But nobody's ever connected fight with immunology and fear with kind of like fawning and those different emotions, and the way that our sympathetic nervous system is going into action, or inaction, for that matter. And the emotional connection between those two. That's fascinating to me. Thank you.

Dr Isaac Eliaz

Yeah, it's part of my journey. On one level, I'm a researcher. I have an age grant. I research a survival paradox protein, Galectin-3, and what happens when you remove it. And the key research is in sepsis, which is the ultimate survival. Are we going to survive an infection? Will our kidney hold? But at the same time, I spent decades taking two months, a year, to meditate in the mountains, and for ten years, ten half-day retreats.

So I contemplated the mind and heart effects and the esoteric end of things and being a physician, being a licensed acupuncturist. And so this integration is reflected in the book. And this is really my guiding principle. If something is esoteric or big or wide or vast as it is, if it holds water, you got to be able to boil it down to cellular biology, to immunology, to metabolic health. Otherwise, it's a theory. And so that's really what guides me. I don't talk about a problem unless I can offer a solution.

What's the point of getting people anxious? And there are solutions. And it's so important for people with trauma and maybe jumping to the end, because everything is truly changeable. Nothing is permanent in this universe. That's quantum physics. That's reality. We are different now, Meagen, than we were ten minutes ago. Our physiology is different, our biochemistry is different because everything is changeable, everything is possible. But trauma holds us back because it creates an imprint that we repeat out of a survival response.

And that's why healing the scars of trauma, the scars of survival which relates to trauma, is a key and necessary element for healing, especially in these days, in this divided world, in this world which is on edge, which is inflamed. Global warming is an inflammation on a macro level. And

people can't accept other people's opinions. We see this divisiveness. And especially in these times, healing this is so profound for us and for everyone around us. And that's why addressing trauma is the root of healing.

[00:06:27] Meagen Gibson

Absolutely. It's interesting that you bring up divisiveness and people being unable to hold differences of opinion and things like that, because working on trauma, talking to wonderful people like you who do all the research on trauma, has made me look at public examples of dysregulation in a much different way. We have so many examples, especially on social media and YouTube and things, of people getting highly dysregulated in public. And I see it as that now, instead of as somebody acting poorly or having bad social manners or whatever, neurodivergence notwithstanding, or something like that. I see it as people being highly dysregulated.

Dr Isaac Eliaz

It's a great term and it's interesting so we will talk about this. So you have the sympathetic response but then if we take a deep breath, if we remember to breathe, then the parasympathetic comes in, the heart rate slows down and we can come out of a sympathetic response. Of course, if we always have a sympathetic response, we don't come as well. And the breathing is mainly, not only that we are regulating ourselves. When we have oxygen, we don't feel in survival.

We don't feel in survival when we don't have this fear that something will happen to us. We're not in a traumatic state, but the biochemistry turns on within minutes. And one of the key proteins I've been researching for almost 30 years and made the main discovery about how to block it is called Galectin-3. Galectin-3 is an upstream molecule which means it starts the process of immune dysregulation, inflammatory dysregulation, fibrotic dysregulation. So I love this word.

And the immune dysregulation will create chaos, will create hyperinflammation, will create death in COVID, for example, and in sepsis, and the fibrotic dysregulation will create a society we live in right now. When you get social media feeding each group with their own information so they can sell them their own stuff, and what does it create? They create an isolation around this group who will never hear the other group on the side.

And there are two realities that are no longer connected, but in our body there are countless beings who created us. It's insane, we forget about it. If every 25 years you get two people in a generation, especially in ancient times, even earlier, then 25, two people, 50 years, four people, 100 years, 16 people. You go 60 generations, 65 generations, 1,600 years only, it's an infinite number of people who created us. So their DNA, their trauma, their habits are all ingrained in us.

And this is why sometimes when we respond in the way we respond, we really afterwards, all of us say, where did this come from? Why couldn't I control it? Well, sometimes it's imprinted within us, epigenetically and genetically. And again, we discussed a little bit before the interview about a lot of research about the Holocaust, and I write about it in my book. So the part of healing with trauma is first recognizing it.

And when we recognize it and we accept it, not because what happened to us let's say, or to our ancestor was right, because that's the reality of it. And we don't respond with the fight, immediately the system lets go. So this is really what we mean: scars of survival. So it's interesting if we look from a physical point of view. If you have somebody who has a big scar from surgery

that didn't heal well, 20 or 30 years later and the scar is red and thick and you will inject the scar with an anesthetic.

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I will use a little bit of homeopathic also, but many anesthetics, procaine specifically, that create an anesthetic effect for 45 minutes. Universally the scar will get smaller by 10%, 20%, up to 60, 70%. But here is a crazy thing, it will never come back to what it was before. Hundreds and hundreds of cases. How is it possible? Because when you numb the scar, the body connection with the brain, who knows there is a trauma there, has been severed, it's disconnected and then we realign. Our memory is reconsolidated in a different way. The same thing happens with traumas.

So our journey is to try to let go of old patterns so we can create new patterns. So the first step is letting go, it's detoxification. Once we detoxify, we can create a transformative process that will allow healing. Now, what's the good news? We as human beings are programmed to do it. We are built to do it. And that's really when we'll get, I know there's a lot of talk in one interview, but when we get to the role of the heart in healing from trauma, I will specifically expand them.

Meagen Gibson

Absolutely. I think we're just about there. It's so funny because as you're speaking, I'm reminded of Dr Ron Siegel, who's a mindfulness teacher and who we've interviewed also for the Trauma Super Conference. He always says, and I remember it because it's such a simple phrase, he always says we didn't evolve to be happy. He always says it while he's laughing. We evolved to survive. You talk about the first step. And one of the first steps, for me too, is the acknowledgement of this survival mechanism. As you were talking about, the millions of people that have informed how we are and what we are in order to make us survive as a species.

And when you look at so many of your reactions and patterns and things being informed by that directive, it takes the personal shame and guilt out of it. You're like, gosh, I've noticed I'm reacting in this way to certain situations. And when you remember like, oh, something in me is doing that in order to survive. That's how important this is. So now I can kind of back into it.

Dr Isaac Eliaz

This is profound because actually our response to trauma, to difficulty, is the best response we could have elucidated at the time. It's called the pro symptom. We often blame ourselves. No, the body wants to survive. The body knows how to survive. It will do its best way to survive. For example, when a cell has a lot of toxicity or trauma from DNA and epigenetics or it's full of heavy metals or pesticides or no matter what, or mycotoxins or genetics, and it feels it needs to survive and it cannot produce energy normally, it will revert to abnormal production of energy. And what do we call it? We call it cancer.

Cancer cell is a cell that wants to survive. It doesn't recognize that it's part of a bigger community. It's okay if it lets go and finishes its role. So this is the best way that the cell could, even cancer is a survival response. So when we understand it, we say wow, there is a lot we can do and we can understand. It's a multi-faceted understanding of traumas. We've got to get rid of physical toxins, of heavy metals, of pesticides, of mycotoxins. We got to hydrate our body well so there's enough fluids to communicate between the cells.

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We got to breathe well so the cell doesn't feel like when we hold our breath, when we feel shortness of breath, that's survival. That's a traumatic event. Just taking a deep breath and especially letting go, exhaling completely. We've got to exhale in order to inhale. Then if we can block Galectin through our survival paradox, it's very helpful. And we can regulate metabolism with, for example, insulin metabolisms. For people with traumas, sugars are not good friends of theirs because it will create spikes and dysregulation. Back to your term, dysregulation.

Then we can deal with a real solution, which is connecting to our heart and that's where the healing comes. And that's why mindfulness serves a great service. It still does. But mindfulness has to be let go of, as somebody who spent decades and was fortunate to study and treat the greatest meditation masters in the Himalayas. Because mindfulness is very important. It creates space, it brings us to the present, but it's still an effortful process. We are doing something. When we do something, there is an act of survival.

The real transformation comes when it completely lets go and we just flow. So when we look in our body, we are made, I'm going to round up a little bit, just for convenience, out of 50 trillion cells, so not millions, billion times 1,000 billion just for the audience, times 1,000 trillion times 50 trillion. And we have about 100 trillion guests in our microbiome. That's our economy. Each cell can have up to 1 million reactions a second. So, Meagen, the fact that we can talk now is nothing less than a miracle.

Think about the reaction in our body. I mean, it's infinite. Yet every cell wants to survive. It wants to take in nourishment so it has a boundary. It's self-identified as a membrane. It decides what comes in. So if we are relaxed, we are in a non-traumatic place. Insulin receptors work well. We produce energy very efficiently, so the Mitochondria, 36 ATP for every molecule of sugar. Everything is good, no diseases.

When we go in a survival traumatic mode, we go into glycolysis. We produce energy 100 times faster, very inefficient, 5% efficiency. A lot of by-product lactic acid, acidosis. The cell feels like it doesn't have air. It's called a hypoxia-inducing factor. Goes into survival mode, into traumatic mode. That's what happens in every cell, in every tissue, in every organ. So the cell takes what it wants and puts out what it doesn't want.

There is one organ that behaves differently and it's the heart. And that's why I call it open heart medicine, the work I teach. And the heart accepts everything that every cell doesn't want, everything that every organ doesn't want. It doesn't say, I'm going to take it only from the liver or only from the kidneys. Complete acceptance, no judgment, complete openness.

In fact, for the heart to function, it has to take all the difficulties, all the toxins, all the stuff that all the organs let go. And what does the heart do? It connects the universe with the breath. Our drama, in the context of the universe, it's not so big. So we connect with the universe through our breath, we exhale and at the same time we inhale the transformation on the capillaries in the lungs. That's a transformative process.

And then what does the heart do? Does the heart contract and give clean blood without discrimination? The aorta is a stiff artery that gives blood in the same way. The first organ, that's very important for trauma, the first organ that the heart nourishes is it nourishes itself through the

coronary arteries. So that self love is part of loving others, is part of nourishing others in order to nourish others.

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And for me, when I kind of figured out this connection, it's like a wow moment. It's interesting. The heart could have nourished itself in the left atrium when the blood comes back from the lungs and it's clean. No, the heart finishes its selfless job of taking on. And instead of reacting and pushing with the membrane of the cell will do. It accepts with open arms, otherwise it can't function. It connects with the universe with the bigger wisdom, bigger healing, infinite time.

And then it gives us this clean blood. So the heart is about flow. The moment the heart stops flowing, the moment it gets stuck, we're dead. The head is completely the other way around. The head works by thinking and stopping and reacting, right exactly that. That's why we have to move from mindfulness to heartfulness.

And heartfulness is where everything happens. And in my book, I shared the story that as a child I had a very intense pain in the center of my chest, right here. Now, when I push, I don't feel anything. And significant scoliosis. And I kind of knew that it really doesn't belong to me. But no matter what I did in yoga, I always had it. And I am named after my grandfather, Isaac, who died at the age 52, 53 from stomach cancer. And when my grandmother died almost 50 years later, on her grave, my mother turned to us and said, you know, your grandfather, they were buried one after the other, your grandfather, Hitler killed ten out of his twelve siblings.

And none of us knew about it, all the five of us. And he just couldn't stomach the pain. He got stomach cancer and as somebody named after him, I knew that this pain doesn't belong to me. And when I worked on it with psychology, with meditation, with the process I'm describing, suddenly it opened up. I let go of the trauma of the Holocaust, I accepted it. There was an element of forgiveness and the pain went away.

But the amazing thing is that my mother, who didn't know about it, for the first time in her life in her 80s, was suddenly able to watch programs about the Holocaust on TV. So the multi-generation, it went back to my grandfather and it healed my mother. And this is well known now in science. But that's the power of healing traumas. And that's why people who have traumas, really have to know there is a way to heal traumas. It's a process, it's not always simple and it's really a process that starts with letting go, but because we are run by the heart, we are governed by the heart, we have the organ that can really help us do it as long as we can connect to it.

Meagen Gibson

So beautiful. And as you were describing the connection between the heart and the lungs and the breath, I was reminded of the beautiful practice of tonglen meditation. And I'm going to mis-describe it here so correct me, which is taking in breath and then breathing out breath, it's kind of a visualization process, and from your heart center of cleaning the breath and sending it out to those who need it, can be done in the presence of someone or just with them in your mind.

And that exchange of valuable nutrients in the lungs and cleaning the blood and serving itself, it was just such a beautiful example of that and how that all physiologically ties together with the intention of a practice like tonglen. So thank you for sharing that.

[00:23:03] Dr Isaac Eliaz

So I can only say wow because tonglen is the center of my open heart medicine. So there's the usual tonglen, where you take in suffering and you turn it into love and compassion. People say, oh my God, how can I take other people's suffering and difficulty? Well, guess what? You are taking it anyway. It's affecting you all the time. Instead of reacting to it, you use it as wood to the fire of love and compassion.

So in open heart medicine, which I wrote this book in Hebrew actually, but at some point I'm going to write it in English. In open heart medicine, so this is a regular practice, in open heart medicine, I describe a deeper way of doing tonglen where it's actually done in our cells, in our body. And this is really how I help to heal the very deep trauma, so I do it in a retreat environment.

But once I finally put my book out, which is really my personal contribution to the field, like you said, putting medicine and science into such an ancient practice of what is called Mahayana of love and compassion, it's amazing the level of healing that people experience. I'll share with you some stories. So the key driver of this healing, I call it inner tonglen and absolute tonglen, compared to the regular outer tonglen, where you do it with things on the outside.

But yes, and it's all based on the letting go, and you're so right. It affects the nutrients and the membrane potential on the cellular membrane. And that's the beauty of it. That's the multi-dimensional understanding of health and life and disease and healing. And that's what makes life so amazing.

Meagen Gibson

I had no idea that was the whole basis of your practice. I'm so glad that I wasn't too far off the mark there. What a relief.

Dr Isaac Eliaz

No, it was amazing. Wow. I was debating, should I mention it? Shouldn't I mention it? And here you are mentioning it. And the reason why, one of the things, if you ever have done tonglen, it's very quick to learn. It doesn't take a long time. While mindfulness and letting go of a thought takes a long time. Tonglen you learn in the morning, you know it in the afternoon. You can show somebody the next day. Why? Because it's built in us. That's exactly how I started the conversation. Our heart knows how to do it. That's our fixing of our journey.

That's like the Tikkun in Judaism and Kabbalah. It doesn't matter which tradition, we are built to do this. And the moment we connect with our heart, we can suddenly understand somebody else who doesn't have our opinion. Right now, politically, around COVID there are people who are pro-vaccine, people who are against the vaccine. Whoever has one opinion, when I discuss with them, I try to show them the other opinion. And not because one is right and one is wrong. Because you've got to hear both sides. We have to have a bigger perspective.

And with being so isolated, with technology and social media, we lose it. And then things that are not agreeable to us become traumatic. It's about acceptance. So if we look, for example, there's an epidemic now of allergies, they call it mast cell activation, and they give antihistamines and there are allergic reactions. But what is an allergic reaction? It's not being able to tolerate something that

we are supposed to be able to tolerate. And that's really a big part of trauma. It's something that we couldn't handle. It traumatized us.

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So as we become all-encompassing and more open, things that used to traumatize us suddenly become okay. And what happened? We don't respond physiologically. We don't respond with pain. We don't respond with contraction. And tonglen helps because it teaches us first we have to do it manually. Like they say in Los Angeles, fake it until you make it.

Meagen Gibson

As someone who used to live in Los Angeles, I can relate.

Dr Isaac Eliaz

You can relate. At some point, it happens. Suddenly something happened, and wow, you respond with understanding and an open heart and say, wow. I used to get upset about it, and it would throw me off for two days, and suddenly it doesn't. And if the whole world could do it for one day, we'll be a different world.

Meagen Gibson

Absolutely. I always think of it as the difference between reacting and responding is that self-knowledge and the ability to be self-aware of our reactivity, and then being able to say, okay, all of this is happening to me. I'm not really in control of my heart rate. There are things that are physiologically outside of my immediate control right now, but I can still choose to respond with a greater depth of compassion for myself and the situation and whoever I'm dealing with.

Dr Isaac Eliaz

Totally. It's the shift from reactivity to responsiveness. And in fact, in the most esoteric Buddhist teaching, the expression of enlightened mind on this Earth, is translated sometimes as responsiveness.

Instead of reacting in an ordinary way, we innately respond with love and compassion. Now, they come to it from a mind wisdom, but we understand it. That's what the heart does. The heart responds with giving. And as the Dalai Lama says, you can never be too compassionate, you can never be too loving. So it always can open and open and open and open, and as long as we don't fixate and we don't hold and we don't freeze, then it's an ongoing flow, and the heart drives it. And that's really one of the key elements for helping and healing from trauma.

And within it, we've got to address all the elements. What makes it difficult for us to heal? Is it because we have certain toxins in our bodies that don't allow the membrane to respond well and the tissue has no oxygen and we can't think clearly? Is it physical trauma? Is it genetic, epigenetic? Each of us has our own mixture. But because everything is dynamic, we all have a choice. We all have a choice.

[00:30:01] Meagen Gibson

Absolutely. And I know that you touched on in your book, we've talked so much about mindfulness and meditation and compassion in the heart, but I know that you have some things to say about positive thinking, and the Catch-22 that has to do with that. So I'd love it if you could say a little bit more.

Dr Isaac Eliaz

Yeah, definitely, a little bit related to LA also, but it's okay. Let's not pick on LA, I live in Northern California. So positive thinking is a good modern term that, of course, when we think positively, it has a benefit. But there is something about how genuine we are with ourselves. So when a cancer patient comes and you ask them how you're doing, and they say, oh, I'm going to do great. I'm going to overcome this disease. But you can see that this statement doesn't really have depth.

For example, they're not willing to put time into their healing. They're not willing to work hard. They are very rigid in their thinking. That's an example from a medical point of view. So often when we have this concept of positive thinking, I call it a very thin layer of positive thinking, covering a very deep layer of negative thinking. So the first step in mindfulness really contributes to this, is to create space between our neurotic thoughts, which we all fall into and suddenly stuff starts coming up. And sometimes it's very pleasant thoughts, amazing experiences, and sometimes it's traumas or difficult things.

But whatever comes up, if we don't hold to it, if we accept it, then it will also dissipate and another layer comes up. So the more we can be authentic in the depths of our being, the more we can be genuine about how we really feel. And what do I mean? If we are caught in the daily neurosis and we wake up in the morning, our mind is running, running, running and then we fall asleep, we kind of faint. We don't have too many dreams we remember. We wake up and we again go into neurosis.

We are living in a certain small fraction of our being, which we know from quantum physics that most things are space. So if we live at 1% of our being and we really genuinely feel that we have positive thinking, yes, the 1% of us has positive thinking, but what's happening to the other 99%? So part of the healing, especially with trauma, is to go deeper into what's happening inside. That's why I said with tonglen, for example, we can visualize other people outside and take the suffering. It's easier.

Now we go into our own body, what's happening in our cells, what's happening in our membranes, and we can literally feel what's happening. If I now reflect, okay, what's happening in my stomach, what's happening in my heart, and you can literally go in, wow, what a universe. So many things are happening. As long as we don't hold on to them, we keep going, and suddenly we have a bigger reality, inside and outside.

And now if we can really clear the things that are toxic to us, our positive thinking becomes much more genuine. And the ultimate positive thinking is realizing that everything is changeable. And once everything is changeable, everything is possible. And the organ that knows it is the heart, because the heart keeps flowing. The moment it holds to something, as I mentioned, we die. So what happened with microclotting, what happened with arteriosclerosis, what happened with having a thrombus? We are holding, we are creating a hardening where it's not supposed to be there. What is cancer?

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It's solidity in a place where we're not supposed to have it. So all of these things relate to each other. So as we understand it, the first thing is let's be genuine with ourselves. We can behave very nicely, we can sit in a meditative posture, we can speak very softly if we can, but we know what's going on inside our mind. We know what's going on inside. So being genuine with ourselves is the first step. And then our relationship with what we experience, that's the key. And as you said in the beginning, being forgiving to ourselves, being hard on ourselves hasn't helped anybody. Not us and not anyone around us. And realizing, wow, the difficulties we have.

Every person is experiencing certain difficulties in different ways. We are all in the same boat. And this by itself creates this open love, compassion and understanding. And then the sense of positive thinking becomes much more profound, is much greater power because it encompasses a deeper level of our being. And that's really a little bit about Catch-22 from positive thinking, from the perspective of trauma, of course.

Meagen Gibson

Absolutely. And I love the way that you put that too, because I find people who have experienced trauma to be some of the most empathetic and compassionate people on Earth. But they also often bypass themselves. They extend that to everyone else, outside of themselves. And those kinds of protective factors and those caretaking and compassion factors, but forget, they skip over themselves a lot.

Dr Isaac Eliaz

It's a big one. Thank you for bringing it up, and let's remember the heart physiologically nourishes itself. It's very important. So actually we don't have time for this. I'm actually having an interview later today on a summit about heart diseases, but every valve in the heart has a psychological and emotional, if you don't let blood come into the heart, what does it mean? If you don't let it come into the lungs or too much goes, what does it mean? I'm sure you can make the connection. I can see from our conversation. That's kind of how I operate when I treat people, when I look at life.

Often for me in my personal journey, a lot of it is alone because not too many people can really understand and know what I'm talking about. But I think in my 60s, I'm figuring out how to put it in simpler language. And it's part of my challenge to connect in this level and express. And that's why I love talking in these summits because I started my training when I was 15, almost 50 years ago now. I feel, okay, it's my time to just share it. It's like an obligation.

Meagen Gibson

I feel like you've done a fantastic job today. I know that you said you have some practical guidelines for the audience to transform trauma and access unlimited healing. So I'd love it if you give a couple of those to us before we go.

Dr Isaac Eliaz

We covered a lot of them, sprinkled them through our talk. So one of the first things is to create space in your life. And the space doesn't have to mean a lot of time. So a great place to create space is before we go to sleep and when we wake up. So before we go to sleep, if we can just sit

in our bed or lie down and you kind of look at your day and any place that you feel like you were hurt or you hurt somebody else, there was a survival, something that caused trauma to you or to others, you just let go. You ask for forgiveness and you really forgive yourself and you let go. Anything you have done good to yourself, to others, you rejoice.

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And then literally you can visualize white light coming through the top of your head as you inhale and you exhale all your tension, until you feel that the body is lighter. Whenever the body is lighter, there is more oxygen and there is less density, there is less holding. And then you go to sleep. And this will affect the quality of sleep and will create healing during the sleep. When we wake up, before we jump into our neurosis, because the mind went inside, we just sit up.

We can take three big exhalations, just kind of let go and sit and let your mind, let your visual field open until you feel, wow, my body feels more relaxed, more calm, and there's a certain level of clarity that is mindfulness-like, less neurotic. And when you feel you're more open, stay for another few minutes or another 30 seconds or another hour if you can, until it starts to expand and then start your day.

But that's one part. The other part is remembering to breathe. It's so important. And especially to exhale, when we exhale, we naturally inhale. Exhale is the act of letting go. We come to this world, we exhale, we cry, we leave this world. The last thing we do, if anybody was with a dying person, we exhale, we let go. So letting go is really detoxification. And then remove anything that throws off the sympathetic system, that turns on the survival system.

So things that spike up and down in our system, like sugars, like foods that are high in toxins and heavy metals. Take the time to detoxify yourself. Every time we exhale, we detoxify. We detoxify most of our life. The exhalation takes twice as long as the inhalation. So we detoxify twice and we nourish once, but also take specific time to focus on detoxification.

In my book, when I describe the survival paradox and the biochemistry and what it does and how to block it with modified citrus pectin, and how to connect to the heart of survival. Then I go through the different diseases and organs, and I talk about solutions. The first chapter is detoxification, and part of detoxification is what do we want to let go of? And part of it is we want to let go of traumas. Big traumas, small traumas. And if you have a very big trauma that is very hard to let go, start with something small that is easier to let go. So you learn the habit of letting go.

And the other part is exercise. Exercise brings oxygen, exercise brings movement, exercise overcomes stuckness and stagnation, which are hallmarks of trauma. What is trauma? We are holding onto something that already happened, that's a stuckness process when we do this. And then we use different methods for relaxation. If it's music or dancing or meditation, whatever works for you. Not whatever works for me, whatever works for you. If you have trauma that is in a bigger context, then it may require more consolidated, focused work such as going to an intense retreat and working on it.

I, on a personal level, focused my teachings in Israel in the last decade, where I taught thousands of people. But I plan in 2023 and 2024 to shift my focus and teach more in the United States. And hopefully sometime next year, I will offer it free at least on Zoom so it's easier. It's amazing what can happen in a few days. It's really amazing. Especially if you can change your environment and

change your diet and use a diet that helps cleansing and letting go, then really anything and everything is possible.

[00:42:34]

One of the best statements to close our conversation is not everybody will be a miracle, but anyone can be a miracle. Really, truly. Why? Because everything is changeable. So trauma holds us back, but we have the power of letting go. It's built within us. It's not always easy, but it's doable. I know from my own life experience, from things I've experienced, from patients I've worked with. It's doable. And you never know when it's going to happen. Sometimes it's very quick, sometimes there are 100 veils, but you already took off 99. There's only one more to go. So the only thing, you keep going, keep going, keep going.

Meagen Gibson

Fantastic. Isaac, where can people find out more about you and your work?

Dr Isaac Eliaz

They can visit me at dreliaz.org. I really recommend *The Survival Paradox*. It's really a book that makes a difference in people's lives, and it's really the one book I wrote after literally over 40 years of experience in the field. I have a high quality newsletter, I have a number of writers that have helped me for many years. So it's all about education and sharing and they are welcome. It's just dreliaz.org.

Meagen Gibson

Fantastic. Thank you so much for being with us today.

Dr Isaac Eliaz

Thank you for having me.