

THE
DAVIS FOUNDATION
FOR PROVIDING
EMOTIONAL COMFORT

Letter of March 10, 2004

Dear Reader,

People have meditated or done self-hypnosis for many reasons: to end an unwanted habit, to provide anesthesia during a painful procedure, to experience a sense of peace, or to access an inner part of the mind that can provide wisdom and advice. Often, they get what they seek. How does this happen?

The mind, out of awareness, seeks solutions for all the disequilibrations that it experiences. When a true solution is available it is chosen and the disturbance ends. When a true solution is not immediately available a partial solution is accessed which will diminish, but not end, the disturbance. If no true or partial solution is available, a false solution is chosen. When this happens, a double pathway is created in the mind. The false solution constitutes one arm; the other arm, out of awareness, contains the unabated disturbance. If one is thirsty, the presence of water is a true solution. If no water is immediately available, the knowledge that one can find a water fountain nearby provides a partial solution. It diminishes the disequilibrium but doesn't end it. What of the thirsty man crawling through the desert? There are no true or partial solutions for him. When the disequilibrium is sufficiently great, he hallucinates an oasis. This is a false solution, because the oasis doesn't exist. In one arm of the double pathway, out of awareness, he continues to feel thirsty. In the other arm, he "sees" the oasis. His mind has created a new mental pathway, but because it is a hallucination, it cannot end the disequilibrium.

In most instances, just wishing for something doesn't make it happen. But if we wish for something new to arise in our mind, such as a source of wisdom, it can. We are wishing for something that isn't part of what we know to be our own identity; rather, an "Other." Just as a hallucinated oasis is a false solution, the appearance of an "Other" is, too. But whereas the lost man's disequilibrium continues because his thirst is not slaked by his hallucination, the appearance of an "Other" satisfies our wish that it come into existence. Although it has originated as a false solution, its presence constitutes a true solution.

If one wishes to change a habit, the "Other" will be an impulse to behave differently. If anesthesia is desired, the "Other" will be the conviction that there is no pain: a negative hallucination. An "Other" may be a sense of peace or love. If advice is desired, an "Other" will tap into the individual's memory for knowledge that will provide good solutions. If one wishes for an Inner Guide, the entity that is composed of three things: the mental pathway of experiences of comfort, a sense of its own identity, and the wish to help, the "Other" will take this form.



The Davis Foundation for
Providing Emotional Comfort
30 North Michigan Avenue
Suite 1125
Chicago, IL 60602

Tel: (312) 230-0114
Fax: (312) 230-0168
www.davis-foundation.org
info@davis-foundation.org

The purpose of doing self-hypnosis regularly is to give our Inner Guides the opportunity to work on our problems while being dominant and feeling real because they can work most efficiently during that time.

Everyone has ongoing disequilibrations that are caused by unsolved problems of the past and the out-dated habit patterns that have formed to cope with them. In addition, some people have specific psychological disorders that require treatment. An Inner Guide can fully resolve problems of psychological origin, and can provide assistance to those with severe disorders that have a genetic component and physiological alterations in the brain.

There is an emotional disorder that is not well understood and for which a number of explanatory theories have evolved. The symptoms vary greatly from one person to another, but the core problem appears to be an inner vulnerability that leaves the affected individual feeling incomplete and in need of external structure and support. Such people may appear, and feel, emotionally healthy until they experience a disruption in their support system. One common cause is the diminished structure that occurs when they leave home in late adolescence. Another frequent precipitant is the loss of an important relationship. When a disruption occurs, they feel “empty,” or “shaky,” or as though they will crumble. They become highly anxious, develop various kinds of distressing symptoms, and often feel suicidal.

I initially refrained from offering self-hypnosis to those of my patients with this disorder because I thought that the experience of losing awareness would aggravate their distress. Later, I learned that some of them had previously meditated without ill effects, so I suggested self-hypnosis to them as well. I hoped that an Inner Guide might help them manage their distress, but to my surprise, it was curative. Their vulnerability disappeared. It seems that their Inner Guides were able to provide an inner structure so that the external supports were no longer needed.

I know of one individual who was able to cure herself of this disorder without developing an Inner Guide. She wished for an inner well of strength and an “Other” developed that embodied that quality. It didn’t have the advantage of being dominant because she didn’t do self-hypnosis; but because she was fiercely determined to overcome her fragility she repeatedly struggled to call it forth. Her intense, prolonged effort served as a substitute for self-hypnosis and her “Other” developed sufficiently to provide her with the strength she needed.

There are many varieties of “Others.” Embodiments of peace, love, serenity, strength, wisdom, and healthful living have helped many people. The Inner Guide provides all of these, and in addition works silently and systematically to solve the problems that we are aware of and to eliminate the tension and other discomforts that result from the problems that we don’t even realize we have.

QUESTION:

I feel calm during self-hypnotic sessions, but wouldn’t this be true of any meditation? Why do self-hypnosis?

ANSWER:

Many meditative techniques are calming. The difference is that this self-hypnotic technique develops a very specific entity, an Inner Guide that is able, over time, to resolve all discomforts. You feel calm during self-hypnosis because your Inner Guide is dominant during that time, and it is a very comfortable entity. When you begin to feel calmer all the time, that will be the result of work that your Inner Guide has done, silently, to resolve the problems that cause chronic tension.

I welcome your questions and comments, and will publish as many of them as possible. I look forward to hearing from you, either by post or at info@davis-foundation.org. If you would like to be anonymous, just let me know.

Cordially,

Judith M. Davis