

PHYLLIS KRYSTAL

Cutting
the **Ties**
of **Karma**

Understanding the patchwork
of your past lives

EXTENDED EDITION

SHEEMA

Phyllis Krystal
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of Your Past Lives



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I dedicate this book to Sri Sathya Sai Baba who, by his presence in the world at this time, can help us remove many patches that we have yet to release so we can be free from their control over us.

Phyllis Krystal

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And, most of all, my heartfelt thanks to Sathya Sai Baba for his continued encouragement and support of my work.

Preface of the Editor

First Revised Edition

Once Phyllis had 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 2001.

This version of the book is identical to the original except that: Passages highlighted in grey have been added by the editor, containing additional information given by Phyllis Krystal since the first edition from 2001.

!

Phyllis always taught us that one should practise the Figure Eight for at least 3-4 weeks in preparation for a *symbol cutting*, therefore the 3-4 weeks are now implemented in this new edition.

Introduction by the Author

This book will explain the various lessons we must learn in this life if we failed to learn them in previous ones. It will incorporate some of the symbols and exercises presented in *Cutting the Ties That Bind* ¹⁾, *Cutting More Ties That Bind* ²⁾ and the *Cutting the Ties That Bind Workbook* ³⁾. In the latter, the symbols are illustrated and the exercises are outlined in simple steps that make it possible for anyone even children to follow. It is therefore advisable to work with these books before undertaking the work contained in this one, which is on a deeper level.

My basic goal is to provide help and instruction for people who are interested and willing to use the work to gain freedom from outer controls, such as dominating people, habits, or addictions, and from anyone or anything in whom we seek security. The freedom thus achieved allows us to be guided by the Hi C, the only truly reliable inner source of wisdom, a source that is available to everyone. In this way we can become Its instruments instead of remaining controlled by our own limited ego.

1) *Cutting the Ties That Bind*, Sheema publishing house

2) *Cutting More Ties That Bind*, Sheema publishing house

3) *Phyllis Krystal Method* ® *Workbook*, Phyllis Krystal Foundation

Part I

Karma and You

What Is A Patchwork Quilt?

When the outline for this book first came to my mind it was a real surprise. The insight I received was that we are all born into each new life wearing a patchwork quilt that is composed of many different pieces, all brought over from past lives. I was intrigued with this idea, yet I questioned its validity. Only after much pondering on my part was I able to understand its significance.

Patchwork, according to Webster's dictionary, is »anything formed of irregular, incongruous, odd or miscellaneous parts, such as a quilt made of odd patches of cloth sewn together at the edge.« This definition took me back to childhood memories of growing up in England around the beginning of the 20th century. I remember hearing about groups of women who met regularly for quilting »bees.« These gatherings usually took place during the daytime while children were in school. They served as a social function, for the women could chat, exchange recipes, enjoy tea and pastries, and above all, relax from the daily role of wife and mother. Originally, quilts were fashioned from small scraps of material salvaged from old clothing. The material used for the patches had, at some previous time, been part of some article of clothing. But over the years the cloth disintegrates with wear and cleaning, and is obviously worn out. The wear and tear is usually more pronounced in some areas of a piece of clothing than in other parts. Only those parts that are still usable are salvaged when the garment can no longer be worn. These »still good« parts are combined with other pieces to make a quilt that can be used to cover a bed and keep someone warm at night.

In the past people didn't have as much clothing as we have today, and it was the custom to find new uses for clothes that were no longer wearable. People were far more conscious of waste than is now the case. In many families, clothes had already been patched and darned to extend their »life,«

or they were cut down to a smaller size to fit younger family members. When I attended school in England, girls were required to take classes to learn sewing, knitting and dressmaking. In addition, we learned how to patch and darn to prolong the life of clothing showing signs of wear. This practice was taken for granted, and no one looked down on anyone wearing mended clothes. In fact, mothers were applauded for being frugal. Nowadays there is such a proliferation of merchandise available that people are tempted to buy whatever they see displayed in stores, or advertised in the media, particularly on television and the Internet, whether they need new clothes or not. Obsolescence is accepted because it allows people to indulge in shopping for something new and different without considering whether they really need it, or even if they can afford it. People are also seduced into discarding the old and investing in ever new clothes in order to »keep up with the Jones's,« who are busy doing the same thing themselves, either to impress others or to gain a false sense of security by wearing only the very latest fashions.

So our patchwork quilt originated from a frugal practice. When the old garment was ready to be discarded, the good pieces of cloth were cut into small pieces and saved until there was enough to fit and sew together to make a quilt. The work involved fitting all the pieces together and making an attractive pattern. It was both time-consuming and tedious when undertaken alone, so the »quilting bee« came into being. An added advantage to the social function was that some of the women could exchange cloth, which provided more variety for each of their quilts.

Only the pieces of cloth that still had some »life« left in them were used for the quilt. And, symbolically, we can imagine that each human being wears a patchwork quilt composed of many small irregularly shaped parts, each one salvaged from the many worn-out »garments« representing various personalities from past lives. Each small piece (or personality part) has been brought over from the past as a remnant that still has some »life« in it. But each piece is now being used differently, as it is only a small part of a new quilt, rather than being a whole article.

In dreams, clothes often represent attitudes or behaviour, so we could think of our individual patchwork quilt as a coat of many colours, just like the one Joseph had in the biblical story, much to his brothers' distaste and envy. Our patchwork quilts are the sum total of many attitudes and behaviours we bring with us from the past.

Some of the »coats« we wear are attractive and cause others to be envious, while others are so tattered and torn that their wearer is despised and dismissed as being worthless. But we have been taught in this reverie work that neither the outer garment nor the body is the true identity. Whether or not it appears to be ugly or beautiful, it merely represents the package or container, the house or temple containing the Real Self.

To take this idea further: in order to produce cloth the material is woven on some kind of a loom. According to the encyclopaedia, »weaving is the art of forming fabric by interlacing at right angles two sets of yarn or other material. The loom is a frame, usually made of wood on which the warp threads are firmly secured. A shuttle carries the woof and is used to pass the thread in and out of the warp to form the fabric.«

So each patch is composed of two sets of threads woven at right angles to one another to form the cloth. The warp can be likened to all the past tendencies, actions, habits and reactions that still contain energy or life. The woof would be all the conditions, family, friends and experiences that are magnetically drawn to each of us. They can enable us in the present life to work out whatever is needed to expend the energy that still remains in each patch from the past. When the woof is removed, the warp falls away. When the task is accomplished, the patch can be discarded. When the lesson is learned, the situation that was necessary to teach it is removed.

We all tend to follow old patterns. We often continue to fear the worst and thus attract to us the gloom and doom we expect. In this way, once such a habit is established, a vicious circle continues to operate. This book is about discovering the habits that we can change and we can use the exercises mentioned in the text to help us remove habits we want to replace.

Who or What Is the Hi C?

I will be using the term 'Hi C' to refer to High Self or Higher Consciousness throughout this book. I am often asked, »What is the Hi C?« Actually, there is no definitive answer. We cannot pin down such an abstract concept in a futile effort to render it more tangible or understandable as we would pin down a butterfly in order to examine it. It will always be as a will-of-the-wisp – just out of reach and beyond our control.

Over the centuries, the Hi C has been compared to a flame or a lamp hidden deep within every living creature. A diamond or pearl, or other precious stones, as well as gold, have also been used to refer to It. It has been called the Christ Self, the Buddha Self, the Atma, the Baba Self, the High Self or Higher Consciousness. The latter was the inspiration for the term Hi C that I use in my work, being the initials for Higher Consciousness. But all of these words are merely different appellations referring to the same entity, which remains out of reach of any name or attempted description. So how can we define the Hi C?

In my work I have been taught to withdraw my attention from the outer scene and direct it within myself to be taught by the Hi C which is available within every living person. It is that part of each one of us that never dies. It is eternal and cannot be damaged or affected in any way. It is the Real Self that incarnates during each sojourn on Earth by entering a baby's body that has been prepared as Its temporary home or residence for this lifetime. It is fully aware of what still needs to be learned and how each new birth presents an opportunity to do so.

It has gathered around itself – during numerous entries into physical form – many attributes, some positive, but many negative. In so doing, a separation has occurred, as the body/mind/ego/personality sheath assumes control and acts apart from the direction of the Hi C, even to the extent of being completely unaware of Its existence, and identifying solely with the

container. I distinctly recall one time when my late husband and I were called for an interview by Sathya Sai Baba. As we were all seated on the floor waiting for him to enter the interview room, he glided into the room with a big smile at what he was about to say. He then announced to the gathering, »Did you know that you are all walking temples?« We were all highly amused and I, for one, realized that I had never thought of such an apt description, but recognized at once how very pertinent it was. Of course, the body/mind complex is the temple in which resides the God Self which is our Reality. So we need to make sure that our temple is kept clean, both inside and outside, to provide a suitable place to worship the Real Self and eventually merge with It.

To further impress this message more deeply, in another interview, Baba informed us that we are not sinners but gods. He then turned to me, and with an intense and penetrating gaze and stern voice, said, »Mrs. Krystal, say 'I am God.' « I was not only startled, but positively horrified! I had been brought up in the Church of England tradition and would have been severely punished had I dared to utter what would have been deemed a sacrilege. So all I managed to say was, »I cannot.« But Baba would not accept that and persisted by saying, »Say it.« So I tried to obey, but all that came out of my mouth was a mere whisper that did not satisfy him, so he again demanded that I say it. I finally summoned up enough courage to say the frightening words, only to be told, »Louder,« so I repeated them several times until he was satisfied. By insisting in this way, Baba was trying to teach me my true identity, and at the same time, demonstrate to others in the interview the same lesson, that we are all God and will finally merge with that Real Self when we have allowed It to use us as Its instruments so that our will and Its will are one and the same, and not separate. It is as if It projects Itself outside of Itself to experience the world, and, in so doing, becomes more aware of Itself. But many people ask how they can get in touch with the Hi C once they have accepted Its existence. To make contact with It, I offer the Maypole Exercise.