

## Script for Making Introductory Tapes for Past-Life Regression

by Henry Leo Bolduc assisted by Marjorie V. Reynolds

*The following material may be used or adapted by the therapists to make introductory tapes for use with clients. The script is very basic and may be re-worded as appropriate for the therapists. For general public comprehension, it is a good idea to keep the level below that of high school.*

Hello. My name is \_\_\_\_\_. I would like to explain what a past-life session is all about.

When we begin the session, I'll ask you to relate a couple of events from your current life. It will be easy for you to do; you do it almost every day when you tell somebody about something that happened to you sometime ago---a day, a week, a year, or many years---reminiscing from very early childhood. After relating a story or two, you will continue to move easily, sequentially, from those life memories and go back through birth. Then you'll be able to go back through to where you were before birth and to a previous lifetime on earth. Now, even though we know that **all is one**, we use the word **back** because it is meaningful in our earthly concept of time relationships.

Everything that has happened to you is stored in your memory. There are different ways in which people store experiences. Although those ways of recording and recalling are unique, to some extent, to each individual, there are some basic categories of how people process information.

About seventy per cent of all people record, store, and recall information visually---they see it in the mind's eye. Even though their eyes are closed, they can visualize memories. They are called visual learners; their primary method is visual.

A second group of people can recall by hearing inner promptings. Usually, they do not visualize events. Perhaps you have heard somebody say, "I can hear him/her now..." They are called auditory learners. They process memories by hearing inner voices and then they relay the information.

The third major group of people tends to be more feeling-oriented; their primary method of storing experiences is called kinesthetic. They tend to feel or to sense or to get impressions of what happened. They put those impressions into words. Other people recall a taste or an aroma and then they proceed from there.

Many people have a primary and a secondary method of storing experiences. Primarily, they could be visual but could have auditory or kinesthetic learning skills to complement the storing and the recalling of experiences. Any of the five senses can be used to trigger a memory. It seems, though, that each person has a preferred sense modality to use for the recall of events.

It happens, sometimes, that a person will have a certain primary modality in the current life and will have had a different one in the life being processed. For that reason, I encourage you to be open to the various methods in which memory is stored. It might seem unusual when information is coming to you in a completely different mode from your usual way of recalling events. I'll remind you to let the story tell itself. That suggestion will help you to relate your information easily.

At first, the past-life memory might seem unreal. It might seem to you as if you are making it up as you go along---just to produce something. Later, however, just as many others have said, you'll say, "If I wanted to make up a plausible story, that one wouldn't be it! Soon,

you'll put your judgment aside and you'll get involved in the events. The story will tell itself. Words will seem to flow from your mouth and you---a part of you---will be amazed at your ability to recall events from the deep past. When you open yourself to the flow of information and emotion, there will be a steady increase.

In the first session, some people do not become immersed into the past life; the experience is that of recall. They are aware both of processing a previous life and of being in the office guided by inner promptings. It is possible, however, either in the first session or in a subsequent session for you to become immersed in another lifetime and to report events exactly as you experienced them at the time.

There is an analogy to the telephone: when the telephone was a novelty, people tended to focus upon the apparatus and would waste communication time by saying, "I can hear you. Can you hear me?" When we started to make telephone calls from airplanes, callers would say, "Guess where I'm calling from" and even now, with the relative newness of cell phones, people are asking, "Where are you calling from now?" It is time to accept the functioning of the apparatus both of the telephone and past-life recall and to start focusing on meaningful communication.

Your unconscious mind yields those memories from the past. If you have become too occupied with the conscious mind, then, maybe, you don't know that you have a vast storehouse of experiences. Perhaps you use most of your time employing that dominant, analytical part of your brain. The function of that part of your brain is to analyze, to critique, and to evaluate everything which comes into your life. In the past-life session, we wait until the flow of events, information, experiences, and feelings has ceased and then we begin the process of analysis. You are advised to withhold analysis until after the trance part of the session; it will be done in the following part of our work. At the appropriate time, you may analyze to your heart's content. In the trance session, you are opening yourself to deep and personal memories-- your sacred and holy memories.

Analysis is done by the conscious mind; the past-life recall is done by the unconscious mind. Attempts at analysis could delay or could stop the flow of information. If you switch to the analytical part of your brain, then it is possible for you to lose the depth which you have achieved and you might have to start trance work all over again. Experience first; analyze later.

When you begin to relate what you perceive, what you visualize, what you feel, hear, or sense, I'll guide you to process your deepest memories and, following the recall, I'll help you to understand and to appreciate the treasure of the memories given to you from your unconscious mind. Trust your unconscious mind to provide the memories that you need. Memory is a sensitive and delicate flower; it opens only in a place of trust and respect.

Usually, we focus on the positive experiences. You can learn as much through your accomplishments as you can from your mistakes. We have many of both. When you focus on your strengths, you can become even stronger in those particular areas. The work of past-life exploration involves the appreciation of the benefits and the accomplishments of the past as well as the healing of life's low points.

I'll ask questions which require you to go to the most relevant experiences within the lifetime which you have recalled. I'll direct you to relate your information aloud, clearly, and openly. After you have processed the significant events of that life, I'll ask you about the death experience at the end of that lifetime. I'll remind you to detach from any physical discomfort and you'll be able to relate the events objectively---just as in telling any story.

After you talk about the death experience, I'll guide you to process being in a timeless place where you will have full understanding of that life and its lessons. From your higher perspective of wisdom and compassion, I'll ask you a few questions to guide your processing the meaning of that life---what the soul learned, how the soul gained. You will be able to respond simply and easily. Remember, when talking from the unconscious, you speak before you think. Allow the information to flow. The answer to soul questions tend to come naturally and honestly. Do your thinking later when you begin to analyze the information.

Near the end of the inner work, I'll suggest that you bring back the most relevant and the most valuable materials from that lifetime. Usually, I suggest that you bring back with you only that which is helpful and beneficial for the current life. Other impressions you may choose to leave behind. Of course, you may choose to bring back everything. It will be easy for you to bring back information which is related to your learning and growing---ideas that you can apply now in your current life, for your spiritual growth and development.

While processing information from your unconscious mind, it is possible for you to be aware of the many types of noise in your environment. You may choose to let them blend with your experience or to place them into the background. You are opening to new dimensions of your being; you are exploring you inner heights and depths. Go for it! Enjoy your inner spiritual adventure.

When your session is completed, be thankful to your unconscious mind for the information which you will have received. Enjoy the experience of a major life epic---another milestone in the soul's journey through time. Relax. Assimilate the information. Enjoy your accomplishments.

Later, in the days ahead, it is possible that you will receive further flashes of insight or dreams related to that past life. Appreciate and document that material. Write into a journal (or into a booklet that I'll give you) any new insights about that lifetime. The door to your unconscious mind remains ajar and new inspiration can come at any time. By logging all such insights, you will increase the learning gained in your session. Through the act of writing, you will get more revelations, insights, and understandings of your inner healing work. In addition to the entries in your journal, you could make a chart highlighting and encapsulating the basic issues and learning's of your past lives. I'll give you a chart outlining a pattern for you to follow.

Each life is rich in learning experiences. After your exploration session, take the encapsulation of the life and fit it into the tapestry of the soul's vision. Add each piece---each life that you process---until you can perceive the larger picture of the soul's journey. When you note your skills and talents, your spiritual gains, in each lifetime, you will detect amazing cycles. As you reach back to perceive the fullness of your past, you can envision the potential spiritual wealth of your future. Be ready to open to your greatness and light. When you analyze the patterns of the past, you gain a better understanding of the present and you can use those patterns as a basis for making any necessary changes. If you note carefully, it is possible to get a hint of a future life, should one be necessary. The past, present, and future are linked in a symphony of wonderment.

When we meet in a few minutes, please have your questions ready. Your questions will help me to be more specific and, thereby, serve you better. Enjoy the session.

## **The Seven Deadly Sins of Hypnotists**

How to destroy trust and to lose clients

*by Henry Leo Bolduc and Marjorie V. Reynolds*

1. **“Now, I want you to...”** is a phrase which is outdated because it is arrogant, controlling, degrading, and exploitive. Effective hypnotists are teachers who respect their clients as learners.
2. Referring to people as **subjects** implies subservience or inferior status. Some better terms are: clients, participants, volunteers.
3. Using the term **under hypnosis** generated fear of a lack of control. A better phrase is: . . .experienced hypnosis.
4. The use of negative words, phrases, and sentences creates negative results. It is more effective to use constructive suggestions.
5. **Susceptible** to hypnosis implies weakness. **Receptive** indicates the strength of acquisition.
6. The word **resistant** is an excuse for the ineffective use of language. Resistance vanishes when hypnotists use empowering words.
7. Hypnotists, by **using fear-based words**, often create fear unintentionally. The choice of words can either help or harm. Fear-based words can lead to the undermining of our professional standards.