

G I L B O Y N E ' S P R O F E S S I O N A L H Y P N O T I S M T R A I N I N G C O U R S E

The Short-Term Radical Hypnotherapy of Gil Boyne
The Purpose and Function of Hypnotherapy
Transforming Therapy: A New Approach to Hypnotherapy
An Introduction to Hypnotism
An Introduction to Self-hypnosis
Historical Origins of Self-hypnosis
Nature of Suggestion
Understanding Hypnosis and Hypnotherapy
The Gil Boyne Method of Self-hypnosis Conditioning
Rules of the Mind
Induction Methods, Testing and Deepening Techniques
Trance Termination
Definitions of Hypnosis by the "Recognized" Experts
The Nature of Hypnosis
How a Neurosis Develops

GIL BOYNE'S Professional Hypnotism

Training Course
HYPNOTISM TRAINING INSTITUTE
OF LOS ANGELES
Gil Boyne, Director

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ABOUT YOUR INSTRUCTOR

Gil Boyne is internationally recognized for his radical and provocative contributions to the profession of hypnotherapy. Students have come to his institute from throughout the U.S.A. and from numerous other countries for intensive study to clarify the concepts used so effectively in the Boynian approach to therapy.

He is hailed by many as one of the most creative and effective hypnotherapists in the field at this time, who easily hypnotizes the most difficult clients. Boyne demonstrates an extraordinary variety and effectiveness in his hypnotic inductions and he teaches that the initial induction must be suited to the client's needs which can be intuitively perceived. His style is so innovative and his success rate so high that many of his clients are people referred to him by other therapists or those who are themselves therapists.

He remains an iconoclast with strong and unusual convictions, who is never afraid of confrontations. "When I am doing my work I am very confident - I look and act confident. I speak in a confident manner..." These comments are a remarkable summary of Boyne's life and style and provide an insight into a man who is so convinced that he is right that he challenges the traditional assumptions and techniques of the scientific and professional community and blazes his own path.

His teachings convey the essential ingredients of his solution to the most fundamental problem facing us all, i.e., how to overcome our client's feelings of

helplessness in specific situations and train them to develop coping skills. Boyne does this by leading the client to recognize their inner creative intelligence and to define it as the evidence of their "divine nature."

Here is a therapist who focuses on what people do and how they do it, without imposing a set of limiting assumptions and theoretical constructs between his perception and the client's inner world. He teaches his clients to alter their perception which

motivates them to use their inner capabilities to cope creatively with the realistic demands of their lives.

Boyne's

fundamental orientation toward life, and the central theme of his work, is that people must learn to recognize their fullest potential. He has concluded that no single theory can explain or describe the variety and complexity of individual functioning. He teaches that hypnotherapy is a mystical (non-scientific) art based on a foundation of spiritual philosophy.

Boyne's understanding of hypnosis seems purely descriptive. He offers no elaborate theoretical definitions and avoids physiological or psychological explanations. In fact, he explicitly states that no scientific explanation exists, despite the many different explanations from the "experts."

Even among his graduates there is some confusion as to whether his effectiveness can be attributed to him as a person, or to his unique perspective and wisdom. Some become particularly effective at imitating his physical and verbal mannerisms in using the

GIL BOYNE REMAINS AN ICONOCLAST WITH STRONG AND UNUSUAL CONVICTIONS, WHO IS NEVER AFRAID OF CONFRONTATIONS.

techniques he developed and teaches. Although imitation may be effective in many circumstances, it seems clear that only by learning the fundamental concepts that guide him, and adopting his underlying perspective, can we hope to create similar dramatic interventions with a majority of our clients.

He does not tell therapists exactly what to do in every therapy situation, but he does tell them how to think so that they will know what to do. Such a teaching approach demands a greater tolerance for ambiguity than the presentation of specifics and requires a greater dedication to conceptual flexibility than the presentation of specific techniques for specific problems.

Boyne learned how to intervene in and influence human thought and behavior by paying close attention to everything the client says and does. He has a great awareness of the meanings, implications and

nature of words and the inherent flexibility of language.

Boyne's ability to "read" people, to know things that they do not know about themselves and to see through their attempts to hide information is remarkable. Each movement, each word, each inflection of a person is observed and noted, on the basis of his acquired understandings. As a result, he enables clients to discover potentials they did not realize they owned and helps them resolve personal problems that other professionals had been unable to reach.

Although Boyne has been recognized as a powerful and effective clinician who can cure the most resistant clients, he challenges the "primacy of the therapist" attitude that pervades most other approaches and argues vehemently that it is the client's needs, beliefs, abilities and general welfare which define the character of the therapy.

THE SHORT-TERM RADICAL HYPNOTHERAPY OF GIL BOYNE

Adapted from *Miracles On Demand*,
First Edition

There are rare moments in time when a great teacher, educator and healer is gaining recognition and is sharing his discoveries with a select few who want to grasp the magic and immerse themselves in those discoveries in a new effort to radically benefit their fellow man.

Imagine the fulfillment, the self-worth and the success that came out of having studies with such innovators as Milton Erickson, Carl Jung, Fritz Perls and other great creative minds. Such an innovator is among us now: Gil Boyne has achieved international acclaim as a new leader in unique approaches to hypnotherapy, psychic programming and behavior transformation.

Numerous books have been written about the unusual and innovative methods of Dr. Milton Erickson, but until now, none have been written about the amazingly rapid and successful methods of Gil Boyne. Erickson was a creative genius who devised many unusual and beneficial therapy methods. Gil Boyne is the genius of short-term, result-oriented therapy.

In his training programs, Gil Boyne repeatedly demonstrates that it is possible to transform the lives of people who have been programmed for failure, frustration and unhappiness.

His personal fascination with transforming energy goes far beyond teaching. He leads people into that energy so that they can experience it in themselves.

He aims at integrating the various aspects of the self in an experiential way. He

is most interested in how a person experiences life - how he perceives it and the way he is emerging before our eyes.

He has a rare ability to understand language and to hear not only what a client is saying but what they are implying and what they really mean, and he does it without effort.

He seems to see the total picture. He finds a certain rhythm in events and knows what is coming and what is missing and what a person is silent about.

I see him as an artist in his therapy and he teaches that doing therapy is primarily an art form. He has an uncanny skill in making immediate contact with people therapeutically. He insists upon the client taking full responsibility for his present state of affairs and repeatedly asserts, "All of the answers are available in the subconscious. We confuse ourselves by making up questions.

He works with you moment after moment to keep you being real, and he is creating in every moment. He has a certain repertoire, but his essential element is being with what is happening from minute to minute and dealing with whatever emerges.

When Boyne is engaged in his work, he is exquisitely sensitive and yet he maintains an incredible relaxed manner. His genius as a therapist is his improvisational creativity. He seems to start out in a conventional style, but when the inspiration comes the effect is always dramatic and potent. He will suddenly focus on the voice tone, a facial expression, a moistness in the eyes.

I see him as a catalyst bringing people

into a more clear state. He sees what they need, and he seems to produce changes magically.

He is an extraordinary man yet always remains a human being. His tremendous intelligence joins with his heart to create a special relationship with each client. I know how happy and warm he is when others are seeing what he is seeing and are really with him. He is full of life, and it is the extent to which he is willing to be human that is the divine spark in him.

The style that makes his therapy successful is his use of his authority to literally demand the client's response.

Boyne plays the role of authority figure very well. It is one of the things that makes him very powerful.

It's easy to fantasize that he's omniscient. He openly uses the feeling of power and control he has over those who come to him - ready to reveal themselves and terrified of doing it. It helps him to get the job done.

Many struggle against his power at first. Later, they see him as their teacher and realize that they can't learn anything unless they do what he says. Once they come to know this - they love him.

His major interest is in training, in finding people who are seriously willing to go into themselves to the depth required to become a sensitive teacher-therapist. The process of training others to help people creates great demands on his inventiveness. He warns his students against trying to mimic him. The way that the master does it often becomes a ritual to his followers.

Neophyte and veteran hypnotherapists

alike report that his teachings not only alter their way of doing therapy but transform their personal lives as well.

Boyne feels that most psychotherapy is interminable and that treatment doesn't have to be prolonged indefinitely. His major principle is that you can always go towards health. He teaches about an "inner grace" that we can connect with and that hypnotherapy is always directed toward health. He starts with the premise that wholeness is the goal and we can go to wholeness because we have all the ingredients. We don't have to "get rid of

anything! Instead, we transform and add so that a whole person is created. Hypnotherapy is a hopeful work; psychoanalysis is always pessimistic.

"Hypnotherapy," he says, "is not like surgery or medicine. It's not just techniques that can be taught. To be a good Hypnotherapist, a person has to have an instinct for it - an inherent kindness and an ancient wisdom."

Boyne states, "A hypnotic process is the beginning of an experience that can generate results that seem magical because of the brevity and conciseness of the therapy. It is the people's choice because it is free of psychiatric jargon and labels. It is brief therapy (when compared to traditional therapies) because most of the practitioners have escaped the brainwashing of the academic - psychiatric establishment."

Boyne appears to stand as an older warrior giving lessons to the younger and less experienced seekers, sharing encouragement, strength, and leading the student away from being overcome by irrational fears. He understands the necessity of courage to "throw off the chains."

**HIS TEACHINGS NOT ONLY ALTER
THEIR WAY OF DOING THERAPY BUT
TRANSFORM THEIR PERSONAL LIVES
AS WELL.**

He is a true charismatic who has broken through the boundaries and says to us, “The outer limits are far beyond your conditioned beliefs. I encourage you to try new things and to do things that are not according to tradition.”

He has changed many lives. It is the kind of greatness that he is after, to touch many more people than he can touch himself. He

is on a campaign to change the world, but not just for personal glory. He is an active revolutionary, who has created a new profession and brought it to its present form.

You can change fragmented, unhappy people into integrated, happy people when you make use of Gil Boyne's radical principles of hypnotherapy.

THE PURPOSE AND FUNCTION OF VOCATIONAL SCHOOLS TEACHING HYPNOTHERAPY

HOW THE NEED DEVELOPED

Traditionally, Hypnotherapy training has not been offered in universities because of a view that Hypnotherapy is not a separate study nor a separate form of therapy, but rather is only a tool to be used by the psychiatrist or clinical psychologist. In addition, university training for counseling professionals begins from a foundation of Freudian psychoanalytic theory which rejects hypnosis. Hypnotherapy training has never been offered as part of a college or university curriculum, which qualifies the student for licensing examination in the Healing Arts or Counseling professions.

In recent years, a few universities have offered post-graduate studies in hypnotism which are taught by psychiatrists or clinical psychologists attached to the universities. These teachers of Hypnotherapy restrict participation in their training courses to physicians, dentists, and psychologists. Their code of ethics prohibits their members from teaching hypnosis to any person other than a physician, dentist, or psychologist, and even prohibits the writing of books that might be used for teaching "how-to" methodology.

HOW THE NEED WAS MET

In 1977, the United States Department of Labor held a series of public hearings which led to the definition of "Master Hypnotist" and "Hypnotherapist" as lawful occupational titles which were then published in the Fourth Edition of the Dictionary of Occupational Titles. This is the bible of employment research used by state and

federal agencies as a guide in all areas having to do with employment or training, such as vocational rehabilitation and vocational counseling.

"Hypnotherapy As A Career" is taught in state approved vocational/professional schools, which are operated exclusively in the private sector. In California these schools are called Private Post-secondary Schools, meaning that they offer vocational and professional training for the person who is beyond high school graduation level, and who wishes to prepare for a specific defined occupation which is not taught in universities or colleges.

Currently in California there are eighteen schools of Hypnotherapy, and approximately seven hundred new Hypnotherapists are trained each year in these vocational/professional schools. Of these, approximately two-thirds come from within the state of California, and one-third come to California from other states which as yet lack such professional schools, in order to acquire the specialized training.

Although physicians and counseling therapists do not receive formal training in Hypnotherapy, a very small percentage of them develop an interest in the subject and after a weekend of training hold themselves out to the public as experts in Hypnotherapy.

The general public has been led to believe that the major uses of hypnosis is by physicians in medical applications, or in dentistry, or in clinical psychotherapy. However, the training of Hypnotherapists has gone far beyond these limited applications. The use of hypnosis for athletic

motivation is a new and broad field, as is the use of hypnosis in education, the use of hypnosis in law enforcement, as well as its use in speech problems, weight control, stop-smoking programs, and many others which are not a part of the medical model. For example, at the Hypnotism Training Institute of Los Angeles, we have trained more than seventy-five parole and probation officers in the use of hypnosis in the rehabilitation process.

The demand for formal training that began in California has now spread throughout America. There are State Board of Education - approved schools in eleven other states in the U.S. Each state regulates these schools in the same manner that other vocational schools are regulated: setting standards for fire and building safety, utilizing a consultant to determine if the curriculum is adequate to prepare the student for the occupation of Hypnotherapist, and ensuring that instructors have an adequate background of experience to qualify them for effective teaching.

OPPORTUNITIES FOR NEW CAREERS

The offering of hypnotic services is a service occupation, and there are very few hypnotism centers that are large enough or structured in such a way as to employ other hypnotists. Since it is an entrepreneurial service it attracts those people who desire to be self directing in their employment. The acceptance and use of hypnosis by the general public has swelled to all time highs. Since I entered the profession in 1956, the wave of interest in hypnosis has grown to proportions which are unprecedented in its history. This extraordinary demand for hypnotic services in America has spread world-wide, so that in Australia, for example, there are now more than three

hundred hypnotists and three major schools. Two new schools have recently opened in New Zealand, and two schools now operate in England. As a result, in the English - speaking world, the greatest percentage of Hypnotism services are being offered by professionally trained Hypnotherapists, and not by physicians, dentists, or psychologists.

Hypnotists with some degree of entrepreneurial capacity are, in their first year of practice, earning \$40,000 and upward. Those who specialize in certain areas, such as Stop Smoking Clinics and Weight Control Centers, are often earning \$50,000 to \$90,000 annually. There is a great demand for these services because of the tremendous amount of publicity that is continually generated by the media throughout the world.

As Executive Director of the American Council of Hypnotist Examiners, I estimate there are currently more than six thousand hypnotherapists practicing in the United States, and I believe their numbers will reach twenty thousand by the year 2000. I have served as hypnotherapy consultant to the Michigan Board of Education and have also served informally as consultant to the states of Georgia, Washington, Utah, Maryland and Illinois.

The need for specialized consultancy is created when agencies of the Board of Education seek information about this new form of vocational/professional training, and customarily turn to a psychiatrist or psychologist who is unaware of existing laws and has a strong prejudice and bias against the training of nonlicensed persons. Therefore, the agency is unable to get a fair and impartial reading and evaluation based upon the law as it exists; instead the law is interpreted as some professionals think it should be written.

FOR FURTHER DOCUMENTATION

I suggest that further information be secured from Marion Miller, Interim Director of the Council for Private Post-secondary and Vocational Education.

Write to:

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As Director of the Council which regulates vocational/professional schools teaching Hypnotherapy, Ms. Miller can supply information on the legal aspects and implications of federal and state laws, and the implementation of the Educational Act in California.

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TRANSFORMING THERAPY: A NEW APPROACH TO HYPNOTHERAPY

HOW THE NEED WAS CREATED

Modern hypnotherapy has become the most dramatically effective short-term therapy developed to date. The increasing numbers of highly specialized hypnotherapists graduating from state-licensed hypnotherapy schools threaten to undermine the basic assumptions that support traditional psychoanalytic psychotherapy.

These three mythological assumptions are:

Myth #1

Everyone needs and can benefit greatly from psychotherapy.

Truth

Almost all of the world's population have not only survived without psychotherapy but most have lived satisfying and productive lives.

Myth #2

The motivations for human behavior are so complex and deep-rooted that the effectiveness of psychotherapy is directly equated with the extended duration of treatment.

Truth

Therapy is most effective as short-term intervention to produce behavioral change. Therapy of more than limited duration is usually counterproductive because:

- A. It creates psychic dependence on the therapist.
- B. It delays and avoids coping with real-life problems.
- C. It often leads to financial exploitation.

Myth #3

The "theory of the unconscious" attempts to persuade us that the mythical "id" is a vast repository of destructive, primal energy and that we must spend our lives attempting to tame and re-socialize the "id" or we will live in constant turmoil and upheaval.

Truth

Nowhere in this philosophy is there any hint of the spiritual nature of transformation, or that in each of us is a Divine Intelligence that knows all the answers and is the true essence of our being.

By attaching an atheistic (humanist) superstructure to an unproven, unworkable collection of concepts and labeling the entire structure as "scientific theory," psychoanalysts attempt to retain control of the high ground that once belonged to the holy men.

Secular humanism in psychotherapy has now taken on all the aspects of a religion, but it has no greater preemptive claim to serve as the basis of "healing the soul" than the tenets of the great historic monotheistic religions.

Since morality is the basis of law, whose morality shall we now consult? If someone's

values are to prevail, why not ours instead of those of Karl Marx or Sigmund Freud and others who would deny our Divine connection?

The principles upon which America was founded are rooted in a belief in a Supreme Creator (“In God We Trust”) and the Divine Nature of man. Now these precious beliefs have been weakened by our acceptance of the new religion of psychoanalytic psychotherapy. When we surrender our belief in God we become free to believe in anyone.

The true ministry of the Hypnotherapist is to heal the self-induced blindness that has created a cloud of unknowing.

This realm of the Spirit can best be entered into by hypnotherapists who recognize their work as the “redirecting of an invisible, indefinable spiritual energy to assist another to enter into a State of Grace.” We come into a State of Grace through faith in a Higher Power. This faith is acquired through persistent pursuit and continuous reinforcement of a belief until it becomes fixed in the subconscious mind and cannot be changed by intellectual debate or skeptical inquiry. It is a commitment to the “substance of things unseen but perceived through inner spiritual sensing.”

AN INTRODUCTION TO HYPNOTISM

Hypnotism is the most practical science of the age. It enters into our everyday life, and confers advantages that cannot be acquired through any other medium. Its practice is no longer a mere pastime for amusement and sensation: as professional practitioners of the highest standing now recognize its value and seek to profit by its benefits. Scientists regard it as a natural power, for ages kept dormant, but apparently destined to perform an active part in the welfare and development of future generations.

To study hypnotism is to fathom the hidden mysteries of magic and human miracles and making them matters of absolute knowledge. Its possibilities are almost boundless and are interwoven with every phase of human life, and its powers are largely responsible for the successful terminations of modern business and social undertakings.

It does not require years of study to become a hypnotist, for this great blessing to mankind is a natural endowment possessed by practically everyone and capable of being developed by all who will devote to its study the patience and energy always so necessary for the development of natural talents.

The reward is great that follows the persistent study of hypnotism: for it is a science that bestows upon its devotees a power that seems almost superhuman. It

overawes everyone who witnesses its indisputable facts and its marvelous manifestations. It overthrows the theories of judges and philosophers and theologians, and shakes the faith of material scientists in their preconceived opinions. It supplants the physician and the surgeon and cures the afflicted and deformed whom they pronounced beyond the hope of recovery. It breaks the chains of demoralizing and destructive habits. It comforts the sorrowing

and brings peace of mind to those distracted by the perplexities of life. It abolishes periods of time and extents of distance. It causes the lame to walk and strengthens the weak. It checks the hand of

death and snatches almost from the grave the grim destroyer's victims. It loosens the tongue of the stammerer, overcomes the self-consciousness of the socially shy and tempers the impetuosity of the rash enthusiast. To mankind, in every walk of life, hypnotism is a blessing - leading his innermost thoughts to higher and nobler things: developing his powers to plan and to execute and giving him social, financial and intellectual eminence among his fellow-men. All this, and more is Hypnotism.

THE REWARD IS GREAT THAT FOLLOWS THE PERSISTENT STUDY OF HYPNOTISM: FOR IT IS A SCIENCE THAT BESTOWS UPON ITS DEVOTEES A POWER THAT SEEMS ALMOST SUPERHUMAN.

Excerpt from PRACTICAL LESSONS IN HYPNOTISM, William Wesley Cook, M.D. 1901.

AN INTRODUCTION TO SELF-HYPNOSIS

When you were a small child, most of your functions passed through your subconscious mind. You were receiving and reacting to suggestions every minute of every day. As soon as you were able to understand words, the people around you made a deep impression on your subconscious mind with every single thing they said about you. Having almost no means of discriminating, you could not reject any suggestions, good or bad. If people close to you repeatedly impressed you with negative opinions about yourself, such as that you were bad, or stupid, or clumsy, you could not help subconsciously accepting their low estimate of you.

This kind of conditioning affects your whole outlook right through your mature years. I am pointing this out to show the power of suggestion and not because I advocate your holding any animosities toward those who brought you up. Most adults are ignorant of the destructive influence of negative suggestion and are themselves handicapped because of negative suggestions they received during childhood.

Perhaps you were more fortunate in childhood. Perhaps your parents and other people who were close to you emphasized your good traits by suggesting that you were bound to succeed, and by saying that you had a marked ability, a lovable personality and other good qualities. If they did this, they suggestively built up in you a confident

subconscious attitude and trained you to strive for - and win - success through creative thinking, conscious and subconscious. If your parents did not give you enough positive suggestions, it is now up to you to give them to yourself.

The subconscious mind can accept and act upon positive and creative suggestions just as readily as it does negative and destructive ones.

HYPNOTISM TEACHES YOU HOW FOOLISH IT IS TO ACCEPT ANY SUGGESTION OF FAILURE, AND GIVES YOU THE ABILITY TO REMAIN CALM AND RELAXED NO MATTER HOW TENSE THE SITUATION MAY BE.

As you grow from infancy to adulthood, your conscious mind becomes stronger and acts as a censor, accepting or rejecting suggestions before they go into the subconscious mind.

As a result, your subconscious mind becomes a treasury of ideas, principles and modes of behavior, or in other words, develops a personality. The conscious mind continues to act as a censor all through your life, and it is the conscious mind which must be set aside with hypnosis in order for suggestions to reach the subconscious mind and be acted upon.

Your conscious mind has a limited memory of experiences, but a more complete memory is available in the subconscious mind. Hypnotists put the client's conscious mind into a trance in order to get him to recall childhood experiences. In the same way the hypnotist can obtain information from the subconscious mind or implant suggestions there. The main thing is to bypass the censorship of the conscious

mind.

Many adults have allowed too many negative suggestions to come through to their subconscious mind, and therefore have fears, inferiority feelings and more complex disturbances because of it. In order to establish the positive attitude you need for success in life, you must make a sustained effort to allow positive and only positive suggestions to pass through your conscious mind.

To master the study of Hypnotism will give you perfect confidence in yourself, whether you are standing in front of ten or ten thousand people. It teaches you how foolish it is to accept any suggestion of failure, and gives you the ability to remain calm and relaxed no matter how tense the situation may be. In other words, you learn always to have your emotions under control. Hypnotism gives you a wonderful understanding of human nature and shows you how to relate to most of the people with whom you come in contact.

It is a wonderful feeling to know that for the first time in your life, you have actually gained confidence and the ability to help another human being through the power of suggestion. Once you learn of the tremendous power - both negative and positive - that suggestion has, you will never again allow yourself to accept any negative suggestion.

It all boils down to this: successful achievement, health and happiness are the result and reward of constructive, positive suggestion. Feelings of inferiority, failure, misery, sickness and even death can all result from destructive suggestions. Keep giving yourself suggestions of strength, power, accomplishment and achievement, radiant health, happiness, peace and serenity, love and friendliness.

Healthy and positive suggestions like these will set in motion creative forces and powers in you that you may not know you have, forces that can relieve you of fears and worries and lift you to an exalted pinnacle of well being.

Excerpt from HOW TO USE HYPNOSIS by Dr. David F. TRACY. 1952

HISTORICAL ORIGINS OF SELF-HYPNOSIS

In the past, self-induced trances were associated with magic and witchcraft. Spontaneous trances frequently accompanied man's attempt to gain control of his world. Because the study of science was so primitive, man sought answers from supernatural sources. This was the prevailing belief at the time, since man had not yet discovered his own ability to cause change. Because self-hypnosis was not to be conceptualized for many centuries, the self-induced trance, as associated with healing and change, was not recognized as a natural phenomena in its own right.

The history of self-hypnosis has included eras in which the following perspectives have dominated:

1. *Spiritual perspectives* include the power of words, rituals, meditation, and trance cures.
2. *Religious perspectives* include prayer, and biblical quotations.
3. *Prescientific perspectives* include observations of mind-body correlation, recognition of man's inner life.
4. *Scientific perspectives* include animal magnetism and self-magnetism.
5. *Medical perspectives* include the contributions from Liebault through Erickson, Elman and Barnett.
6. *Psychological perspectives* include Coue and autosuggestion, self-hypnosis training, tape-assisted self-hypnosis, written instructions.

SPIRITUAL PERSPECTIVES

The spiritual perspective on healing was the earliest form of therapy in that

explanations were intimately concerned with meaning and life. The history of folk medicine and ancient medicine has consistently shown man's concern with controlling life and seeking guidance for the future. Because man did not know what to do, he turned to external guidance and external control by combining words, actions, and objects to stave off negative effects of the unknown and the unexpected such as illness. The appearance of illness was attributed to forces outside the control of man. Yet the power of words in the healing process has been demonstrated universally, in the Hindu Sanskrit, Egyptian hieroglyphic, the Babylonian cuneiform writings, and other early writings.

In order to understand fully current mythology about hypnosis and self-hypnosis, we need to look back to these magical rituals. The importance of myth in the development of hypnosis and self-hypnosis needs to be revealed.

Primitive man held dialogues with himself in order to find his answers for meaning, health, and life. Later, as consciousness expanded, the conversations within were transformed to prayer with an external deity. Hinduism presents a religion in which the central belief is that a part of the deity exists in each individual, and therefore, each person is in part divine. Thus, profound religious and existential communications were experienced within the individual. Healing practices were generally carried out by the educated priests and medicine men, since illness was attributed to malevolent acts of evil spirits. The priest relied on "his own religious feelings" and the practice of healing was restricted to those who possessed a higher,

deeper knowledge of the secret nature of things. Appeals to the gods were made orally or in writing. By the powerful words and images designed to coerce and control “deities” that contributed to the illness, the words of power healed.

The apparent marriage between magic and religion was one of convenience in that both dealt with occult, superhuman forces of nature in an effort to control these for the benefit of man. However, a hierarchy of power existed, with the learned priests having the greatest authority and the magician having less, much like the distinction between the professional and the lay person today.

Words and Actions

The role of words has held a primary place throughout the history of man. Therapy was based on rituals or words and actions of worship (prayer), sacrifice (abstinence and action), and purification (cleansing). Specific rituals included incantation, prayer, and sacrifice. The verbal prayers, bolstered by actions of sacrifice and purification, generated powerful expectations. The setting, the rituals themselves, and the words heightened the expectations and motivation of the patient, and consequently, they affected the outcome.

Incantations consisted of “words of power.” The words had power because they enabled change in the life of the individual; that is, they propitiated the gods, and they ousted the demons, the then-believed cause for illness. Within the Egyptian culture, the extant belief was that the words were a great mystery and should not be revealed to the general populace lest they be misused. Perhaps this secrecy was the shamanic way of limiting the practice of healing and was deemed necessary because so many people lacked understanding. Nonetheless, the

secrecy intensified the power of the words and the priesthood.

In ancient India, the priest could appeal to the gods orally or in writing; his education permitted him this flexibility. The treatment provided by the priest was highly verbal and ritualistic, consisting of words in the form of incantation and prayer and activities consisting of sacrifice set forth in the learned writings. In the real sense, the approach to healing was holistic. That is, therapy addressed itself both to mind and to body. Prayers, hymns, sacred dances, and medicines in the form of herbs were combined to enlist godly help and to expel evil demons. Words became powerful weapons to foil the demons, thus restoring wellbeing. Whereas early man believed help was external, his words and his rituals in the healing situation may be construed as constituting a self-hypnotic approach.

Words have continued to dominate healing because language accompanies and shapes action; meaning attaches to behavior. The nature of language and its relationship to the body are complementary. Body and mind interact. Language is a trigger for brain activity within the individual, and language can be a response to brain activity; for example, a word or idea can trigger a variety of responses such as movement, thought, feeling, or self-control. In ancient times, these responses were believed to come from the gods. Because dreams were regarded as divine, coming from the gods, efforts were made to increase dream activity and to enhance the clarity of the vision. During body sleep, the opportunity for communication between the gods and the soul was awake. First, the priest chanted, and the patient repeated the chant. The patient then retired to the shrine of the god whose inspiration was desired and slept in the portico of the temple. The patient had

achieved a state of readiness and had only to wait for something to happen, that is, to have a dream. This expectancy reflects the power (defined by the patient) of images. The dream sometimes contained the diagnosis, but also, frequently, it contained the cure. Dreams, as we understand them today, contain day residues, unconscious meanings and conflicts, and unfinished business. Dreams can hold the resolution of that conflict and thus present an image of the cure.

The Mantra

Another way of using words of power was the chanting of a mantra. A mantra is a spoken charm or hymn addressed to the gods. Mantras were used for many purposes. Specific mantras and charms existed for prayer, for hope, for protection, for harmony, for avoidance of discord, and for success. The repetition of the mantra was intended to charm the gods to help and to entreat the evil spirits to leave. Some mantras sound like hypnotic inductions.

Thus, words were important tools to negotiate with the outside powers controlling life and to obtain guidance from these powers, the gods. Man was not yet self-reflective, so he was unable to use words to direct himself. Today, our scientific body of knowledge includes the use of words to direct oneself through self-suggestion.

Meditation

In meditation, suggestions are given as hymns, instructions, and verbal incantations before the actual practice of meditation, which is experienced by the individual alone. The early roots of self-hypnosis can be recognized in meditation practices. Proponents can be found who claim

hypnosis and meditation are alike. Finally, in meditation, the contents of thought are unimportant; the major focus is on the meditation experience itself (personal experience). Early meditation experience provided an opportunity to communicate with the gods, that is, mindfulness or selflessness; however, in hypnosis and self-hypnosis, the contents of thought - its very meanings (e.g., images, dreams, affects, reveries) are important. Research today continues to seek physiological distinctions between the states of meditation and self-hypnosis. Because no clear-cut differences have been found to date, most theorists today believe the difference lies in the subjective experience itself.

During the fifth century B.C., "sleep temples" where people came for a 9-day incubation or sleep treatment were very popular in Egypt, Greece, and Rome. During the treatment, the goddess Isis would reveal herself to the sufferer and offer diagnosis and treatment. The Greeks, in contrast, would dream of Aesculapius, the god of medicine, who would cure the individual or give treatment instructions. Aesculapius could communicate at two levels with his patients: at the somatic level of the symptom and at the spiritual level. His spiritual communication, that is the treatment by words, identifies him as the father of rapport. In these sleep temples, involuntary cures were attained when the patient achieved a state of receptiveness through what now might be construed as autosuggestion. The setting, the instructions, and the "treatment" itself prepared the patient to expect a dream that was understood to be a direct communication with the gods. What the patient heard, saw, felt, and experienced were all via sensory pathways. The patient understood that the gods would communicate with him through a dream.

We may conclude that the ingredients of sleep treatment were an association of spoken word, amulet, and trance.

As part of the treatment, amulets (objects believed to possess some occult or supernatural power) were used to reinforce the words of power. These objects were believed to exert an irresistible power to attract, fascinate, or influence. The amulet was combined with words to fascinate the gods as a treatment intervention. Sometimes water was used to “magnetize” the amulet, which enabled the patient to treat him - or herself with the “magnetized” amulet. This reference to self-treatment by the patient via a transitional object is an important link to clinical self-hypnosis. The transitional objects used today are usually scripts and tapes.

The preparations given to patients heightened their expectations that something would happen. When they were ready, something indeed did occur, such as a dream or an image, leading to revelation, that is, a bringing to light of that which had been hidden. The operation of demand characteristics incorporate: the situation, the expectations, the states of readiness, dreams and subconscious revelations, and, most importantly, the power of words to induce change.

RELIGIOUS PERSPECTIVES

A religious perspective on healing is reflected in the Bible and religious teachings. God was the necessary and sufficient cause for healing and health. Thus, when illness struck, prayer, ritual, and sacrifice are sought.

Writings from the Old Testament contain references to hypnotic-sounding behaviors. The Bible refers to Adam's sleep: “And the Lord God caused a deep sleep to

fall upon Adam” (Genesis 1:3). In the Book of Isaiah (55:11) it is written: “So shall my word be that that goeth forth out of mouth. It shall not return unto me void, but it shall accomplish that which I please ...” Another biblical passage describes the “holding of the eyes.” This notion of the power of the eye in inducing trance is widespread. The early precursors to the power of the eye can be found in Genesis (44:21), “to set the eyes” on anyone is to view him or her with favor. In Matthew (20:15), the “evil eye” figuratively speaks of the envious or covetous (cf. Deut. 15:9). In Hebrews (4:12), the following indicates the power of God's Word: “For the Word of God is quick, and powerful, and sharper than any two edged sword.” God's Word was imbued with His Power - “The Word once spoken runs an independent course and it possesses and intrinsic force - a creative principle” (Genesis 1:3). In Jewish mysticism, rabbinical scholars have recommended what appears to be a practical self-hypnotic technique: “Concentrate on the great name of God; to imagine its radiant letters between their eyes and to fix all their attention on it.” Such practical maxims have become part of Jewish oral law.

The New Testament also has citations emphasizing the power of words to affect us, although the connection had yet to be made that man could give personal meaning to words. Words were considered powerful because their meanings came from God; for example take the passage “In the beginning was the Word and the Word was with God and the Word was God” (John 1:1). What greater power can exist than the Word of God? Saint Paul described himself in a state of trance in which his mind and body were separated while praying in the temple at Jerusalem (Acts 22:17). In fact, the word trance comes from the Greek word Ekstasis, which denotes the state of one who is 11 out

of himself.” Such, were the trances of Peter and Paul (see Acts 10:11, 11:5, 22:17). The trance or ecstasy was an absorbed state of mind preparing for the reception of a vision (see also Cor. 12:14).

Even today, the perception of mind being separated from body is a frequently described experience in hypnosis, meditation, and self-hypnosis. A patient may describe the experience of observing his/her body below while floating near the ceiling. Another patient may learn in self-hypnosis to separate or dissociate a body part such as an arm that is painful from his/her mental experience.

The power of words in religion provides a channel for man to gain control of his life and understanding from God. The Word expresses God's power to act. Words are used in prayer to thank God, to ask for God's help, or to seek quiet acceptance. Words of prayer renew hope and courage.

Because of it the patient could appeal directly to God on his or her own behalf. The dialogue itself could be direct. All change was attributed to the will of God and not to the will of the patient.

PRESCIENTIFIC PERSPECTIVES

History reveals the increasing awareness of the mind's influence on the body. Early descriptions of such mind-body interaction have been found in writings dating back 3,000 years. For example, the fakirs; in India induced trance states in themselves. In such a self-induced state they appeared to feel no pain and to engage in seemingly unbelievable physical feats.

The dawning understanding that thoughts can affect illness and health underlies the discovery that man can reason and arrive at conclusions. The notion that the mind can function somehow

independently of experience has led to a new concept of man's place in the world and to a belief in the powers of the mind.

Mind-Body Interaction

Hippocrates noted that “when the eyes are closed, there are times when the soul can discern diseases in the body.” The Greeks believed that the operation of the soul was revealed from the “light” or understanding obtained in dreams.

The Abbe De Faria noted subjects who went into trances upon crossing his threshold even before he could perform an induction. Thus, the foundation was developed over many centuries for a dynamic interaction of mind and body that implies the existence of experience beyond consciousness. This pathway simultaneously contributed to the possibility of a dynamic, interactive use of self-hypnosis: a mind divided into conscious and subconscious components makes directed self-hypnosis meaningful.

Beginning of Self-Direction

Between the 15th and 17th centuries, the focus on rationality and personal power conflicted with the belief in demonic possession. Many people were accused of being possessed by spirits, demons, and evil forces. On the other hand, Paracelsus, in the 16th century, believed that everything in the world derived from divinity but that maintenance of worldly things came from the stars. He hypothesized that these two influences endowed man with a double magnetism, generating an effective secretion in animated things. His thinking led to the eventual theory of animal magnetism and to the origin of magnetic medicine.

In 1774, Jean-Joseph Gassner, a priest very interested in exorcism, instructed a patient on what she could do to heal herself. This instruction in self-healing appears to be the first explicit reference to the individual's power to help himself.

SCIENTIFIC PERSPECTIVES

Animal Magnetism

Anton Mesmer, a 18th-century Viennese physician who believed in the influence of the planets on the human body, used magnetic steel plates in his “treatment” of

disease. He taught that a fluid, when universally diffused, influenced the earth, planets, and all animated bodies. He called this fluid “animal magnetism.” Mesmer began with external

magnets and then moved from the external magnets to the therapist's inner ability to influence magnetic fluid through his or her own movements. These movements were known as the “mesmeric pass.” Mesmer attributed the locus of power to the magnetist himself. He had transformed power from supernatural forces to the power of the therapist.

The genius of Mesmer was to apply the theory of animal magnetism to illness by demonstrating scientific principles that were accepted at that time. He reduced illness and cure to one basic underlying principle: illness was an imbalance of the universal fluid, and cure was a correct distribution of the fluid. Having “scientific” guidelines enabled Mesmer to approach illness in a pseudo-rational manner, with a set of procedures and goals.

HISTORY REVEALS THE INCREASING AWARENESS OF THE MIND'S INFLUENCE ON THE BODY. EARLY DESCRIPTIONS OF SUCH MIND - BODY INTERACTION HAVE BEEN FOUND IN WRITINGS DATING BACK 3,000 YEARS.

The Marquis de Puységur (1751 - 1825) was a French aristocrat who described artificial somnambulism. He observed and reported a calm, sleeplike state during mesmerism. He noticed that when mesmerized his subjects were both awake and asleep. Thus, he was the first mesmerist to demonstrate the coexistence of internal and external sets of ideas and attitudes in a single individual within the somnambulistic state. Puységur, too, believed that the effective ingredient in mesmerism was the will of the magnetizer.

The Abbe de Faria, a 19th-century Portuguese priest, described somnambulism or lucid sleep. He selected good subjects on the basis of sleep ability.

De Faria was the first magnetizer to report that the power to enter the hypnotic state lies within the subject. This observation became crucial for the future development of self-hypnosis. In addition, de Faria recognized that his own demeanor vis-a-vis the patient respected the patient's power. For example, his induction was frequently one word, "donnez" or sleep, permitting the patient to bring about this result.

Deleuze, a respected 19th-century French naturalist, also advocated animal magnetism. Deleuze reported that hypermnesia was a characteristic of trance. He also reported that in waking and trance states the somnambulist seemed like two different persons. Thus, he had superseded de Faria in anticipating the notion of multiple ego states.

Because he was well respected, Deleuze was able to bring magnetism back to respectability by advocating privacy, comfort, and avoidance of interruptions. Patients reported a perception of warmth and heaviness.

Shortly thereafter, Dr. Elliotson reported a sleeping patient who, in the sleep state, predicted that she would come to her senses on a specific date. This suggestion predates Erickson's use of date-naming by the patient for cure. In addition, Elliotson used paradoxical techniques with patients. For example, he simultaneously told a patient not to eat, and in the same breath advised her to eat.

At about the same time, James Braid demonstrated subjective and suggestive elements of magnetism in 1846. Independently, he rediscovered the subjective origin of hypnosis. He observed both his own student hypnotizing himself and a girl hypnotizing herself by looking at her wall. Braid concluded that patients can throw themselves into "trance." In addition, Braid believed that the brain can receive, without conscious awareness, external impressions and act on these impressions, again without awareness. Braid was himself fascinated by the phenomenon of self-hypnosis and engaged in his own personal explorations of self-hypnosis.

Although the phenomenon of self-hypnosis was not understood by the 19th century, it was observed. Most theorists believed that the ability to enter a magnetic or hypnotic state by oneself resulted from repetition of entering hypnosis. After a number of repetitions, the person could then throw him - or herself into a mesmeric or hypnotic state.

Animal magnetism was a popular theory at one time. The observations of the state appeared to validate it. Patients did respond to the "magnetic" treatments, even, if only because their imaginations had been excited. Animal magnetism, then, seems to be the first systematic use of the imagination to help patients with illness.

By the end of the 19th century, Albert

Moll, a psychologist, had placed hypnosis within the subject matter of psychology. He recognized the operation of individual differences as well: "The hypnotic process is a continuum, one which includes the waking state." He wrote a text on hypnosis that is still remarkably modern. Moll recognized that some people can generate a self-initiated hypnotic state: "There are cases in which the idea of the appearance of an affect is not aroused by a second person, but is generated by the subject himself." Like his predecessors, Moll believed that an act of will can allow the idea of hypnosis to become so powerful that hypnosis is induced. A second route to self-hypnosis is through repetition. When a subject is frequently hypnotized by another person, he or she can enter self-hypnosis.

Autosuggestions, according to Moll, are made in different ways, the various paths of perception. Each of the organs of sense is a door of entrance for suggestion. Moll believed, however, that the most common pathway for suggestion was speech and the performance of a movement accompanying that speech. Thus, Moll was attuned to the power of words. In training subjects for hypnosis, Moll believed that habit plays a major part and that repetition and practice are required.

In Europe, the 19th-Century German Mesmerists emerged incorporating both Franz Anton's belief in animal magnetism and spiritualistic notions into their religious beliefs. Simultaneously, the New England spiritualists Andrew Jackson Davis, Phineas Quimby, and Mary Baker Eddy were known for their work in the spiritualistic movement that combined religious beliefs with the applied health movement. The period of transition from mesmerism to spiritualism can be recognized as a time that the lay person or non-professional used techniques

similar to those used by the mesmerists, while attributing the results to the will of God. Stage hypnosis also became popular during the end of the 19th century.

MEDICAL PERSPECTIVE

A medical perspective on healing was organized around the practice of medicine. The medical period of self-hypnosis began with Braid in 1843, when he personally used self-hypnosis. Shortly thereafter, Liebault claimed that anyone could teach himself to influence his own body by concentrating attention on a simple thought. This perspective focuses on techniques that the patient could use to influence his body: concentration, a desire to get well, and the power of words to cure.

Continuing this professional use of words in the service of treatment, James Braid, a Manchester doctor, renamed magnetism by coining the term "neurohypnosis." He carried out experiments, including self-hypnotic experiments in which he personally used self-hypnosis. He demonstrated that (1) when hypnotized, subjects usually did what they were told to do; (2) when brought out of hypnosis, some subjects sometimes forgot what had happened. He believed that forgetting indicated a dual state of mind, implying the existence of an inner world of being. This inner world he felt to be important for the development of self-hypnosis.

Influenced by Braid around 1850, a well-to-do country doctor named Auguste Liebault used verbal suggestions with his patients. He explained to them that he neither exercised nor possessed mysterious powers. He put to rest the then major myth about hypnosis. He offered scientific explanations and presented curative, positive suggestions. Like Braid, he believed that the

phenomenon of hypnosis was purely subjective. In addition, he believed that anyone could teach himself to influence his own body by concentrating attention on a simple thought and the desire to get well.

Charcot's Medical Model

Jean-Martin Charcot (1825 - 1893), a world-renowned neurologist in France who established the Paris school, believed mistakenly that hypnosis was pathological and was a characteristic residing in the patient. He attempted to explain hypnosis according to specific phenomenon: lethargy, catalepsy, and somnambulism. Charcot attempted to explain the underlying cause of these stages of hypnosis as being physiological. His explanations were not substantiated. Nonetheless, he gave the phenomenon of hypnosis credibility. He strongly influenced many physicians, among them Sigmund Freud. He did not add to the fund of knowledge about self-hypnosis, although his recognition that the hypnotic state was attributable to the patient was correct, because his recognition was clouded by the misunderstanding that hypnosis was an indication of pathology.

The Subconscious

A student of neurology at Salpêtrière, Pierre Janet (1859 - 1947), a brilliant French therapist, became interested in the phenomenon of hypnosis. In his work with patients, he discovered the operation of subconscious fixed ideas. To him we owe the term "subconscious." In addition, he identified intermediate levels of subconscious ideas that might become fixed through association or substitution. Such association or substitution led to a narrowing of the field of consciousness or dissociation. Finally, Janet stressed the role of rapport in therapy in which the patient exhibits a

heightened state of suggestibility toward one person only. Janet developed a comprehensive theory of hysteria, hypothesizing that hysterical symptoms resulted from the presence of subconscious automatic fixed ideas that were dissociated and affected the patient, even though out of the patient's conscious awareness. Hypnosis in Janet's view permits the identification and reintegration of these dissociated ideas.

Hypnosis and suggestion were separated in Janet's thinking. That is, suggestion could occur without hypnosis, and hypnosis could occur without suggestion. Janet's legacy to self-hypnosis is the recognition of dissociation and automatic fixed ideas. In addition, his analysis of the separation of bodily conduct and speech, is a critical observation relevant to the concept of the mind-body relationship, so essential in understanding and treating psychosomatic problems.

Suggestion

Professor Bernheim, a convert of Liebault, presented the notion of suggestion. "If the mind accepts an idea as true and the idea is reasonable, it tends to actualize itself." Thus, in Bernheim's eyes, hypnosis is treatment by suggestion. Suggestion is an action by which an idea is introduced to the brain and accepted. Bernheim pointed out the value of repetition: Any suggestion must be accepted by the self to be successful. He believed that "experience teaches that the simplest and best method for impressing the subject is by words."

Auto-Hypnosis

Josef Breuer (1842 - 1925), an internist, recognized spontaneous auto-hypnotic states in hysteria. In his famous treatment of Anna O ("Studies In Hysteria"), he described the

manner in which two states of consciousness exist side by side. He explained that those behaviors that occur during self-hypnotic states are frequently forgotten; that is, the patient is amnesic regarding what happened. Because of the unavailability of these memories to consciousness, the hysterical symptom remains restricted to the self-hypnotic state. In addition, because the spontaneous self-hypnotic state tends to recur, the symptom is strengthened by the repetition. Repetition has been advocated by the early clinicians in strengthening the symptomatic behaviors as well as newly learned behaviors. Self-hypnosis as a way of providing curative suggestions by repetition paved the way for the possibility of understanding habitual reveries. It also permitted understanding of behaviors that appeared quite paradoxical, for example, automatic behaviors, resistance to new learning, and multiple personality.

Breuer was responsible for the “talking cure” leading to abreaction of feelings. His description of Anna O's treatment is a classic picture of a spontaneous altered state of consciousness. The talking cure, in the hypnoid state, revealed crucial forgotten material. The patient remembered both what had happened and the feelings that had accompanied the event. In this manner, he speculated that a patient could remember what happened and express those feelings that had been split off from conscious awareness. The symptom then disappeared. The talking cure became very popular, and Sigmund Freud continued to collaborate with Breuer.

Hysteria to Defense Neurosis

Sigmund Freud (1856 - 1939) was a neurologist who soon became interested in the treatment of hysteria. He learned the practice of hypnosis from Charcot at

Salpetriere and later collaborated with Breuer in treating hypnoid hysteria with the abreactive method. In 1887, Freud used hypnosis in a conventional way to facilitate suggestion. Initially, he supported the idea of self-hypnosis. In fact, he wrote a paper describing the phenomenon. However, he believed that not all patients could be hypnotized. In addition, he came to believe that his hypnotized patients fabricated fantasy material and would forget it when the trance was terminated. He further felt that hypnosis distorted the therapeutic relationship. Therefore he abandoned hypnosis in 1892 in favor of his new analytic method of free association. He substituted the defense neuroses for hypnoid hysteria. In the same vein, he de-emphasized the role of dissociation. Instead, he gave particular emphasis to repression. Freud was uncomfortable with hypnosis for several reasons. He was dissatisfied because he could not hypnotize every patient, and because those who were hypnotized frequently did not enter a deep trance. He found the transference reaction to be so strong as to lead to acting-out behavior by the patient.

Nonetheless, Freud's method of psychoanalysis presents some interesting similarities to the hypnotic situation. The patient is relaxed in a supine position on the couch with eyes closed. The patient is instructed to free associate, that is, to say whatever comes to mind without censorship. This situation is similar to self-stimulating situations that trigger spontaneous self-hypnosis. The act of focusing on one's inner world leads to a fading of external realities into the background.

One wonders how psychoanalysis would have unfolded had Freud not abandoned hypnosis. Freud's abandonment of hypnosis as a therapeutic method occurred because hypnosis at that time was too unwieldy and

encrusted with transference problems.

CONCLUSION

The view of clinical self-hypnosis as an integral part of therapy and as a means for individuals to transform themselves from within through the power of the mind, by controlling pain, reducing anxiety, and to change frustrating behaviors is part of the currently accepted strategy of many hypnotherapy programs.

NATURE OF SUGGESTION

Suggestion is an idea that reaches the mind through the five physical senses, and/or the sixth sense, intuition. In addition, all sensory input routes continually receive data from verbal, nonverbal, intraverbal and extravertal communications. This is done not only through the five senses, but through other sources, such as thermal, pressure sensations and kinesthetic awareness.

Suggestibility is a measurement of the intensity with which the brain and nervous system respond to incoming ideas.

Suggestion plays an integral role in inducing hypnosis and is a vital instrument once hypnosis is induced. Suggestion is a major tool in successful persuasion of the subconscious mind.

Suggestibility alone does not fully account for hypnotic response. A major factor is a mind-set termed "*mental expectancy*." The rule of the mind is, "*what is expected tends to be realized*." Another major factor is the quality of the relationship which develops between therapist and subject and is enhanced by hypnotic *rapport*.

Verbal Suggestion

Verbal suggestion refers to communication by words and sounds. *Non-verbal* refers to gestures, grimaces and other facial expressions. *Intraverbal* focuses on the modulation of the voice, such as vocal inflections, etc. *Extraverbal* deals with the implications of words or phrases. The entire complex of mannerism, voice inflection and implied meanings plays a major role in facilitating perception, suggestibility, awareness and response.

Mental Suggestion

A mental suggestion can be created by the observation of physical action. For instance, a cigarette commercial showing snow and skiers suggests coolness. Hearing sounds without words can also convey meaning. When listening to the radio and hearing the sound of a door closing, your mind tells you that someone has left the room. The sound of brakes squealing carries a suggestion of a forceful, quick stop.

The detection of a movement on the skin can also convey a suggestion. If your eyelids were closed and a small piece of thread fell on your face, you could easily interpret it as an insect.

Environmental Suggestion

Environmental suggestion is any implied suggestion obtained from the environment, the surroundings of furniture, clothing, appearance, temperature, smell, lighting, personality, etc. A pretty girl, a garden and moonlight suggests romance, of course! The implied suggestion from the surroundings when someone's residence and furniture is obviously very shabby and second-hand, is a suggestion of poverty. The rock singer *Madonna's* personality conveys the suggestion of blatant sexuality.

QUALITY OF RESPONSE

The quality of response differs from one subject to another. The subject responds according to the way he interprets the suggestion and his willingness to accept it. Instructions can be suggested to the subject but whether they are accepted and acted upon depends on the ability of the operator

to persuade the subject to agreement.

Although a hypnotic state will enable subjects to respond more effectively to suggestions, directions and instructions, it does not guarantee that they will do so. Suggestions must be presented in a manner that is meaningful and useful to the individual subjects, given their unique personalities, backgrounds, and needs; otherwise the subjects will be unable or unwilling to comply. Hypnosis does not create automatons who will automatically understand or obey the hypnotist's every command. Subjects remain true to themselves, no matter how deeply hypnotized, and will decide how they want to comply.

Subjects can reject anything the operator suggests and respond in accordance with their subconscious needs. Suggestions unacceptable to their total personalities lead to a rejection of the suggestion or to a transformation of them so that they can be satisfied by pretense behavior.

The type of programming you give to a client depends upon the attitude of that client toward you and the therapeutic process and the behavioral change desired.

Suggestions can always be given in a form that the client can accept easily. Positive suggestions can be presented in a way that the client cannot argue against. In order to use hypnosis with the greatest success, present your ideas to clients so that they can accept and examine them for their inherent value.

When in a deep trance, clients hear and respond to the Hypnotherapist primarily with the subconscious mind. What people in a trance hear, see, know or do, is a function of the perceptions, knowledge, and response patterns of their subconscious minds. During trance, the concerns, learnings, and

responses of their ordinary conscious world become irrelevant.

The tendency to respond to the hypnotist in childlike, simple, and literal ways is a typical subconscious form of response. It is a fundamental shift in the mode of thought, perception and response of the subject.

Simply reassuring subjects that there is no longer any reason for them to listen consciously to what is being said and that they can just relax and drift off while their subconscious takes over the responsibility of doing so is often highly effective.

In hypnosis individuals are more open to ideas, and they more readily consent to examine them.

Hypnosis is of value in every aspect where instruction, advice, counsel, guidance and reassurance are significant.

Hypnosis enables the hypnotherapist to exchange ideas and information directly with the client's subconscious. It frees the subconscious to apply its capacities fully to the problem at hand.

Every hypnotic suggestion should be given in language permitting "simplistic interpretations," because the trance tends to limit the spoken word to its literal meaning. Precision and conciseness of instruction allows subjects to respond in terms of their own understandings. The literalness of the trance state causes the client to have a new pattern of listening.

Poorly-trained hypnotherapists try to fit the clients to a specific technique of suggestion, rather than adopting the technique to the clients in accord with their actual psychic projections and needs. The "standardized technique," or the giving of identical suggestions to different subjects, is merely a measure of the lack of knowledge and training of the Hypnotherapist and is

one of the primary causes of failure in hypnotherapy.

Hypnosis does not develop from mere repetition. It comes from stimulating your client's ability to accept a concept and to respond to it. It is the manner, form and style in which you present the programming to the client that is important.

When you speak to a person, you let them know, "I'm speaking to you!" You can speak directly with your eyes or your voice or with a gesture. You must always give your entire attention to the client.

The rapidity, insistence and confidence with which the suggestions are given serve to prevent the subjects from making any effort to create a semblance of order.

Learn to use hesitation and emphasis, since they both intensify the suggestion.

Suggestions are given to the subject, but the execution of them, the rapidity of response, and their effectiveness are the responsibility of the subject, and they are dependent upon processes taking place within him.

Make general statements that a person can apply to specifics within his own life. The art of programming depends upon the use of words and the meaning of words.

Use emotionally charged words and select words that carry a wealth of affective meaning.

Hypnosis is a science of intercommunication. Use your voice-inflections, intonations, pauses, hesitations-in every possible way to convey your meaning. When you use one tone of voice

that pertains to conscious thinking and another tone of voice that expresses ideas which you intend for the subconscious, you are establishing the duality of the mind. When you give a suggestion to a client, feel it, sense it and mean it with sincerity. If you want a client to feel relaxed, express it in your voice.

THE ART OF SUGGESTION

In learning to hypnotize you must first learn to recognize suggestibility. As you gain experience you will develop an intuitive feeling about the suggestibility of the

individual but in the beginning of your career, you must give tests to discover if your subject is highly suggestible. (See the section titled

"Suggestibility Testing") The subject must be somewhat relaxed and free of tension in order to evaluate the reaction of his subconscious mind to your suggestions.

Avoid the use of mechanical devices to hypnotize, whether it be flashing lights or a whirling disc or the "Brain Wave Synchronizer." You can become dependent upon the device to hypnotize, but hypnosis cannot be induced by an inanimate object. Hypnosis is an intimate relation of two minds primarily at the subconscious level.

Hypnosis and self-hypnosis today continue to rely heavily on the power of words to affect the self. We have seen the early recognition of the power of words in the earliest scriptures: words incite, motivate, and soothe and can also be destructive. Words can lead to hope and motivation or to fear and despair. Words become tied to symbols and take on the powerful meaning of those symbols. Words then impact: they

THE POWER OF HYPNOSIS IS NOT ONLY THE POWER OF THE PERSON HYPNOTIZING BUT ALSO THE POWER OF THE HYPNOTIC SUBJECT.

can energize, inspire, or torment. Words of power can lead to a self-fulfilling prophecy.

Words have power and energy in that they produce ideas in the mind of the listener. The acceptance of these ideas is one of the chief components of hypnosis. However, responses to identical words presented by the same person in an identical manner may vary widely from one person to another. Suggestion plays a very great part in our everyday lives. We are constantly exposed to it. It can be used deliberately and purposefully to our physical and emotional benefit.

Suggestion may be given to the hypnotic subject in a normal, crisp conversational tone. Speak confidently and authoritatively with occasional

emphasis in making a point clear. Talk at a vocabulary level where every word will be easily understood by the subject. Don't be ingratiating or patronizing or act as if you were superior to your client. In making the transition from the soft lullaby phase of the induction to the suggestion phase it is well to avoid sudden change. Step the tempo up gradually. When you begin using the fractional relaxation, you'll learn the vocal patterns which are called a "*lullaby technique*." When you have completed the fractional relaxation and you're ready to begin suggestions for conditioning or therapeutic suggestions, the lullaby quality begins to diminish and your voice and manner comes up to an authoritative manner of speaking. Let the transition be a gradual one. Blend your voice so that as you end the fractional relaxation, you move into the suggestion period without a sharp line of demarcation. Increase your volume from the

THE POWER OF HYPNOSIS IS NOT ONLY THE POWER OF THE PERSON HYPNOTIZING BUT ALSO THE POWER OF THE HYPNOTIC SUBJECT.

soft murmur to a brisk conversational level over the course of several sentences so the subject is scarcely aware a change has taken place. Always try to hold the thought "we are going to do something together for your good but as I have more experience than you, I will act as your guide."

In hypnotherapy, *words* are the principle tools used. In both reading and listening, *words* are used to convey ideas. Each word carries an impact and has an effect on the nervous system. Each phrase or idea possesses a greater or lesser amount of energy depending upon the associations it

arouses in a person. Imagine someone standing behind a partition and becoming aware that two acquaintances are talking on the other

side of the partition. He is about to reveal his presence when suddenly he realizes they are talking about him. This discovery electrifies him and he remains where he is out of sight so as to hear what they have to say. At this point, let's consider what is about to happen. The eavesdropper is about to hear words, and the subconscious mind will never forget anything that is said under these circumstances whether the words are favorable or unfavorable. Now, back to the eavesdropper. His name is John and he hears one of the acquaintances saying "well, John's all right but ..." and the other man agrees adding, "it's too bad he has body odor." Millions of people have reacted to such advertisements which is further evidence that words are indeed powerful. "It's too bad about John, even his best friend won't tell him that he has bad breath." Now, let's imagine the words heard by John were of a different nature. Suppose the first man had said, "John is the smartest man that I

have ever met.” When the second man agrees then the effect will be uplifting. For weeks and even years, John will be a happier man. Those favorable words cannot be unsaid. They will always weigh on the positive side and to his advantage even if he consciously forgets them. In suggestion programming, positive and beneficial words are the only ones which should be used because hypnosis intensifies the impression made by each word. Each word that we hear has energy which can affect us for good or for ill, depending on how we understand it and in what circumstances we receive it. In order to understand how hypnosis affects that energy we can compare our words to a radio broadcasting station which is continually transmitting a certain amount of energy. When we erect an aerial and connect it to a simple radio set we will intercept some of the radiated energy. It will activate the earphone of the radio set and we will hear a small volume of sound. This is the equivalent of the energy of words or suggestion affecting us without hypnosis. But, when we add to the set three stages of amplification and a loud speaker, immediately there is a tremendously increased volume of sound. There has been no increase in the input of energy - the aerial is still intercepting the same amount of energy but the output is much greater. Hypnosis can be considered as the amplifying circuit which is added to a verbal therapy. Any word that can favorably affect an individual's nervous system can be amplified by the technique of hypnosis to produce a much greater affect.

RULES OF SUGGESTION

RULE ONE: USE THE PRESENT TENSE

Always state the desired result as an

accomplished fact. The subconscious mind is an existential mind and is always “in the moment.” It's true that you can remember the past, and that you can imagine the future. But, it is only in the present moment that you can experience your response to the memory of the past or to the imagining of the future. We always have to deal with our emotional response in the present moment.

To use the present tense means that we must create a picture of the changed behavior occurring now.

Since the future tense is always a New Year's resolution, we rarely follow through with a consistent long term effort.

Most of us are always planning on getting it all together in the future. We're expecting to do it next week, next month, next year, and we promise ourselves we're going to do it, “As soon as things quiet down.” “Right after the holidays.” “As soon as my in-laws leave, I'm going to start.”

Strangely enough, the gap between our desire and our expression of our energy in a new pattern always stays at that distance, because for the subconscious mind, “the future” never comes.

Unrealized Expectations

Most of us spend our time and energy focusing on expectations that are really just a form of daydreaming.

A favorite one goes like this. “One of these days I'm really going to put it all together and won't it be grand! I can see it all now. I'll go to the mailbox and there will be a letter from my father. As I open it, the first thing I'll see is the stain of his dried tears up and down the paper, as he tells me how sorry he is that he said I'd never amount to anything. He'll describe how proud he is of me now that I have finally put it all together.

It's really going to be a grand day when I get around to it!"

When you fail to use the present tense, even your best expectations simply become intentions that will never materialize.

Specify Time for Action

When creating your suggestions, specify when they are to take effect and describe specific behavior.

Imagine an actor suffering from stage fright who is anxious and apprehensive about his opening night, October 19. Here's how to structure the suggestions for this situation: "On October 19th, as I step onto the stage, I am calm and poised and relaxed. I speak easily. I deliver my lines fluently. My actions are perfectly tuned and timed."

Note that I'm speaking in the present tense even though I'm referring to future behavior which will occur at a very specific time.

In many cases, a progressive development must be suggested. When you have a chronic illness or a broken leg you certainly would not say "my leg is strong and healthy" but you would say "my leg is growing stronger and healthier each day." Even specific suggestions for future behavior can be given in the present tense, for example: "Two weeks from today when I am speaking to my employees, I am perfectly calm and relaxed and I speak easily and fluently" and so on. The correct way to use the present tense is to say "I am" or "I feel" or "this is the way it is now" or "I am becoming" or "my condition is changing." The wrong way is to say "I will be," "I will feel." The reason is that "*will*" is the indeterminate future and it doesn't tell your subconscious mind when new action begins. It doesn't create a *positive mental image*.

Be careful to avoid reference to the past, because when we talk about the past, we remind ourselves of behaviors that we wish to change. When you say "*from now on, I will not have temper explosions toward my wife and children when I am angry,*" you are reminding yourself of the problem.

Talk about what you're going to do. "*I speak with love and understanding to my children, and they, in turn, feel good toward me.*" As you carefully express this in the present tense, you begin to create the image of what you want to do and how you want to do it. This conceptualization will lead to the visualization, which will alter your feelings and enable you to act positively.

RULE TWO: BE POSITIVE

Create Positive Imagery

Make an effort to eliminate every possible negative word. Here's an illustration that you can easily remember. Bring into your imagination the image of any animal that you choose except elephants. It's very important for you not to think of elephants. Don't think of African elephants thundering in great herds across the African plain. Don't think of Asian elephants lifting the great teak logs and carrying them to the river. Most importantly, don't think of Indian elephants carrying the Maharajah along the trail. Don't even think of pink elephants. I'm giving you an opportunity to choose from the vast selection of animals in nature. But no elephants, please.

Words Create Mental Images

Pictures which are created by the actual words are never canceled by the use of negative words as modifiers. "No," "not" and "don't" are all neutral words as far as

your subconscious is concerned. We have a powerful tendency to talk about what we want to *get rid of* which only reinforces the problem.

An Example of Reverse Programming

Imagine a young man who has a problem in his social relations with women. Another young man, a good friend of his, calls him and says, "I heard about this great birthday party over at Charlie's house. I've been invited and they said I could bring you along. Get ready, because there will be lots of foxy women there tonight."

This young man is very excited about going to the party, but he's anxious about meeting new women.

In fact, he has developed a pattern of *avoidance behavior*. As soon as he gets to the party he's going to have a drink or two to steady his nerves. But, he gets so "steady" that no one wants to bother with him. By the time he has three or four drinks and is ready to talk to a girl, he's so "loaded" that she says, "Who wants to talk to that nerd?" So, he decides that he's going to talk to himself before he leaves the house. He's going to use the power of self-suggestion.

He says to himself, "When I go to the party, I'm not going to be nervous and self-conscious. I'm not going to be frightened and afraid."

Which words do you think have the greatest emotional energy for him? Of course, "frightened, afraid and self-conscious." They have the greatest energy because they have been part of his past experience in similar situations. The very mention of these words triggers a fear reaction in him.

Instead, he should develop positive, creative ideas that will create an image of

what he wants. For example, "*I like people. I enjoy meeting new people. I especially enjoy meeting women. As I arrive at the party tonight, and walk through the door, there's an expectant smile on my lips; a twinkle in my eye. I enjoy talking to women. I enjoy dancing with a woman. I enjoy sharing a meal with a woman. Women are aware that I like them and they return the feeling to me.*"

Practically every emotional or physical condition can be expressed in a positive manner. For example, when you say "I am not afraid" you are creating a feeling of fear in your subconscious mind. Instead of effectively counteracting the situation, you only intensify it. Express it positively by saying "I am poised, I am self-confident, I am courageous" etc.

We're now creating, simply but powerfully, the kind of situation that this man is interested in experiencing instead of painting a picture of the experience he does not want.

RULE THREE: BE SPECIFIC

Choose one specific area for self-improvement and confine your suggestion to that one area of improvement. Do not give yourself suggestions for several problems all at the same time. You can work on more than one problem by alternating your suggestions, but don't hypnotize yourself to get rid of a tension headache and then suggest that you are filled with self-confidence, sleep perfectly every night, wear a size 12 dress, express love to your children, and have given up cigarettes. You should choose one area in which you wish to change and work on that until you feel some change. Then move to your next goal. You may get results with your very first suggestion, but be prepared to use the same suggestion once a day for at least two weeks before moving on to your next goal. Of

course, if during that period you have a sleepless night, hypnotize yourself and suggest that you will pass from hypnosis into natural sleep, but confine that Self-Hypnotic session to your goal of restful sleep.

Work in a single area until you see some result, whether it occurs in a day or in a few months. If you've worked with a program for thirty days and you're not getting any measurable results, then it could be due to a number of things. It may be written incorrectly, or you may be focusing on the wrong problem area.

Analyze both the physiological and the psychological needs involved in the problem. Then break the problem down into specific symptoms and reactions. Then formulate a separate suggestion for each reaction. For example, if you had a stiff or sore back rather than to simply suggest and say *"my back is now relaxed and the stiffness is leaving,"* you would begin to say *"the muscles across the back part of my right shoulder are now beginning to relax and let go and now the relaxation begins to move across the back of the left shoulder,"* etc.

Choosing a Goal

When you have a number of goals you want to work on, you must decide which one to start with. When one of them is situational, such as preparing for the bar examination and you've got to prepare for it immediately, your decision is obvious.

If I wanted to work on several goals and I only had four weeks before taking the bar exam, in my self-hypnosis, I would focus exclusively on preparing for the bar examination. After that's out of the way, then I would begin to deal with the next goal.

Begin by listing these goals that you've set for yourself and changes that you wish to effect. Then you ask, "What's the most important change in my life to focus on right now?" When you decide, give it a number one priority. Go down the list and number your goals in the order of their importance and significance in your emotional life.

However, don't begin with the number one priority. Instead, go down the list and develop your first suggestions for a goal with lesser significance.

In the beginning, think of your subconscious power as a newborn infant. It's going to grow very rapidly and become very powerful and useful to you, but in the beginning it's got to be carefully nurtured.

RULE FOUR: BE DETAILED - AVOID GENERALITIES

Analyze your goal and structure your suggestion to cover every detail of your changed behavior or attitude.

To be detailed also means to isolate every element of the problem and program suggestions in that area. Here's a method that can be used to help isolate these elements.

A person who suffers from a fear of public speaking might create the following negative auto-suggestions, out of their fear.

Negative Programming

"I'm afraid of people. I'm especially afraid when I stand to speak to an audience.

"As I begin to speak, my mouth is dry, my lips are stiff and not fully under my control. I feel as if I'm breathing from the back of my throat. My voice isn't projecting more than an inch or two past my lips.

"I know that everyone in the audience

can see my legs quivering and shaking.

“I don't know what to do with my hands. I'd like to make a gesture, but I know it will look like I'm just sawing the air.

“I know I'm supposed to say something humorous, but I never have been able to tell funny stories.

“I hate speaking to an audience! Every person out there is thinking critical thoughts about me. I look at the clock and I see my time is almost up, and I realize I forgot two-thirds of what I meant to say.

“And now the worst is yet to come, because when I finish there will be those hypocrites who feel they have to applaud. Finally, there are those who will congratulate me and tell me how much they enjoyed the talk. I wish they would leave me alone in my shame and mortification.”

Positive Programming

We can now create a totally positive program by flopping over each sentence and using positive phrasing so that it comes out like this:

“I like people. I enjoy speaking to people. I especially enjoy talking to an audience.

“As I begin speaking, my lips are flexible, my mouth is moist, my breathing is deep and from the diaphragm.

“My legs are strong beneath me. My hands are poised and calm. My gestures flow spontaneously and freely.

“There is a smile within me that comes to my lips at appropriate times.

“I speak easily and freely, with a full release of all of my knowledge and skill, for I thoroughly enjoy talking to an audience.

“When my talk is concluded, I feel warm and gratified by the applause. I speak graciously and with full self-confidence to those who congratulate me after my talk.”

RULE FIVE: BE SIMPLE

Speak to your subconscious as if it were a bright nine year old child. Avoid “literary expression.” This is not a thesis you are writing for a professor to score. Avoid technical words and phrases or psychological and metaphysical terms. Simple words have the greatest energy. Ernest Hemmingway became famous for the simplicity of his writing and yet it had tremendous power.

RULE SIX: USE EXCITING AND EMOTIONAL WORDS

Be sure to generate excitement and feeling into your affirmations. Your subconscious is your feeling mind. Use words such as: **Vibrant, Sparkling, Thrilling, Wonderful, Powerful, Radiant, Loving, Generous, Abundant, Exciting, Delightful, Beautiful, Joyous.**

RULE SEVEN: AFFIRM ACTIVITY

Let your suggestion describe your action, not an ability.

Right: My Family And My Friends Co - Operate With Me Because I am Interested In Their Welfare.

Wrong: I Have The Ability To Understand Others.

RULE EIGHT: ACCURACY

If the desired result is one which can be measured, such as your weight, golf or bowling score, suggest the exact

improvement you wish to achieve. Don't try to fool your subconscious by suggesting that you will continue to lose weight until you reach 125 pounds when your target weight is 135 pounds. You may think that if you only have partial success you'll still reach your goal, but the subconscious mind is not fooled. Tell your subconscious exactly what you want.

RULE NINE: BE REALISTIC

There are circumstances where it is wrong to try to suggest perfection. "I always organize my time perfectly" is an impossible goal for a mother of three lively children. It would be difficult to visualize and could only lead to frustration. "I am always enthusiastic" is a poor suggestion. Do you want to be enthusiastic at a funeral?

RULE TEN: PERSONALIZE

Structure your suggestions to change yourself, your attitudes, your actions. Don't suggest a change in others. As you change, others associated with you will change.

Wrong: My Children Always Respect And Obey Me.

Right: I Take A Sincere And Enthusiastic Interest In My Children, Their Activities And Their Friends And I Understand Their Point Of View. I Easily Express Love And Approval Of My Children.

USE OF THE VOICE

The chief agent in developing a hypnotic trance is the voice of the hypnotist. Whether that voice is normally high-pitched or low-pitched is a minor factor. The important thing to remember is operator can move in a controlled fashion through the various phases that make up the hypnotic pattern by

following a few simple voice techniques. If the operator expresses confidence and assurance in speaking he need not concern himself with pitch.

A hypnotic trance which is induced by a relaxation method can be divided into three phases. ***The first phase*** is "*the lullaby.*" In talking relaxation, the hypnotist is to a great extent using very material methods. The voice is deliberately made as soft as possible, avoiding harsh phrases, using a tempo that is slow and monotonous or chanting the words with a slight musical quality or simply speaking softly. The voice need be no louder than to be heard distinctly by the subject. You may use a low murmur, but avoid whispering. Speak naturally and soothingly. Words should be chosen for their emphasis. *More heavy and more drowsy* is more soothing than *heavier and drowsier*.

"*So sleepy*" (drawn out) or "*more and more sleepy*" is better than "*sleepier.*" A favorite phrase of many hypnotists is "*deeper and deeper*" (drawn out). "*Deeper and deeper in drowsy slumber.*" These are liquid sounds provided you slur the p's and don't explode them or pop them.

The second phase is the suggestion period. Once you've achieved relaxation and trance you are now ready for the suggestion phase. Stand at a normal pace and gradually slow down and relax all of the muscles moving from the toes up to the head, then resume normal pace and tone. Say in a conversational tone. "*Now please listen very carefully, you are now completely relaxed. The good and beneficial suggestions that I am about to give to you will make a fixed impression on your subconscious mind.*" Speak as a salesman would to a prospect, firmly and authoritatively with occasional emphasis when making a point. Talk at a vocabulary level so that every word will be easily understood by the subject. Avoid

speaking up or down. Don't be ingratiating and don't act superior. In making your transition from the lullaby phase to the suggestion phase, it is important to step up the tempo gradually. Increase your volume from a soft murmur to a normal tone so that the subject is hardly aware a change has taken place. A hypnotist should speak authoritatively, but this can be done with a quiet self confident manner of authority.

The third phase is the trance termination. In the awakening period be enthusiastic and use superlatives. Sell your subject the idea that when his trance is ended, he is going to be refreshed, and greatly benefited by his hypnotic experience.

Focus on selling the concept of **“fully aware”** to the subject so as to avoid the occasional refusal to come up from trance. Use suggestions designed to create feelings of euphoria and well-being as the subject returns to a state of **“full awareness.”**

Continued practice will develop your “hypnotic patter.” A smooth face of flowing suggestion is bonded together with the mortar of generalized stock phrases which tends to deepen the trance. Whenever you're puzzled about your next step or procedure, you can cover your indecision with these stock phrases. As you utter them mechanically, you are considering the situation and your next step in an unhurried manner. When you have created a specific suggestion, you can change from the stock phrase to the suggestion without the subject realizing that there was any hesitation on your part. This does not mean that you must maintain an unbroken flow of words. But, before a period of silence, be sure the subject realizes that you have stopped deliberately, not because you don't know what to say next. Use these stock phrases:

“Now just relax and go deeper in sleep. You feel so calm and peaceful as you go

deeper in sleep. With each easy breath that you take, as you listen to the sound of my voice, you are drifting down into a calm and relaxing peaceful sleep, just continue to relax even more. Go deeper and deeper in sleep. Now, just go deeper in sleep until I speak to you again.” During the initial period of hypnosis all of your suggestions are impressing the subject with ideas of relaxing. Utter these phrases over and over... **“so sleepy, drowsy and heavy, you're getting more and more drowsy with each word that you hear. You feel so relaxed. You're just turning loose and letting go. All of your muscles are just easing off. You are completely relaxed. Your muscles are loose and limp and heavy. What a pleasant feeling to just completely relax.”**

Practice these stock phrases until you develop the habit of saying them over and over without thinking about them. Remember the rules of suggestion and avoid using negatives such as “you are not uncomfortable.”

You have to decide during the lullaby phase when the subject is hypnotized. There are many other things to look for: the cast on the individual's face, as they go into hypnosis all tension leaves and they become more attractive, they often look different. As you gain experience you will notice subtle signs of hypnosis: complete relaxation, uncoordinated rolling of eyeballs. When the eyeballs move back and forth under the lids, it is a sign of hypnosis. Often the subject will expel a long “hypnotic sigh” as they enter trance. You can then tell the subject he is now asleep or relaxed. Continue to deepen the trance with suggestion and stock phrases, such as “deeper and deeper in sleep.” You can tell him you're going to count to ten and on each count he is to take a deep breath and on ten will be deeper in sleep. Also tell him to stay hypnotized until you give him specific instructions for terminating the

trance.

You can reassure the subject by saying “I will bring you out of hypnosis at any time that you want me to, all you have to do is move the little finger on your right hand and then I will know you wish me to bring you up. If you understand my instructions clearly just nod your head slightly.” Don't make a test and tell him to go ahead and move your finger. Follow these steps:

1. Tell your subject “*you are now being hypnotized.*”
2. “*You are now hypnotized.*”
3. “Your trance is deepening.”
4. “*Stay asleep until I ask you to awaken.*”
5. Make a detailed, specific suggestion such as “*eyelids are now locking tightly closed*” followed by “*now try to open your eyelids and find them locking tighter and tighter. Now stop trying, relax and go deeper in sleep.*”
6. Post-hypnotic suggestions including reinduction by post-hypnotic suggestion.
7. Terminating trance.
8. Testing post-hypnotic suggestion.

HOW TO REACH AND AROUSE THE SUBCONSCIOUS MIND

Here are the mechanics that make auto-suggestion effective: there are six steps to follow.

Step One: Write Out Your Suggestion

Writing forces you to crystallize your ideas and eliminate vague and hazy mental concepts.

Step Two: Symbolize the Suggestion

After you have written your suggestion

following the rules, choose a word or short phrase which symbolizes the feeling and content. Finding the correct symbol is extremely important. If your suggestion is for overcoming feelings of inferiority your symbol might be “**Dynamic Self-Confidence**” or “**Poise**” or “**Magic Johnson.**”

If you are overcoming insomnia your symbol might be “**Easy Slumber**” or “**Sleep Like A Baby**” or “**Summer Cabin**” or “**Mountain Air.**”

If you want to lose weight you might use “**Size 10**” or “**Slender And Sexy**” or “**Sweet Sixteen.**”

Try to find a symbol which calls to mind a strong feeling or a vivid picture. The symbol doesn't have to mean a thing to anyone else, it is created for you and a symbol which provokes a surge of feeling and energy or creates a picture for you is the symbol you should use.

Step Three: Edit the Suggestion

Read your suggestion to insure you have used the basic rules. Then revise it, expand it and finally, recopy your final version.

Step Four: Read Your Suggestion Aloud

Before hypnotizing yourself, carefully read the entire suggestion to yourself aloud. If you are in the presence of others and it might be embarrassing or impossible, read your suggestion silently and very carefully. When you read aloud it compels the uttering of every word. In reading silently we are accustomed to scanning and skipping. When you have properly edited your suggestion, every word becomes important.

Step Five: Hypnotize Yourself

Use the method of the fractional relaxation. Start initially with the cassette. After you have played it every day for at least a week you can begin doing it mentally.

Step Six: Think the Symbol

Make no effort to remember what that symbol means or to think of your original suggestion. You have already given yourself the suggestion forcefully as a pre-hypnotic suggestion. You have already loaded the gun. When you think the symbol you're merely pulling the trigger. Your mind works by triggering associated ideas.

After you have thought the symbol, just let your mind drift. Certain phrases from your suggestion will drift into your mind, and begin to create a feeling response to the words. Let pictures of yourself acting in the way you want to act, feeling the way you want to feel, looking the way you want to look, come into your imagination.

The reason for pre-suggestion, symbolization and trigger release, is that as you go into hypnosis, your conscious, analytical mind slows down. If you try to remember lengthy or detailed suggestions, you are working against yourself. By using only the symbol, you release the concept with an absolute minimum of conscious mind activity. In this way you get a greater response to your suggestion. As you read the suggestion before hypnotizing yourself you're feeding it into your subconscious mind. Each time it becomes more and more of a fixed pattern.

If your progress is not quick enough, after about three weeks, re-write your suggestion, getting more action and feeling words into it. Check whether you are reading the suggestion with feeling, and if you are getting good mental pictures of a successful solution to your problem.

The state of hypnosis is a lowering of the barriers between the conscious and subconscious levels of the mind. The conscious mind is the part of your intelligence that connects you to the outer environment via the five physical senses. It attaches reason to everything you do. When you are asleep the conscious mind is inactive and cannot create thoughts. In hypnosis you maintain an awareness of the world around you and become so relaxed and tranquil that you cease to be concerned with the external world. By developing your skill in relaxation, the barriers between the different parts of mind are partially lowered, and the subconscious mind becomes accessible. Therefore, the first practical step is to train yourself to relax completely in both mind and body and withdraw from the external world. You can remain aware of it yet not concerned with it.

The method of fractional relaxation is the most practical one. In fractional relaxation we begin at the toes because it creates a feeling of dropping the body off, leaving the mind separate and free. The flow of blood to the brain is reduced because conscious mental activity has been reduced and physical activity has been eliminated. When you practice, be sure to consider your surroundings because when you are in hypnosis all of your senses are more acute. It is better for the room to be too warm than too cool. A current of air can affect your ability to go into hypnosis. Take the phone off the hook and do not feel anxious to "get it over with." Clothing should be loose and comfortable.

Should you fall asleep when hypnotizing yourself do not be concerned. Set your mental alarm and it will soon be more exact than your alarm clock. Once you have learned to relax both mind and body, you can give yourself a test of trance. Say to

yourself *“my eyelids are now pressing down tightly, my eyelids are pressing down and sealing shut; they are sealing so tightly closed that I cannot open them until I say the words “eyes open” – in fact, the more I try to open my eyes the more tightly they're locking closed. Now, I try to open my eyelids and I find they **are** locking tighter and tighter. All right, **eyes open**. Now I see they're open, I'll just close them down again and go deeper in sleep.”* Next, you could use the arm levitation test and as it begins rising tell yourself *“I'm going deeper into hypnotic sleep.”* This persuades your conscious mind to stop analyzing. Ignore the questions and rationalizations. After the eye test, say *“now my eyes are normal or my arm feels normal, I could move it if I wanted to but I'm not yet ready to.”* Always normalize any suggestions.

Whenever you hypnotize yourself it is advisable before using your symbol to say “each time I use this method for self-hypnosis, I enter into hypnotic relaxation faster and easier than ever before.” Also tell yourself “each sound around me is causing me to relax even more and to go deeper.”

HOW TO DEVELOP YOUR AWAKENING METHOD

Tell yourself, “whenever I count from 1 to 5 and say wide awake my eyelids always open automatically and I am then wide awake feeling calm, relaxed, refreshed, mentally alert, invigorated, feeling good. I always awaken from hypnosis feeling good in every way.”

Learn to use a symbol for the induction of self-hypnosis so that each time you hypnotize yourself you give yourself the suggestion for speedier induction. Fix your eyes on a spot on the wall or ceiling, take three deep breaths and each time you exhale, say mentally “sleep now.” On or before the

third time that you say “sleep now,” you can let your eyelids close down and begin to relax. Then say, “each time that I take three deep breaths and say mentally “sleep now,” on or before the third time, my eyelids automatically close down and I go into a deeper, more relaxing hypnotic state.” You are now conditioning your subconscious mind to respond to a post-hypnotic signal to create a faster induction of self-hypnosis. Be sure the key you're using for induction is something unusual. Some people just spell their name backward. If your name is John you might say “Each time I spell out N - O - J my eyelids close and I go into a deeper, sounder, more relaxing hypnotic state.” When in your automobile, if you feel a need for rest and relaxation, pull off the road in a safe place. Turn off the key, and move out from behind driver's position.

Your goal is to persuade your subconscious mind to accept your chosen programming suggestion. For example, when programming self-confidence, read your suggestion aloud. Go through the relaxation process. Give yourself the suggestions for speeding up your induction, and the time you choose to awaken. Don't try to consciously remember the suggestions you have already programmed. You will soon begin to see, feel, and realize that the effects of these suggestions are being demonstrated in your daily life.

Don't create anesthesia in a part of your body and then put a lit cigarette on it to prove it to yourself. You are only concerned with proving you can be the person you want to be. If you have traumas and painful emotional experiences in your past, condition yourself so that you can think about them without feeling the emotional reaction to them. You don't want or need to “forget about it.” You want to stop reacting in a negative way. Make sure all of the

suggestions you give to your subconscious mind are sound, necessary and acceptable under any conditions. Don't increase the normal sensitivity of your body. The level of normal sensation and function of your body is an evolution from millions of natural experiments and only the most successful have been able to survive. The human body is the conclusion of these experiments and represents the most outstanding achievement of nature.

USE OF "POWER PROGRAMMING" FOR STRUCTURING SCRIPTS

In order to familiarize yourself with the use of the rules for creating effective programming, study the following suggestion programming. When you are ready to begin writing a program, use these as models, liberally borrow words and phrases from them, and recheck your completed program against them.

Water Tap

The following ideas are symbolized by the phrase "**Water Tap.**"

I am a very creative person. My mind is clear and serene, a healthy, orderly, fertile garden where ideas take root and develop. Ideas come easily to me, effortlessly. They are always there when I want them. I turn myself on, and out they flow, calmly, serenely, obediently. These ideas charm and please me; they are the ideas I want. They are ideas that bring a smile to my lips, a sense of well being in my mind, that give my body energy and animation.

When I sit down to write, I see the heart of the message in an instant. All I have to do is put it down on paper. Vivid, exciting words crystallize in my mind that express my feelings with imagination, emotion and enthusiasm. The way I express myself is

original, unique and true. My headlines are convincing and believable. My headlines are refreshing, joyful, an emotional experience. They overflow with good humor, feeling, enthusiasm and expression. They express the message the way it should be expressed naturally, thought provokingly. They give the right feeling to an ad, the right mood, making it inviting and appealing to read. My headlines have pull. They stimulate the emotions and activate the feelings.

My mind is like a green, fertile valley, an orderly arrangement of attractive and exciting ideas. My ideas are golden, blue, green, red, orange and pink. They are polka dot, striped, flowery, and full of wild, imaginative designs. My ideas are folksy, hip, exotic, down to earth and outrageous. They are funny, bizarre, ironic, witty and warm. Literally thousands of bright, bold, modern headlines are prisoners in my mind, waiting to be released when I want them.

My writing is alive, uninhibited and full of feeling. It is flesh and blood. My headlines are bold, different, daring, uniquely on target. I see life naturally and simply like a child, and I express myself naturally, gracefully and clearly.

I am full of love for all things. I am a very lovable person. I give love freely and accept it freely. I love to express myself through writing. I know I write well. I am enthusiastic, full of energy and concentration. It's so easy for me to write outstanding headlines. It's natural because I am talented, creative and fertile. I write well and I know it. I have faith in myself and in my writing. I am at my peak. I write better now, and have more and better ideas than ever before. I love my job because I do it so well. I belong at the top because I have the talent and the drive to be there. I am second to none when it comes to inventive, imaginative advertising. I am a damned

good advertising executive!

All of these ideas are symbolized by the phrase “**Water Tap.**”

Random Access

The following ideas are symbolized by the phrase “**Random Access.**”

My subconscious mind is a perfect memory core. It retains everything that I wish it to retain. It is the sum total of all I have studied, experienced, felt - and it continues to be so.

I have complete confidence that I can retrieve instantly any information stored in my subconscious mind. It happily, readily and eagerly supplies the information. If I want historical information, I need but silently visualize or state the country or epoch and the data is mine. The same is true for mathematics, geography, literature, management subjects - in fact, any subject that I have studied.

I revel in the power, meaning and significance of this random access to my subconscious memory. I delight in it! I take care that what enters my subconscious is as noble, beautiful and good as I can possibly make it: useful facts, inspiring literature, the wisdom of great minds.

Every time I use my talent of random access, the response is instantaneous! I exude a quiet optimism in my affairs, for I know positively that I have all the requisite information necessary to solve the problem. I continually grow in my capacity to absorb and use good information; I quickly filter out and reject the rest. My speech reflects positive storage in my subconscious mind. And this storage is unlimited. People consider me a mental giant because of my retention, recall, scope of interest, and vast ocean of knowledge. I use this information wisely and for good. I glow with joy over the splendid teamwork of my subconscious and

conscious minds. And **success is mind!** So be it!

All of these ideas are symbolized by the phrase “**Random Access.**”

Joyful Mind

The following ideas are symbolized by the phrase “**Joyful Mind.**”

I love to study.

When I study something - whether it be a well worn text book or a daily newspaper - a treasured picture of a girl friend back home or the twinkling eyes of a young co-ed; a green long stemmed plant or a small, smooth stone - I am cheerfully energetic, yet relaxed and poised, taking in all that I focus upon.

I find pleasure and beauty in my growing world. Studying is a clue for my entire body to joyfully relax and my mind to perk up. It is easy for me to study for long periods of time, because I passionately love to learn about my growing world.

Printed words cause me to integrate my experiences with those ideas presented. Indeed, all my activities are easily adapted in my mind, making me more aware of my environment and making me more alive in my environment. I understand ideas the first time I encounter them - and this natural understanding keeps me far ahead of what is expected of me and my general age group.

Because I am always aware of the goal of my studying, I have continual success at my every learning experience. Studying is for me the means to see, to hear, to talk, to think, to feel, and to participate with the object before me.

I love to study; it is successfully rewarding, and the objects are pleasurable and beautiful for me. When I have decided to end my study period, my every muscle is

relaxed, my thoughts are clear, and I am prepared to go on to desired sleep, or to whatever is to be done.

All of these ideas are symbolized by the phrase “**Joyful Mind.**”

Olympic Games

The following ideas are symbolized by the phrase “**Olympic Games.**”

I love to exercise. I enjoy exercise. It is exhilarating, and I look forward to exercising each day. I do my exercises each day, and I feel a sense of accomplishment when I exercise. I experience a boundless sense of joy when I exercise - and it comes easy to me. My muscles become stronger each day. I feel energy surging through my body as I exercise. All my muscles work together; and with each daily exercise, I am more confident in the strength I receive

Each day I am able to perform more exercises. I use every muscle, and each fibre becomes stronger. Each day exercising is easier, and I can do more. I exercise each opportunity I have and feel vibrant strength as I do. I exercise my legs, arms, shoulders, stomach and back. I use every muscle - and each time I enjoy it more. Running, lifting, walking becomes easier and more enjoyable each day. I am healthier each day.

Exercising gives me unlimited exaltation as each exercise becomes easier and the more confident I am. I move easily, and all my muscles work toward the goals of physical strength and coordination. Each muscle responds to my command. Each day more vitality surges through my body. I easily think of new ways to exercise. I easily do sit-ups, leg-raises, bends and stretches.

I delight in using my muscles. I feel alert and relaxed and exercising gives me great pleasure.

All of these ideas are symbolized by the phrase “**Olympic Games.**”

Symbolize the Suggestion

If you must create a word or phrase to symbolize the suggestion, then begin like this:

The following ideas are symbolized by the name “**(fill in with word or phrase suggested).**”

In my capacity as supervisor I give clear, thorough instructions to others regarding the jobs that are to be done. My instructions are completely and perfectly understood because they are clearly and pleasantly defined, and create a feeling of good will and a desire to do an excellent job. Since I always set a good example and am fair and thoughtful in my dealings with others, I receive a great deal of respect and warmth from them. I return their warmth, and they feel as I do that I am an extremely lovable person.

I communicate with ease effectively and energetically at all times: with family, friends, my supervisors and business associates. My mind - always aware of what is going on around me - quickly and cleverly supplies a solution or reply to all problems, questions, situations, and I deliver the information in a logically interesting and, where appropriate, witty manner. People seek my opinion on subjects of all natures; and when I have given my enlightening reply, they are pleased and happy they asked me. I have a great talent for expressing my thoughts and ideas vividly with an enthusiasm that favorably impresses everyone with whom I come in contact.

I have a pleasing, sparkling and charming personality; and my voice is pleasant to listen to. People are eager to hear what I have to say, not only because of my delightfully poised speaking manner, but

also because what I say makes sense to them, is logical, and leaves a favorable feeling with the person listening.

All of these ideas are symbolized by the name “(fill in with word or phrase suggested).”

Deep Flowing Spring

The following ideas are, symbolized by the phrase “**Deep Flowing Spring.**”

I love to sing. When I sing, I feel a pulsating flow of emotion like the waters of a gushing spring flowing forth from deep within the earth. Each song is a complete exciting drama to be acted out with profound interpretation. When the words denote gaiety, I feel the happy laughter bubbling to the surface, expressed in my smiling lips and laughing eyes. When the words are tearful and full of heartbreak, my voice wails with pent up tears and moans with sadness. Every phrase, every word is full of meaning. All my heritage comes forth to help transmit the vibrant and thrilling drama to my rapt audience held spellbound by my exciting performance - the powerful, stirring soul of my black blood, the ritualism and nobility of my Indian ancestry, the perpetual tragedy of the Jew, and the control and classical benefits from my white strains. I am a melting pot of many cultures, and the best of all worlds come forth to find expression in my beautiful voice.

When I sing my breathing is deep and steady from the diaphragm; my tones are rich chest tones placed just behind my lower teeth. My lower jaw is loose, my throat relaxed, my mouth is moist, my hands are dry, my legs are steady. The words to my songs are forever etched upon my brain and come readily to my lips.

My audience listens intently to my every word because each one knows that I am

singing for him or her alone. They feel my generous love flowing out to them, and I feel a vast abundant wave of love flowing back to me from them. I am singing my song to my audience because I know that they care about the story I am telling them. They care when I am happy and they are happy for me. When I want to cry, they want to cry, too. When my heart breaks, their hearts break with mine. When I am exultant, they rejoice with me. We are in love with each other. I am a loveable person, and I am in love with all mankind.

Success comes to me because I am deserving of success. Prosperity and riches come to me in abundance. The treasures of the universe were created for me, and I accept them with joy and gratitude.

All of these ideas are symbolized by the phrase “**Deep Flowing Spring.**”

BASIC RULES FOR THE HYPNOTIST

To remember in your study and practice as a hypnotist. Some of the most important ones to follow are:

1. Learn your subject thoroughly. The proper study of hypnotism is a lifetime study. The greater your interest, the greater your desire to become highly proficient, the more there is to study and learn.
2. Let your manner, your words, your movement and your voice show self-confidence.
3. The beginner must always avoid giving the impression he is a beginner.
4. Remove all fear of hypnotism harbored by the subject as well as all misconceptions.
5. Cultivate a soothing manner in voice and

create a feeling of trust and confidence in the subject.

6. Never show excitement or uncertainty in anything your subject does and never change your voice perceptively as would be done if you were excited because the subject will respond to only one voice and cannot reason under hypnosis.
7. For your first subject, try to select a person who has been previously hypnotized if at all possible. Otherwise, select a very cooperative person. When giving performances before an audience, try to hypnotize a subject before appearing before the audience. Give the subject the hypnotic suggestion for your post-hypnotic reinduction. After you gain some experience this will no longer be necessary.
8. Realize that there is a small percentage of people, about five percent, that will not enter hypnosis at any given time or with any given hypnotist.
9. Always remember that whatever any other hypnotist can do, you can do once you have developed the experience, the background, the knowledge and the understanding that the other hypnotists may have.

UNDERSTANDING HYPNOSIS AND HYPNOTHERAPY

HYPNOSIS DEFINED

Hypnosis is a natural state of mind with special identifying characteristics as follows:

1. An extraordinary quality of mental, physical and emotional relaxation.
2. An emotionalized desire to satisfy the suggested behavior: the subject *feels* like following the hypnotist's instructions, directions and suggestions, except those that generate conflict with the subject's values, i.e., character attitudes, religious beliefs and moral principles.
3. The organism becomes self-regulating as the trance produces normalization of the central nervous system.
4. Heightened and selective sensitivity to stimuli perceived by the five physical senses and the basic perceptions.
5. Immediate softening of psychic defenses.
6. Lack of response to irrelevant, external stimuli.

Because hypnosis is a natural state of mind, it can occur spontaneously and it is not an artificially induced state. One major theory is that electrobiochemical changes take place in the nervous system as a result of the brain being stimulated by words and images.

As an idea reaches the mind through the five physical senses it is first processed by the conscious mind and this analyzing part of the mind can change, weaken, or inhibit the incoming suggestion. Our education, prejudices and misinformation can alter incoming suggestions. By the time the suggestion is filtered through this critical

factor of the conscious mind and reaches the subconscious it is often substantially changed in intensity and content. As the conscious mind diminishes, the subconscious mind comes forward. Consciousness never disappears in hypnosis and hypnosis is never equated with unconsciousness. When the deeper states of trance are induced, the conscious mind relaxes, agreeably relinquishes control and stands aside as an onlooker and can intervene whenever necessary.

HYPNOTHERAPY DEFINED

Hypnotherapy is a form of therapy combining trance induction of hypnosis with individualized techniques of counseling secured by each Hypnotherapist uniquely. Therefore, Hypnotherapy cannot be confined within a detailed description. Every Hypnotherapist has specialized tools, techniques and background specifically directed to the counseling field.

Hypnotherapy encompasses a holistic approach to health and healing and the total person's wellbeing. Hypnotherapy is a dramatic rapid intervention system which reshapes the client's feelings of competence and capability. Within the sessions of hypnotherapy, one may discover hidden memories, latent creativity, new insights, feelings of competence, release of fears or touch a deep emotion.

In Hypnotherapy one can come to the realization that we are responsible for our own realities and can choose to change or recreate our perceptions and beliefs to create a reality by choice, not mere acceptance of what we believe we must accept. This "con-

sciousness of self” or awakening of awareness is one of the highest rewards of Hypnotherapy.

The Gil Boyne system of “*Transforming Therapy*” is a process of reaching, touching and accepting the inner child by releasing blockages and recreating past emotional trauma to transform the creative vital force within the adult through hypnotic reeducation.

Through the use of Hypnotherapy and creative Visualization we can create a positive present by recreating the past. Our present experiences are influenced by past memories contained in our subconscious mind. When we change the emotional remembrance of these events, we also change our current attitudes, beliefs and motivations toward our present reality.

We can manifest a creative and successful present and future by re-programming the past stored in our subconscious minds. As a child we could not choose the belief structure or conditioning we received from our parents, peers and environment. As adults, we can re-program or re-write our past scripts and the roles being played in the present. Re-creation is a dynamic therapy process which works simply and gently to help one manifest a limitless future.

Transformation literally means to transform or restructure. It is a process of change in which the higher levels of unity and Divine Love are integrated into one's personality and consciousness. Through the process of Transformation, divisions between mind and heart are healed and the inner duality of masculine and feminine natures are reunited. Transformative experience reflects light on the soul, and guides one to a new knowing of the “Center.”

NATURE OF HYPNOSIS

Every person can develop a natural state of awareness called *hypnosis* or *trance*. Hypnosis is a normal experience, which anyone can have, in the right circumstances and with the right hypnotist. Unlike ordinary conscious awareness, which involves a constantly shifting focus of attention, the hypnotic state of mind involves a focusing of internal attention and an elimination of external distractions.

In hypnosis the subject is neither unconsciousness nor asleep - it is a special state of awareness in which there is a heightened receptiveness to ideas and understandings and an increased willingness to respond either positively or negatively to those ideas.

The field of focused conscious awareness narrows, and external stimuli, other than those given by the hypnotist, lose their significance. In effect, the subject reduces contact with the external world except for the relationship with the hypnotist. As subjects give up their focus on external stimuli and begin to focus on their internal world, they become less dependent upon their external reality to provide meaning and structure to their perceptions and responses.

Reality for the subject and what happens within that reality is defined internally and not by external events or circumstances. Hypnotized subjects enters a world in which ordinary rules and events of reality are replaced by internally based ones.

The subconscious mind perceives, thinks and responds to the world in a literal fashion unimpaired by the biases of the conscious mind. It sees things the conscious mind ignores, it knows things the conscious mind has forgotten. It often influences the

thoughts, educated guesses, dream experiences, and emotional responses. Although childlike in many respects, it actually is wiser and more perceptive than the conscious mind. It contains a vast range of unrecognized capabilities and potentials, some of which are used in an unnoticed fashion on a daily basis. In addition, the subconscious is a universal attribute. No matter how different people are in their conscious realms of existence, they remain linked by the qualities and capacities of their subconscious minds.

The subconscious knows no ethnic or cultural boundaries; it speaks in a literal manner and uses a form of thought that understands the subconscious of another much more effectively than could the conscious mind of either person. The subconscious mind is a creative intelligence and is the doorway to our spiritual nature.

TRANCE: KEY TO THE MIND

Every person has abilities not known to the self; abilities that can be discovered in trance. Memories, thoughts and feelings can be completely or partially forgotten by the conscious mind; and yet they are available to the subconscious and can be experienced within trance when the client is ready for changed feelings and behavior.

Through the process of age regression and revivification the subject can call upon past experiences and learnings to experience and utilize changes.

A memory or an imagined event, can be experienced so vividly that it seems real. This process is responsible for most of the phenomena which can be produced in hypnosis and it is important for the hypnotist to be able to influence it. The hypnotist can guide awareness in specific ways to create internal events which can be revived into

“real” hypnotic experiences for the subjects. Past events may be relived, current events may be perceived and thought about in a totally new manner, and all sensations and perceptions may be amplified, reduced, eliminated or replaced by an awareness of those derived entirely from internal events. It is out of the use of these understandings and memories in the mind that hypnotic subjects develop their behavior.

The development of the trance state is a psychic phenomenon, and the ability and activity of the hypnotist can create a highly favorable setting in which to instruct clients in a more creative use of their own potentials. The Hypnotherapist offers instruction and direction to the client and elicits information and feelings that expedite the therapy.

When the Hypnotherapist maintains an attitude of positive expectancy, he places the responsibility for all developments entirely upon the subject.

FLEXIBILITY

Inductions and therapy methods used can be tailored to fit the needs and expectations of the subject. The subject defines the most effective hypnotic procedures. Hypnotists must be observant and flexible enough to adapt their style and their role to those needs and attitudes.

Techniques cannot be followed rigidly with good success since, in hypnosis, the personality needs of the individual subject must be met, rather than merely inducing a trance and giving suggestions.

Successful use of hypnosis is not expectations, patter, verbiage, hope or desire of either the subject or the therapist. The proper use of hypnosis is in the development of an environment reflecting the subject's own learnings, understandings and

experiences.

When trances are developed, they are the result of ideas, mental concepts and understandings already existing and aroused within the subjects by the Hypnotherapist. Many hypnotherapists regard *their activities* and *their intentions* as the affective forces; and believe that their utterances to the subject initiate specific responses. They fail to realize that what they say or do only serves to arouse in the subjects past learnings and understandings, consciously and subconsciously acquired.

The hypnotist creates an appropriate atmosphere, guides attention in particular directions and offers stimuli in order to elicit specific responses.

The induction procedure provides a ritual in a setting in which hypnosis develops; it offers distractions to hold the attention of the subject while hypnosis occurs.

Never talk down to, or over the head of the client and always structure the relationship as person-to-person not as doctor-to-patient. Clients enter the therapy setting with mixed emotions and conflicting desires. They desire help and guidance, but they are afraid to do what they know they must do. They may want nothing more than to have the therapist understand the situation perfectly, and yet they may do a great deal to hide their real problems or thoughts from the therapist. Clients are people who have an injury: a painful, uncomfortable or embarrassing area of life. For one reason or another they have not been able to face these injuries and handicaps directly, which is why they have developed problems. The major purpose of developing a therapeutic relationship quickly is to help the client feel able to reveal and discuss their problems as rapidly as possible.

Always be aware of how “organ language” is related to symptom formation and response to “subconscious scripts.”

CREATING RESPONSE

The first question students ask is, “What exactly do you say to induce hypnosis?” There is no single or best thing to say; there is no universal script. They will be nervous, awkward, and somewhat ineffectual at first, but given the right background and feedback during a series of practice sessions they will eventually begin to master the process.

In hypnosis you want your client to respond to a series of ideas. It is your responsibility to learn how to speak to the client, how to keep his attention, and how to stimulate the acceptance of an idea that fits into his desire for change.

Subjects may need to be reassured that they *can* continue to pay attention to the things happening around them but that there is *no need to try* to make the effort to do so for the time being. Their diminished contact with the external world may create a certain anxiety and cause an effort to re-establish reality contact unless they are reassured. It is the prior creation of an atmosphere of trust and cooperation that facilitates the client's surrender, it should be the first step in the induction ritual.

Most hypnotists do not know that as the subject closes the eyes, he is cutting off the visual field and is really losing something and he doesn't know what he is losing. He thinks he is just closing his eyes.

An internal sensation, thought, memory or mental image can capture and hold our attention for a time and the events of the surrounding world fade from awareness. Hypnosis is induced by using this natural mental process. The hypnotist should be interested in helping the subject become focused upon an internal event of some sort;

whether a physical sensation, a memory, an emotion, or an internal image.

Arm levitation suggestions are often given as the first step to gain active participation. Once an ideomotor response is made, it can be utilized immediately by pyramiding further suggestions.

As subjects observe the induction of another subject, the suggestions and responses they are observing will initiate an automatic tendency to undergo similar internal responses. The induction of a trance in the group situation accelerates the response and creates a more rapid training of the individual subject. This is especially true when a highly responsive subject is used as a lesson for the group.

TRAINING THE SUBJECT

The subject can be trained by being hypnotized, awakened, re-hypnotized, and reawakened repeatedly. Each of the trance and waking states employed will create by degrees an awareness of control over mental faculties. The continued responses will increase the degree of dissociation between consciousness and sub-consciousness, and establish a dissociated hypnotic personality. Awakening and putting a client back into trance repeatedly is also a way of deepening trance.

Single hypnotic sessions are to be avoided because anyone who has a second trance can have a third, a fourth, a fifth, and these repeated experiences develop the thought, "I can have a trance anytime I wish."

A total of twenty minutes of initial induction training is sufficient. Since trance induction is one process and trance utilization is another, time must be allotted for the subject to assimilate, learn and to respond to the Re-education process.

While giving suggestions for trance induction and trance maintenance, therapeutic suggestions can be interspersed.

The hypnotist should maintain an attitude of unshaken and contagious confidence in the subject's ability to enter the trance.

EFFECTIVE VS. RATIONAL

Inexperienced subjects simply do not know what to do but can easily learn to go into a trance state by being told how to simulate hypnosis. (See "Rehearsal Technique,")

The efforts to maintain one's image as a rational, reasonable professional are understandable, but self-defeating. The less understanding subjects have regarding the rationale for certain hypnotic procedures, the more responsive they will be to them. There is nothing more difficult than trying to help a knowledgeable subject experience an hypnotic response. What occurs is an intellectual analysis of the hypnotist's style instead of an automatic, unthinking response to it.

Whenever you do the unexpected you jog a person out of their setting.

They simply do not like to be confused. It is an *absence of understanding* that leaves them open. When a clear-cut, definitive, easily grasped and understood statement is uttered, the confused subject seizes upon it. Since they don't know what to do, the therapist can tell them what to do.

Use a direct authoritative suggestion where you see a client in an uncertain state. When she is uncertain, you help her by taking over firmly. That is acceptable as help since clients have a long history of having accepted help in such circumstances.

When you have sufficiently prepared the

subject, by exciting the imagination to develop mental expectancy, you can *induce a trance in a few seconds*.

BENEFITS OF HYPNOSIS

Usually, hypnotic questioning serves to elicit the information more readily than can be done in the waking state, but the entire process depends on the development of a good client-therapist relationship rather than upon hypnotic technique, and the hypnosis is essentially a means by which the client can give the information in a comfortable manner.

Hypnotherapy generates effective learnings that would not be possible except by prolonged effort in non-hypnotic therapies.

Successful hypnotherapy should be systematically directed to a re-education of clients, and the stimulation of their strongest desires to reorganize themselves to the realities of life and their ability to cope with the problems confronting them.

Hypnosis cannot create new abilities within a person, but it can assist in a greater and better utilization of abilities already possessed, even if these abilities were not previously recognized, and trance is used for the client to discover he can do things.

Hypnosis allows freedom and ease in structuring the therapeutic situation and renders the client's feelings much more accessible.

In a hypnotic state the client gains a more acute awareness of his needs and capabilities. He can be freed from mistaken beliefs, false assumptions, self-doubts and fears which stand in the way of his fullest participation in life.

Hypnosis enables clients to learn from experienced events which they would

otherwise tend to overlook or distort. Hypnosis allows the business of therapy to progress more efficiently toward the final goal of objective perception, acceptance and competence within a reality which previously had caused problems or symptoms.

They can meet their problems directly in the trance state and can be encouraged to discover new or more competent ways to cope with them. Experiences can be created which encourage or demand a therapeutic response and communications can be offered which achieve an alteration in understanding and behavior.

In hypnotherapy the client can learn to look at things that are unpleasant - without fear, with a willingness to understand, and with a willingness to cope in new ways.

Re-education through hypnotherapy is a complex restructuring of subjective experiences that can be initiated very simply and then gently guided toward a therapeutic goal. Essential elements are: clinical attentiveness to the client's behavior, a confident awareness that one can delay, even halt, and nullify hypnotically whatever is taking place, and postpone, modify or reinforce the structured situation leading to a therapeutic goal.

Then, as a result of some tangible performance, the client develops a profound feeling that the repressive barriers have been broken, that the communication is actually understandable, and that its meaning can no longer be kept at a symbolic level.

It can enable clients to team to trust, to communicate with, and to use that vast range of hidden resources stored within their own subconscious minds. The most important thing a Hypnotherapist can teach the client during the pre-induction, induction, therapy and programming phases

is that they can trust their subconscious mind completely and rely upon it fully.

The trance offers both client and therapist a ready access to the client's subconscious mind. It permits a direct dealing with those individual life experiences which are significant to the problems and which must be processed if creative results are to be achieved. Hypnosis gives prompt and extensive access to the subconscious.

MOTIVATION

Therapists should do whatever is necessary to motivate clients. The therapist can serve as a source of comfort, hope, confidence, or inspiration as well as the source of frustration, discomfort, anger and fear. They can provide whatever it takes to initiate therapeutic movement. They create a therapeutic setting within which clients will be motivated and confident enough to do the things that will help them to discover the kind of thought and behavior that fits their unique circumstances. The most important thing that a therapist can do is create a "healing environment." This will motivate the clients to undergo the restructuring of events that allows them to apply their newly acquired learnings efficiently within a more creative view of themselves and their relationships. You don't always need to know what the problem is in order to achieve a therapeutic closure. When you talk strongly to the client you give them an inspiration. They *believe* they *can* do things. State it simply and believe what you are saying. You can motivate a despairing client to do things when you convey an understanding and sincere belief that they can use their power for change.

INTERPRETING THE PROBLEM

Never give the client the impression that you are a "detective" searching for clues, instead, give them the impression that they are always sharing in the responsibility for the success of the work. Rely on the client's own thinking and intelligence to make the proper interpretation of the problem when he becomes ready for that realization and ready for change.

Too many hypnotherapists try to recover the total experience all at once. Stop the process of change and it continues! Once change is underway and is recognized by the client, he may temporarily regress, but cannot return to the original point of unknowing.

Because you are dealing with a person who has both a conscious mind and a subconscious mind, achieving good results with a client in a deep trance does not mean that the client will benefit from it in the ordinary waking state. There has to be an integration of subconscious learnings with conscious awareness. In dealing with clients it is always necessary to decide how rapidly and how thoroughly they will need to integrate what they learn subconsciously.

(Spoken to the client.)

"Now, all of the things I've said to you will come back changed into your own ways of understanding. And, in the future, you will discover sudden insights, sudden understanding, a sudden thought that you hadn't thought of before. It will be your subconscious mind, bringing to your conscious mind things that you already knew, but you didn't know that you knew."

REVIVING EMOTIONAL CONTENT

Revivification is the recollection of an event with such clarity, intensity and detail that it becomes an experience of seemingly reliving the original event. This intense

reorientation into the past is possible with hypnosis and can be remarkably useful therapeutically. Displacement in time and space and re-immersion into the past provides opportunity for the client to discover things, more constructively to the experience than they did originally. It can be used to resurrect old, more effective patterns of response or to remind clients of positive aspects of their past. It can focus their awareness upon events that were misunderstood initially, especially when that misunderstanding has led to problems in the present. Stimulating an awareness of the source of existing attitudes or reactions can enable the person to gain a more useful perspective on the present. Within hypnosis it is even possible to alter the subjective experience of time in such a manner that clients can re-experience practically their entire lives in the span of twenty minutes. Such an all-encompassing review may provide immeasurable leaps in objective self-understanding and self-appraisal.

Hypnosis gives the client an opportunity to dissociate himself from his problems and to take an objective view of himself. He can make an inventory of his assets and abilities, and then, one by one, deal with his problems instead of being overwhelmed by all of them and being unable to think clearly in any direction.

The dissociation of intellectual content from emotional significance can create an understanding of the meaningfulness of both. Hypnosis permits such dissociation when needed, as well as correction of it. Point out to a client that it is perfectly possible to remember the intellectual facts of something but not the emotional content, and vice versa.

There is a vast difference between thinking and feeling: thinking can be valid but it's limited; a feeling can be anything

even though it's a delusion and irrational, and it is "emotional reasoning" that prevails in daily life, not exercises in logic. We spend our lives doing what we "feel like doing."

The therapist can split off the intellectual aspects of a problem for a client and leave only the emotional aspects to be dealt with. One can have a client cry out very intensely over the emotional aspects of a revived experience. Or, one can do it in a piecemeal fashion that is, let him recover a portion of the intellectual content of the experience of the past, then a portion of the emotional content - and these different aspects need not necessarily be immediately connected.

Usually it's best to have clients experience the emotional first and later the intellectual, because after they have experienced the emotions so strongly, they have a need to integrate the intellectual mind.

PRAISING AND GIVING CREDIT

Always praise your subjects and thank them for their participation. Do this before, during and after a trance episode. Such comments can relax potential subjects, provide support to hypnotized subjects and confirm the value of the trance to subjects emerging from the experience. Even if nothing of particular significance has happened during the trance, you want to avoid discouragement. If something important has been learned, you do not want conscious skepticism to undo it.

The purpose in having them describe the sensations is to confirm trance. Always give praise to the subconscious and give credit wherever you can.

We can reinforce the value of the experience by speaking well of it to the client even though we do not know exactly

how long the client will need to digest the new material. It could be a day or a week or longer.

LEARNING TO BE EFFECTIVE

The field of hypnosis is open to any person willing to qualify by interest, study and experience, and the intelligent use of hypnosis depends essentially upon a background and foundation of personal interest and specialized training.

Learning to be an effective Hypnotherapist does not mean learning *the* technique to use with everyone. Every client requires a unique approach. Imitation of anyone, or the recitation of a memorized pattern is not the road to success. Every Hypnotherapist must develop a personal style that is comfortable and flexible enough to be modified by each client's unique needs and learnings.

Never assume that the subject's understanding of instructions is identical with yours.

Use the client's own words and experience as much as possible for trance induction and programming.

Study and learn hypnosis so well that no matter what develops in any situation you can think of something; you can devise something that will meet your client's needs.

Intellectual book knowledge about hypnosis won't do it, nor will reading books about hypnosis/ hypnotherapy without highly competent training and practical experience.

Long experience has disclosed that the easiest and quickest way to learn to induce a trance is to be hypnotized first, thus to learn the "feel" of it. Anybody who has been hypnotized can employ it to hypnotize others, given cooperation and the patience to

make use of it.

When a client comes into your office and need hypnotherapy, you've got to rely upon your past experience and your past understandings. The most important thing is that you do have a body of experience, and a body of learning which you can utilize.

You go into self-hypnosis to achieve certain things or acquire certain knowledge. Do not try to solve client problems ahead of time because as surely as you make a conscious decision in advance, you start to improve on it and ruin it.

When you have any doubt about your capacity to see the important things, go into a trance. When there is a crucial issue with a client and you don't want to miss any of the clues, go into a trance.

Self-hypnosis is often a sterile procedure because of misconceptions of its nature and use. Usually the self-hypnotist tries too hard to direct consciously the activities he wishes to take place at the hypnotic level of awareness, and inhibits the effort.

HOW TO PRACTICE HYPNOTHERAPY

The goal of the Hypnotherapist is to help clients to alter their perceptions realistically, so that they can use their potentials effectively to change self-limiting, delusional and self-defeating patterns of thought and behavior.

There is no easy way to become an effective Hypnotherapist. There is no single theory to memorize and apply with every client; there is no list of particular skills to master that can be used in every situation; there is no mystical alteration in consciousness that will provide universal truth overnight. Effective hypnotherapy is not just special techniques such as voice

inflections, word games, metaphors or anecdotes. It is a total commitment to being a Hypnotherapist in all aspects of life and not just a feeble attempt to act like one during office hours. It is the painstaking accumulation of detailed and accurate observations and related skills. It is the willingness to participate in the hypnotherapeutic process oneself and to learn from direct personal experience as a hypnotic subject what hypnotherapy is all about and what the tool of hypnosis can accomplish.

PUTTING ASIDE CHILDISH THINGS

Children define the world and their experiences in a much different way than the adult, and their interpretations of their experiences are limited by their lack of inductive reasoning and are vastly different from those of the adult. Early conditioning can serve to establish, and to fix within us, unhealthy and unsatisfying ways of behaving so that we become progressively more handicapped in our ability to fill our deeper needs. People who accomplish a great many things are people who have freed themselves from negative childhood perceptions.

OUR VIEW OF “REALITY”

We build up an unlimited number of biases which become part of our view of the world. The word “bias” actually means a viewpoint, a shaping of perception.

The subconscious is smarter, wiser and quicker than the conscious mind. It has access to more information but on some occasions it can and does arrive at erroneous or illogical conclusions, because it reasons deductively or from “effect back to cause” and because it is the “feeling mind.”

REASON VS. EMOTION

Emotions are not logical, rational or conscious, but they are a natural and useful form of subconscious communication. They tell us how we feel about something even when we are consciously unaware of how we feel. The subconscious is the feeling mind, and emotional reactions are not necessarily rational when they are from the subconscious reactive level. The feeling is always the essential thing; not knowing that you have the feeling or whether it is the “right feeling.” The rational approach is right for most intellectual functions, but for total human functioning it is not useful since much of our behavior is based on irrational feelings. We must always make allowances for our human weakness and irrationality.

TWO KINDS OF THINKING

The conscious mind can think one way and the subconscious another. Your subconscious mind can develop a train of thought, without your conscious knowledge and reach conclusions, and then let your conscious mind become aware of the conclusions. The subconscious perception of reality is direct, unbiased and literal. It simply perceives, processes and reacts to whatever is. Its perceptions, understandings and responses are like those of a child who has yet to learn the rules, judgments and biases of an adult. The behavior styles of the child represent the basic character of an adult's subconscious. When you have a client in trance, the client thinks like a child and reaches for an understanding in an open and childlike manner.

SUBCONSCIOUS STOREHOUSE

Because the subconscious mind is a vast storehouse of unrecognized, unused and misused memories and learnings, it prefers to work outside of the conscious awareness and knowledge. You cannot keep

consciously in mind all the things you know, considering all the learning you have acquired in a lifetime.

However, when the appropriate time comes to respond with a certain kind of behavior you can do so. You do not have to be consciously aware that you already have learned that behavior. Most people do not know of their total capacities for response and they place mystical meanings on the information they get by subtle cues.

HOW CHANGE OCCURS

There are many alternatives in every situation, yet the neurotic believes "it's got to be this or that"! Reacting to the good and the bad in life, and dealing with it creatively, is the real joy in life. **"Deal with what emerges"** is always the primary rule. Providing the client with alternatives sets the stage for inner search and creative problem-solving and the awareness that they can cope.

When clients discover something new, they can never function again in the old way; their world is permanently changed. Therapy is often a matter of the correction of one behavior and when that first change occurs continuing change usually results. When the wrongly directed energy is liberated and channeled in a new, creative direction, the client can begin the healing process.

The most important thing in therapy is to break up the client's rigid and limiting mental sets. The client comes to you with a certain mental set and they expect you to get into that set. If you surprise them, they let loose of their mental set and you can frame another mental set for them.

The therapist can create conditions conducive to change, can attempt to motivate the client to change and can even provide a change-inducing experience, but

change must occur within the client. Change cannot be forced upon clients and clients cannot be expected to change in ways that are inappropriate to their needs or foreign to their backgrounds. Therapists must keep the burden of responsibility for change on the shoulders of their clients. Since people can do any number of things against themselves and use very intelligent ways to defeat or destroy themselves, you need to understand that if a person can destroy the self intelligently then they can also redirect their energies to build themselves up creatively.

Stimulating therapeutic change actually involves the application of some mechanical skills. They are admittedly complex skills requiring an extensive background specialized of training and experience, but therapy really amounts to pushing the emotional, intellectual and spiritual buttons that will cause the desired therapeutic reactions and learnings. The strategies and techniques employed by the therapist should be genuine expressions of professional concern and not mere rote imitation or mechanical reproduction.

Intellectual insight into the past can be somewhat educational. But insight never changes the past and rarely triggers therapeutic change. Therapy is oriented to the client living today, next week, next year.

The induction and maintenance of a trance provides a special psychic state in which the client can begin to reorganize his inner awareness and utilize his own capacities. Therapy is accomplished when clients have an experience which triggers a reorganization of previous understandings and responses. This can correct previously held false ideas or misperceptions, or lift a rigid restriction, or present the truth to the client in a new way. It is the client's experience of reorganizing his own internal perceptions that stimulates change. We can

help by presenting creative ideas and post-hypnotic suggestions in a way that stimulates imagery and feeling and relates to the present as well as the future. It is this experience that can lead to a cure.

In hypnotherapy, always work for the clients' action and response instead of focusing on theories and concepts. Focus on creative responses of actions and change, not the consideration of the possibility of change, work to develop an expectancy for change!

Give verbal examples and brief case histories so that clients can find one that actually helps to alter their behavior. Study your clients for evidence that they are accepting what you say. It is not the speaking but the utilization of the suggestion that makes it an effective agent in behavior change.

Therapy occurs when the therapist allows it to occur in a safe environment at the speed which is comfortable for the client.

THE VALUE OF RESPECT

The best therapists function as sources of inspiration, support and motivation. The essential ingredients are the therapist's genuine awareness of, respect for, and willingness to be responsive to the needs of the client. Clients do not enter therapy to be lectured to, ignored or controlled - , they enter therapy to be understood and assisted in their attempts to cope with the realities of their internal and external situations. The Hypnotherapist can use a wide range of strategies to create trust and cooperation.

Respect includes three components. The first is an appreciation for the dignity and worth of others. Respectful therapists can detach themselves from the negative effects of their clients' unprepossessing appearances

and unfortunate past actions. The respectful therapist senses the potential in each individual for growth and will not be imprisoned by prejudice. Whether dealing with an alcoholic, a person with a long history of delinquency, or one who has sexual and moral attitudes grossly different from the therapist, the therapist can transcend these factors and relate to the inner worth, potential and strength in his clients.

The second component of therapist respect is appreciating the client's right to choose - to feel, to suffer, to make mistakes, etc. High-functioning therapists regard as sacred the client's free will. Therapists will not overprotect or try to dominate or strongly influence clients. The therapist realizes that people have to "stub their toes" and "scrape their noses," and it is usually when mistakes are made and pain is experienced that people are most receptive to new learning. Thus, the effective therapist will not over protect or cushion but will allow clients the right to make choices. Subsequently, therapists must help clients learn from these choices by analyzing their consequences.

Respect is also appreciating the ability of the client to successfully deal with the nature of his problems. Respectful high-functioning therapists have high expectations for the ultimate success of the people they counsel. They realize that successful living is not a matter of chance but the result of the application of sound principles. Respectful therapists realize that pain can be a treatment ally, and that failure can be a teacher, so they do not treat individuals as if they were fragile.

Respect is perhaps the most basic facilitative variable. If a therapist possesses respect, he may lack sophistication but still be helpful, whereas regardless of how

sophisticated and what techniques a therapist has or may use, if he lacks respect, he will ultimately have a deteriorative effect on clients.

The therapist communicates the very deepest respect for the client's worth as a person and enables him to act most constructively and emerge most fully. The therapist communicates a commitment to the client to do all he can to enable him to actualize his potential.

IRRATIONAL SUBCONSCIOUS BELIEFS

Begin your relationship with the realization that the client you meet in therapy is not fully rational, or fully capable of responding in an adult manner to the demands of the specific frustrating situations. They may sound reasonable and rational, and present their problems in a manner that sounds mature, but the fact is that they are often functioning in a very childish manner. We must recognize and respond to these childish aspects to create a therapeutic atmosphere. Unreasonable or childish beliefs and emotions should not be openly challenged as irrational, but can be used in the therapy. Clients should be treated with a caring acceptance of the childish fears that they bring into therapy with them. The therapist aids the client to express their irrational and unpleasant feelings and attitudes quickly and freely and encourages the client by a willingness to comment appropriately and without expressing judgmental views.

COMMUNICATION SKILLS

Therapists often listen to words, to stories, to psychic histories and do not listen to the actual communications that the client is offering. The actual communications most often concern the things that the client is afraid to face, or unwilling to face. That's

why they are seeking professional help. They want you to understand things that they do not consciously know, that they are depending on you to understand.

The most important thing is to know that you can rely on yourself, and allow your subconscious to feed you the right information that causes you to do the appropriate thing at the right time.

HOW THE CLIENT WILL TEST YOU

The client needs to know if you have the right kind of strength and will often test you to discover if you are as caring as you should be, and if you are as strong and combative as you should be. When you have an intellectual subject, begin your attack in the intellectual arena. Fit your technique to the client's frame of reference.

The authoritarian approach is always deemed appropriate whenever it utilizes the client's previous life experience and current expectation that effective guidance always comes in an authoritarian form.

Recognition, acceptance, and utilization of whatever the client presents will accomplish far more than a biased rejection or challenge of it. Clients come to you for help and although they may resist help, they hope desperately you'll pass their tests.

The skilled Hypnotherapist can quickly transform uncooperative forms of behavior into a feeling of being understood, and a hopeful expectancy of achieving the desired goals.

UNDERSTANDING HIDDEN MESSAGES

Often clients arrive not knowing why they are unhappy or disturbed. All they know is that they are unhappy, and they give a wealth of rationalizations to explain it.

Consciously they will tell you any story that seems to be reasonable, and they'll tell it to you with great intensity. They will often make you believe it, but they are using that particular story for a purpose. A person seeking therapy comes in and tells you one story that is believed fully at the conscious level and in nonverbal language can give you a story that is entirely different.

Verbal and nonverbal communications between any two people frequently contradict one another. Verbal agreement might be accompanied by a whole range of facial expressions, hand movements, body movements, eye movements and even voice inflections that imply disagreement. Often clients, while explaining their problems, will unwittingly nod or shake their heads to contradict their actual verbalizations.

When you are listening to a client, you can never clearly understand him, because you're listening with your ears and thinking with your own vocabulary. The client's vocabulary is entirely different and each of us has a different meaning to the words used. Use feedback, restatement and refraining to increase communication and mutual understanding.

As the therapist utilizes the client's style of communication to convey meaning, the client begins to feel understood, secure and relieved of the burden of deciphering what the therapist says. A therapeutic relationship forms and cooperation increases.

DEVELOPING TRUST AND HONESTY

In dealing with clients, we must secure their cooperation and trust to make certain that they respond as well as they can. Without their full cooperation, therapeutic results are delayed, distorted, limited or even prevented. Once you have created an atmosphere of trust, confidence and an expectation of success, you can stimulate the client into action using his natural sources of motivation as the trigger.

The hypnotic state creates a rapport which can be used to enhance the subject's

response. As the subject develops trust and confidence in the hypnotist, increased response develops and can be easily cultivated. Increased response to the ideas presented by the hypnotist is most desirable because it is what enables the hypnotist to guide the subject's use of

memories and unused capacities in ways that create the hypnotic experiences desired.

An important part of all client's desire to be understood and accepted is the need to find someone who will be honest with them, and will acknowledge the validity of their accurate perceptions. This does not mean that their irrational fears and irrational beliefs must always be given credence, but it does mean that the therapists should avoid argument and agree when there is truth in what the client says. Clients trust therapists who tell them the truth, although it is largely the client who determines what is true and what is not. The development of trust

INDIVIDUALIZE YOUR THERAPY TO MEET THE NEEDS OF THE CLIENT. RE - EDUCATION OCCURS IN TERMS OF THE CLIENT'S LIFE EXPERIENCES, HIS UNDERSTANDINGS, MEMORIES AND ATTITUDES; IT CANNOT OCCUR IN TERMS OF THE THERAPIST'S OPINIONS OF HOW THE CLIENT "SHOULD" LIVE HIS LIFE!

depends upon honesty and acceptance. Once clients have learned that the therapist can be trusted, then the therapist can begin to direct them toward topics and experiences that they otherwise would avoid.

Therapists who insist that everything they present is good and acceptable - and must be accepted because it is always tendered in courteous language and manner - are in serious error. Your concern with the client's welfare includes doing things that can be embarrassing or upsetting to them when you feel it is necessary to motivate them to use their potential and understand their experience. Be concerned with the client's welfare, not with being liked or admired by them. Never comfort the client, when their welfare requires otherwise, such as during the reliving of emotional suffering. The best kind of therapy is that which meets the client's needs and offers the best possible therapeutic results without regard for social niceties or questions of etiquette. In therapy, humor can be very useful because clients bring in much grief and sadness, but don't be afraid to "bring the hammer down" when necessary! When you're afraid to say a word or to name a condition to a client, you're going to alert the client to the fact that you are afraid. The one ruling principle is to focus on the client's welfare. Your professional dignity is never involved but your professional competence always is.

Because each client is unique, the form of intervention and the type of change required is unique as well. The therapist creates a setting wherein the client's needs, thoughts and actions are primary and where the client feels understood, accepted and willing to cooperate.

Therapists must not allow their own needs or preferences to determine the therapy process. The client's potentials, knowledge and needs are unique and

therapists must have the flexibility to respond to, utilize and redirect that uniqueness. Individualize your therapy to meet the needs of the client. Re-education occurs in terms of the client's life experiences, his understandings, memories and attitudes; it cannot occur in terms of the therapist's opinions of how the client "should" live their life!

Give the client complete freedom, or create an illusion of complete freedom. You can give the client a feeling of choice even though you are determining it. Effective therapists seem to be especially adept at presenting information within a context that has personal significance or importance. They allow their clients to experience things that demonstrate the truth of what they are saying in a direct and undeniable fashion. Clients learn things that are therapeutic; they are not "cured" by therapists, the therapy process is always a learning process. Always avoid perfectionistic drives and wishes on the part of the clients and motivate them to begin with the achievement of lesser goals. Achieving the lesser goal creates a more confident output of effort that leads to reaching larger and more significant goals. As we begin to think of ourselves as educators, the utilization of technique and the general set of underlying attitudes becomes more comprehensible and usable.

The major shortcut to the process of gaining access to the client's subconscious is hypnosis. Hypnosis can accelerate the therapist's understandings of and response to the messages sent by the client's subconscious.

THEORY OF THE UNCONSCIOUS

The evolution of man is in many ways dependent on the contributions of science but this study is not the least bit scientific. It is a mystical art based on a spiritual

philosophy and efforts to learn and practice it which are based on the theories of “science” will always diminish the level of professional competence.

Sigmund Freud created the “theory of the unconscious,” but only a tiny percentage of the world's population ever accepted it. At the turn of the century the U.S.S.R. rejected it completely. During the next thirty years Russians scientists developed their research on brain physiology as a behavioral determinant.

As a starting point, let's examine briefly the theory of the unconscious, and the id, the ego and the superego. The Id is presented to us as a pool of restless, primitive, destructive energy and we are told that we must spend our lives in an effort to resocialize it, or it will wreak havoc in our lives. The theory of the unconscious is only a theoretical construct which means simply that someone constructed a theory. The only reason to accept a theoretical construct is when there is no other possible alternative explanation. Then we must say, “Since that's all we've got, I guess we'll have to accept it for now.”

However, in the study of human behavior there are literally hundreds of alternative theories. I reject the theory of the unconscious because nowhere in that concept is there any implication that within each of us there is a center of intelligence, that not only knows the problems but knows all the answers. This creative intelligence is our link to a Higher Power and is our Divine Nature, which separates us from all other animals. The thinking brain is only part of our spiritual gifts and our ability to reason inductively is another part of the same gifts.

All psychotherapy training taught in universities begins with a psychoanalytic foundation which incorporates and embraces an intrinsically atheistic view of human

behavior, the “*theory of the unconscious.*” Today, the word “atheism” is no longer popular and instead is now called “humanism.” There is great controversy over “*secular humanism*” in our schools, because it teaches that there is no Divinity, and all that exists is human relationship and the ideals that humans can create.

In his best-selling book **THE ROAD LESS TRAVELED**, psychiatrist M. Scott Peck told how he was led to a conclusion about how human transformation occurs. He discovered that the power is, “God's grace in man.” After a lifetime in this work, I realize and accept the truth of his statement.

THE ROAD LESS TRAVELED begins with the sentence. “*Life is difficult.*” It is our capacity to cope with life's difficulties that makes the difference. We are all trying to develop the subconscious attitudes, “I am confident, I am competent, I am effective, I can cope!”

I describe this study as a “mystical art.” Let me illustrate: Millions of people take piano lessons and a percentage of them learn to play well enough to entertain their family and friends. An even smaller percentage learn to play well enough to earn income at weddings or at an elegant restaurant. A smaller percentage earn a reputation throughout their city and state, but only one in ten million becomes a virtuoso. When the appearance of a virtuoso is announced in any major city, excited music lovers line up to buy tickets to be thrilled to the depths of their being by the musical artistry of the performer. That's what it means to be an artist!

Of course, the piano virtuoso in that concert hall in London, or Paris, or Vienna, started practicing six hours a day many years ago and is still practicing every day - even on the days of his performance. It takes great devotion to become that kind of an artist but

that should be your aspiration for even if you fall short, your commitment to excellence is always the goal.

The issue here today is, what kind of an artist do you want to be? Only you can make the choice.

If God has smiled on me today, there are a few people in this group, who have now, or will soon get the “Hypnotism Fever.” This means, a commitment to this work that will grow so great that the use of this work to send good into the universe will become the number one mission of your life and you will discover your purpose on this planet. Those few will do great things and they are going to carry this work into areas where it is now unknown. That is the thrill and excitement I feel when teaching.

Ten years ago, in the field of speech pathology training, the mention of the word “hypnotism” to the professor in the class, would cause a tirade about how hypnotism was of no use in speech disorders. Then, Dr. Kenneth Knepflar of Pasadena came to study with me and he got the “*Hypnotism Fever.*” He began to speak and present papers on hypnosis at professional seminars. A year later with a professor at Tulane University, he presented the first annual conference, “The use of Hypnosis in Speech and Communication Disorders.” Dr. Knepflar helped us to expand our profession. Some of you will go on to do similar things in other fields and that's why I'm here to teach you.

Some years ago I trained a man who worked with the destitute and homeless, for the Salvation Army. Once he learned hypnotism he began working with those people to lift their feelings of hopelessness. He was getting extraordinary results until one day his superior came to him and said that he would have to give up hypnotism or he couldn't be attached to the Salvation Army as a minister any longer. He chose

Hypnotism because he had the “*Hypnotism Fever*” and he felt that it was a more effective ministry for him. Isn't it amazing that he was told that he had to make a choice because God's work can only be done in a manner approved by a human!

I refute and reject the view held by the psychotherapeutic establishment that says the two major principles in psychotherapy are: 1. everyone needs and can benefit greatly from psychotherapy; - ***THAT'S A LIE!*** - the truth is that almost all of the world's population has not only survived without psychotherapy but most have lived satisfying and productive lives: 2. the motivations for human behavior are so complex and deep-rooted that the effectiveness of psychotherapy is directly equated with the extended duration of treatment; - ***THAT'S A LIE!*** - the truth is that therapy is most effective as short-term intervention to produce behavioral change. Therapy of more than limited duration is usually counter-productive because it creates psychic dependence on the therapist; it delays and avoids coping with real life problems and it often leads to financial exploitation.

Therapeutic benefit is not only derived from seeing a therapist! Life is a therapy; falling in love is a therapy; getting a divorce can be a therapy; getting Fired can be a therapy; having surgery can be therapeutic - not just because of the physical benefits but because when you come close to death you realign your values. You give up the myth of your physical invincibility, you know you are going to die someday. You get closer to it and you think “I had better get my act together before it's too late.”

I want to talk about a great psychologist, whose life was dramatically transformed. He was a violent and destructive man, and one day as he rode his horse, Saul of Tarsus was

struck down and blinded. A while later, after he had been transformed and was known as Paul he said, “Be ye transformed, in the twinkling of an eye.”

Yes, that's how long it takes - in the twinkling of an eye your life can be transformed. “Be ye transformed by the renewing of your mind,” - to make the mind new again. It means to clear out ineffective, frustrating beliefs that you hold about yourself, the world around you and your relationship to it, and to replace them with life-affirming, nourishing beliefs that enable you to be all that God and nature intended you to be. To know that you can cope, no matter how involved life's problems are, does not mean that your life will become a series of blissful experiences.

THE LEGAL BASIS FOR HYPNOTHERAPIST

Why does this school exist and why are you here to study with me instead of in the universities? Because hypnotherapy is not taught in universities. In fact, most professors in universities still deny that there is a vocational title of “Hypnotherapist.” They still say that hypnotherapy is only a “tool” that therapists use.

But in 1978 the Federal Government accepted “Hypnotherapist” as a defined occupation and published it in the Dictionary of Occupational Titles. This means that it is completely separate from other kinds of therapists. It doesn't say “a psychotherapist who uses hypnotism” in the definition. All laws that license psychologists simply reserve the use of the occupational title of psychologist.

Most of the people who have learned hypnotherapy, and use it effectively are not psychotherapists. They are not University trained because it is not taught there. Freud,

who was fascinated with hypnotism, later gave it up, yet in 1919, near the end of his career Freud said, “If psychoanalysis is ever to be made available to the greatest number of people it can only be with the aid of hypnosis as a short cut.” The old prejudice still holds sway in the universities and they still don't teach hypnotherapy, yet there is a small percentage of those psychiatrists and psychologists who practice hypnotism who vehemently state that no one is qualified to practice it unless they are a member of their professional groups. How did they get to be experts if there is not a single university in America that teaches hypnotherapy as part of the curriculum that leads to licensing?

The psychotherapist deals with the mind in different ways than we do, based on different principles. Some of you have attended universities and studied psychotherapy and have been licensed as therapists. I simply say, “I respect your bias - what you've learned is what you've come to believe. I hope that your bias doesn't cause you to reject what I teach, just because it is different.” I ask you to consider my points of view in your effort to search out truth. We have no conflicts, for you have your bias and I have mine. I'm in the position of expressing new ideas to you, some of which may generate conflicts with your existing beliefs. Please keep an open mind because I'm not focusing on theories, but on demonstrated results.

WHAT IS HYPNOSIS?

There is no legal definition of hypnosis anywhere in the world. Included in your class notes is a collection of quotes from many experts, all of whom have achieved reputation with their writings on hypnotism. Each of them has attempted to define what hypnotism is and none of them agree.

Hypnosis is a natural state of mind, there

is nothing unnatural or supernatural about it. Every person has a natural capacity for response to hypnosis, which means that there is no such thing as a good subject or a bad subject. Even if you believe "I'm a bad subject," you are going to learn differently, because when I work with you, you are going to go into a trance instantly, and the "bad" subjects will do as well as the "good" subjects.

Hypnotherapy is unique, because there is no other known way in which you can actually observe, in an age regression, how a person acquired the ideas that became fixed in the mind and how these ideas were reinforced and eventually became dominant ideas that controlled behavior. Now, many years after the original sensitizing event, that person always acts the same way in the same situation, like a player on a stage. The curtain goes up - they know one set of lines, only one character to play.

I want to instill in you an awareness of the excitement and wonder of what you are going to learn. Nothing can touch it, or even come close to it for effectiveness, no matter how lengthy and convoluted the theories may be.

Hypnosis is the original holistic system and once you master it, you will be riding on the crest of a great wave of holistic systems that are sweeping the world. Our disappointment with the traditional systems of treatment and healing has turned us towards alternative methods.

We've established that hypnosis is a natural state of mind with special identifying characteristics. You learned that there is no such thing as a good subject or a bad subject which means that everyone has a natural capacity for response and that it is within your nature to respond. However, there are differences in the response level and many call the difference "resistance."

Let's create a scenario. You are in your office with a client and you go through your usual efforts to produce trance but they have trouble responding and you say to them "you are resisting." They are going to say to you - "What do you mean - I'm resisting? Didn't I pay you my money? Why do you tell me I'm resisting? I came here to stop smoking (or whatever)" Then you will respond by saying "I don't mean that you are resisting consciously, you are resisting sub-consciously." They don't know what the subconscious is - it's a new concept to them, so why tell them, "you're resisting subconsciously, on one level you want to cooperate but etc."

Let me give you a different way to handle the situation. Suppose you have that difficulty and you say "It seems to me that there is a slight inhibition on your response, so let's talk about it for a moment." Everyone acknowledges that they have inhibitions of one kind or another, so always use the word "inhibition" instead of "resistance." Certain persons may demonstrate inhibition on their response. This means that some will respond better and faster and easier than others. If it's a natural state of mind and everyone has a natural capacity for response, why do some respond better than others? There are two major reasons.

HOW MISUNDERSTANDING DEVELOPS

The first cause of inhibition is misunderstanding. From the time that you are very small your exposure to this strange word was characterized by inappropriate usage.

When you were, three or four years old - at Sunday morning breakfast your father may have said to your mother, "You know I just can't understand Reverend Green

running off with that woman who led the choir. She has a husband and five children and he has a wife and four children. I just can't - understand that man." Mother said, "Well John, that woman has him hypnotized." You were four years old and the meaning of this new word became, "If you cannot understand the behavior - then they must be hypnotized."

"Hypnosis" becomes a sort of catch-all term. Some years ago some terrible and heinous crimes were committed and when the criminals were apprehended, the newspapers said, "Charles Manson hypnotizes Family members."

("Family" meaning the Manson followers.) When I called the newspaper they directed me to a police lieutenant in charge of the news release.

I asked him, "What's the evidence that Manson hypnotized anyone? Did a hypnotism school operator, like me, say 'Yes, I taught him to hypnotize'?"

He replied, "No."

"Perhaps you found a great collection of books on the subject and decided he was self-taught?"

"No."

"Did someone say to you, 'I saw him hypnotize others. '?"

"No"

"Did someone tell you, 'Yes, he hypnotized me'?"

"No."

"Then why did you say to the newspapers that he hypnotized these people?"

"Well, he certainly had a powerful influence on them. He motivated them to commit murder for him."

I said "The definition of hypnosis is not "exerting a powerful influence."

A short time later a young woman disappeared from her apartment under mysterious circumstances and later the local radio station received a cassette. Patricia Hearst said that she had joined the Symbionese Liberation Army, and she was to be known as Tanya. The attorneys representing the Hearst family said, "It's obvious Patricia has been hypnotized and

brain washed." During her trial, her attorney, F. Lee Bailey, never raised the issue of hypnosis yet he is a highly skilled amateur hypnotist.

WE HAVE NO RIGHT TO SAY TO ANYONE, "YOU ARE A POOR SUBJECT." WE ARE THE PROFESSIONALS AND IT IS A PROBLEM FOR US TO SOLVE.

RE-EDUCATION

Because hypnosis is the most misunderstood subject, the first thing you are going to have to do with people without previous experience with hypnosis is to re-educate them. When you set out to hypnotize them, you must first deal with their conscious mind and you are going to have to correct some misunderstandings.

They will say things like "I didn't go to sleep, I heard every word that you said." or "You said to me, 'Wake-up,' but I wasn't asleep" because they don't understand "trance."

IDENTIFYING SUBCONSCIOUS FEARS

The second reason that some people don't go easily into trance, is "subconscious

fears.” For most, it is the fear of losing control. We live in a society with a control mania which is directly related to our feelings of helplessness in the culture.

Think of the many threats that exist; we're told that the air is polluted, the food is contaminated from sprays to make it grow. The beef is full of steroids, the chickens are full of poisons, the doctors are pumping us full of deadly drugs, the lead in the gasoline is polluting the air, AIDS kills and you could be mugged, raped or hit by a drunken driver at any time.

We can't do anything about those things and so we feel our helplessness. In addition, there are personal issues that we all have felt helpless about at one time or another such as relationship conflicts and other issues.

A proof that “control madness” is part of this culture, is that Valium has been the largest selling medication for the past five years.

There are other common fears which are created by the movies, novels and cartoons, fears such as “If I ever go into a trance, I'll reveal all of my secrets.” The truth is that people won't tell anything they don't want to tell, even when they are hypnotized.

Another fear is the “Dr. Jekyll and Mr. Hyde fear.” We all have split off parts of ourselves - the angry self, the lustful self, etc. - and the fear is, “If I ever really go into a trance, that hidden part of me will emerge.”

Other fears that I've uncovered are a fear of sexual assault, usually from women who were sexually abused in their childhood. As a result, letting go, (surrender) in the presence of a male, triggers a subconscious fear. “I won't have control - I won't know what's happening - it'll be just like when I was six years old.” There is also a similar fear in men who had fathers or mothers who

were very threatening, very punitive and who physically battered the children.

YOUR PROFESSIONAL RESPONSIBILITY

We have no right to say to anyone, “You are a poor subject.” We are the professionals and it is a problem for us to solve. It is up to us to find a way around that inhibition by a frontal assault, or tunneling under that wall or making an end run around it. It is our responsibility to put those people into a trance.

That's what they are there for because that's what we advertise, that's what we hold out as a service. If our incompetence prevents that from happening, we can't put the blame on the client.

Many experts believe that there are only two main approaches to the induction of hypnosis; paternal and maternal, or authoritarian and permissive but that's a meaningless concept which has no connection with this work as I teach it.

The “Myth of Ericksonian Hypnotherapy” - is the title of a paper that was presented in the journal of the American Society for Clinical Hypnosis by a professor at the University of Utah in Salt Lake City. He had been a protege of Erickson and he and five others who enjoyed a special relationship with Erickson all said the same thing - that the only reason that he appeared indirect in the last part of his career, was that he was paralyzed, in a wheel chair and had a partial paralysis of his vocal chords. In the book titled “UNCOMMON THERAPY” by Jay Haley you can really understand the genius of Milton Erickson and his great variety of approaches to therapy.

You'll see as you read that book, that Erickson did what any honest therapist does in this work - he analyzed the needs of the

client quickly and he adopted the role that met their needs. He was the instrument; Erickson's work is not based on indirection. Jay Haley tells how Erickson - on the right occasions - could be very aggressive when necessary.

Haley writes of a woman who came to Erickson and talked about her obesity, and finally she said "When I get up in the morning and stand in front of the mirror and look at those rolls of fat hanging down, I feel disgusted."

Erickson said, "It's more than disgusting, it's absolutely revolting." He said, "it makes me sick to my stomach to stand here and look at you. How can you create that ugliness on your body and then display it to the world?"

She became insulted and stomped out. Six weeks later she called and said "I've lost seventeen pounds, can I start therapy now?" That's the true therapist at work. No one had ever talked to her like that before. She probably had been to a succession of therapists who think that therapy consists of positive suggestion and reassurance.

The Induction of hypnosis can be totally authoritarian - or totally permissive or anywhere in between. You must develop the flexibility to play the roles, according to how you perceive the needs of the client.

I've read books by psychologists who claim to be experts at hypnotism and they say "The permissive methods are the ONLY methods used in the therapy office." "People do not want to be dominated, people do not want to be told what to do." and "You must create the most indirect double binds." Then they go into all kinds of tricks and manipulations. You don't need to use tricks and manipulations in hypnotherapy. To do so, is to treat the client as a fool and to say to them "This is something so scary or difficult

that I have to trick you into it."

Say to them: "Are you ready to be hypnotized?" "Fine, then I'm going to hypnotize you right now." That's the true relationship. The surgeon doesn't trick you into an operation. He explains it to you and you agree to get on the operating table and say, "Do it now."

LEARNING TO PLAY ROLES

If this were an acting class and I said, "we are going to put on a one act play next week as an exercise. This is a story about a house of prostitution in the ghetto. John, you are going to be the crooked politician, who gets a pay-off to allow all this corruption to go on. Frank, you're going to be the procurer who goes out to rind these young innocent small-town girls getting off the bus and hook them on drugs and drag them in here. Helen, you're the madam and Bill, you're going to be the priest who believes he's going to save the souls of these poor children of the night."

As actors you might say, "Well, I don't know much about being a pimp but I'll try to draw on my imagination, from what I've read and what I've seen. Maybe I'll go downtown and look around the streets and see what's happening out there." In rehearsal you would make an effort to play those roles and as you continued to rehearse you would master the roles.

Are you flexible enough to say, "I can meet the needs of the client. I can be as soft and gentle and as indirect as I need to be or I can be as authoritarian as I need to be." They don't pay their money for you to be comfortable with what you call your "style" or "personality."

Of course, each of us has ways that we prefer to behave. Preference is different from choice. Choice is intellectually based.

“I prefer to be this way, but I'm willing to be flexible and meet the needs of the client.”

We have learned that hypnosis is a natural state of mind with special identifying characteristics and now we'll learn the next important definition.

SUGGESTIBILITY DEFINED

A suggestion is an idea that reaches the mind through the five physical senses and/or the basic perceptions.

When you read a book, you discover many ideas but they can become suggestions only when they begin to move into your internal mental system. When you begin to classify and identify and filter them as “Now, that's a good idea, I think I'll start doing that tomorrow” or “That's a good thought, I think I'm going to just write that down on a card and keep it in my wallet” that idea becomes a suggestion.

In hypnosis we use the power of suggestion as a separate tool within the framework of trance. Hypnosis is the development and maintenance of a trance and a suggestion is an idea that reaches the deeper mind because of trance.

The next word is: “Suggestibility.” This word has very negative connotations. We say, “Oh, you are so suggestible. Anyone can sell you anything - you read some advertising about a new product and you rush off to buy it.”

Suggestibility is a measure of the intensity with which your brain and nervous system respond to incoming ideas. All highly creative people are intensely suggestible and suggestibility is the foundation of creativity.

GOAL SETTING AND SUGGESTIBILITY

Every four years we are treated to a wonderful exhibition of the glory of the human spirit, called the Olympic Games. We sit in comfort in our homes and watch young people who made a commitment many years before. Back then, they said “I am going to pay the price. I am going to work diligently and creatively and one day, with the world watching, I will run faster than anyone has ever run before. I will jump higher or I will dive with greater elegance and grace than anyone has before,” and in that special moment in time, they do it. We sit and witness it and we say “Thank you, Lord, for if they can achieve that mighty goal, I can achieve mine, whatever it may be.”

During the 1984 Olympic games we watched on television as a young gymnast, Mary Lou Retton, starred in the high drama of gold medal competition. Mary Lou had to throw a perfect vault, and score a perfect 10, in order to win the gold medal. Through the magic of super slow-motion we saw her start her run, and after two steps we saw the set of her chin and we knew that she was going to do it. She thundered down to that horse, vaulted up and over and down, her hands flew over her head and we knew it was a ten and every one of the judges knew it, too. Then, because she had to do it twice she went right back and did it all over again for another perfect ten. As soon as her scores went up, she ran across the arena, to a man who leaned over and scooped her up in his arms and together they celebrated the thrill of the moment. The man was her coach, Bela Karolyi.

She ran to her coach to celebrate because Bela Karolyi is the one who gave her the suggestions and instructions in training. Championship athletes must be highly coachable athletes, which means that they can easily internalize the coach's suggestions

and execute them.

Greg Louganis is probably the greatest diver in the history of the sport. Think of the many thousands of times he stood on the board and did a dive. Think how often his coach said, "No, this time you must get a little more height off your left foot." If he was able to do it after a few tries, that meant he was very coachable, that he could internalize the suggestion and express it immediately.

In the 1984 Games Louganis finished far ahead of the Silver Medallist, but in 1988 in Seoul, Korea, as he stood on the board for his final dive, he knew the Gold Medal hung in the balance. It was just two days earlier when Greg had experienced every diver's greatest fear when he struck his head on the board. Shortly after five stitches had been put in his scalp, he returned to complete two final dives in the qualifying round.

There was no margin for error in the final round for a boy of half his age; fourteen year old Xiong Ni of China led the quest for the Gold by three points after nine dives. Xiong's tenth and last dive was nearly perfect. As Louganis stood poised for his final dive, he knew that just as four years earlier Mary Lou Retton needed to be perfect in her "golden moment," he must now reach down to find the courage and grace to be better in a more difficult dive.

In a beautiful, flashing, reverse three and a half somersault, Greg Louganis showed the world the "heart of a champion," and became the first man in modern Olympic history to win back-to-back Gold Medal championships in both platform and spring-board diving in consecutive Olympic games.

Chinese diving coach Xu Yiming said, "We must all learn from Louganis' will and determination. In adversity, he was able to rise up and win the championship. We must

emulate this kind of spirit. I am personally humbled."

We cannot ever realize our fullest potential unless we develop our suggestibility. For when we do, nothing in our subconscious can interfere with our internalizing and acting out appropriate, soul-satisfying suggestions, directions and instructions. Not even our will to fail, not our feelings of inferiority, nor any of our fears. Think again about Bela Karolyi. Before he came to this country he worked with another little girl who scored perfect tens in the Olympic games and won the gold medal. Nadia Comenichi was also perfect while the world watched. It is evident that Karolyi is an expert in developing and utilizing the suggestibility of young gymnasts.

GULLIBILITY DEFINED

Gullibility is another very loaded word. "Oh, you're so gullible, you'll believe anything." Gullible means the uncritical acceptance of ideas. Uncritical is the key word and once ideas are accepted uncritically they can become fixed ideas in the subconscious mind.

When we were children we were very gullible.

Perhaps when you were three years old, your four year old brother decided he was going to "pull your leg." He may have asked you, "Did you know that the moon is made of green cheese?"

You answered - "No, I didn't know that."

He replied, "Well, it is."

The next day your little girl friend came to play with you and you said to her, "Did you know the moon was made of green cheese?"

She replied “No it isn't. I saw the astronaut on television and my Mom explained it all to me.”

Now at that point, you were able to change the idea easily for a number of reasons. First of all, you knew the source was your brother, who was a child just as you were and you knew that he was subject to teasing and kidding and lying. Second, it didn't really mean very much in your emotional life whether the moon was made of green cheese, or no cheese at all. Third, you hadn't heard that idea repetitiously, over and over again. Fourth, you hadn't heard it from a variety of sources. You only heard it from your brother, not from your mother or from other sources. Therefore you could say “I know it's not made of green cheese. She says she saw it on television and that's the way it is.”

We must deal with the critical factor of the conscious mind, which is the part of the conscious mind that enables us to examine incoming ideas critically. This means that we use the accumulation of our experiences and what we've learned from those experiences, and how we interpret the experiences. Not everyone learns the same thing from an experience, nor interprets the experience in the same way.

During an age regression when I take someone back to the time of their father's death when they were only five years old, I ask,

“Where's your father?”

They may start crying and say, “I don't know, he went away.”

“Where did he go?”

“I don't know.”

“Did anyone tell you where he went?”

“Grandma said that he went to Heaven to live with God and the angels.” Then they start crying even harder. “I don't want him to live with God and the Angels, I want him to live with me.”

The adult explanation didn't penetrate into the feeling level of the child's mind. The interpretation is “I want to be with Daddy, but Daddy doesn't want to be with me, therefore – “he doesn't love me.” So at five years of age he develops a sensitizing fixed

idea that becomes the foundation for a life-long fear of rejection, due to his feeling mind interpretation.

WHEN PEOPLE HAVE REACHED A POINT OF READINESS FOR CHANGE, THERE'S VERY LITTLE YOU CAN DO TO PREVENT THEM FROM CHANGING.

CHANGING

FIXED IDEAS

In Hypnotherapy we change those interpretations through the uncovering and re-education methods that we use. When an idea is presented to an adult mind it is screened against the accumulation of knowledge, experience and the interpretation which is stored in the “critical factor of the conscious mind.” It's function is to act as a filtering screen, so that when ideas are presented we have a way of analyzing them. We look for the rational content and decide if it connects with material that we have previously stored. If we are unable to make a connection or if the incoming ideas are irrational, then we reject them. If it is a totally new idea, the tendency in the adult mind is to reject it unless there are very favorable circumstances involved in the reception of that new idea:

For example: imagine a young man who doesn't have any familiarity with classical

music. He speaks of opera as high-brow stuff and boring. Then he meets and falls in love with a young lady who is very devoted to classical music and opera. In the midst of this love affair, she's teaching him all about opera. Soon he has learned a great many new things and he no longer finds opera boring. He is changing his ideas because there is a big payoff at an emotional level.

In hypnosis we create a state of mind in which the critical factor becomes temporarily inactive. It doesn't disappear, it just stops analyzing for rational content and it stops evaluating in terms of previous knowledge or fictitious beliefs that we have accepted.

When we say, "I just know that I can't stand up in front of a crowd and give a talk, because I'll be mortified," that is a fictitious belief because we can. We may need some conditioning to overcome fear responses in our body, but we can do it. We only believe that we can't. What we are really saying is, "I won't, because I don't want to feel the feelings that occur when I do."

When working in hypnosis we deliberately attempt to generate gullibility, which means the uncritical acceptance of ideas. Why should anyone be willing to accept uncritically, the ideas, suggestions or directions that we present to them? How can we acquire such significance in their psychic existence? One reason is because they are desperate; they say, "Well I've tried everything else, so I'm going to try hypnosis, "- that's when they've reached a point of "readiness for change."

When people have reached a point of readiness for change, there's very little you can do to prevent them from changing. It might take them years to get to the point of readiness for change but when they've reached it nothing will stop them from changing. Change can only be perceived

retroactively, after the fact, "Wow! have you changed! It's two years since I've seen you and I can see as I talk to you that you are a totally different person," - "Yes I have changed," - "I know that I have changed."

We can hope that we are going to change, we can plan to change but the only way that we are going to know that we have changed is through the ongoing, continuing expression of change. Just as hypnosis is a mystery, change is a mystery, it can't be predicted. We can't initiate change by talking about change for if we could, everyone would be changing all the time because we are always talking about it. We can't experience change because we long for it, any more than the desire and thought of food can fill an empty stomach. The only way we can experience change is when we initiate a process of change, which means when we begin engaging in different behavior. As a therapist all you can do is say regularly, "Thank you Lord, for allowing me to play this part in the mysterious process of change."

We must give those thanks every day – because we are among the fortunate few; we can observe, First hand, the process of change, knowing that we played a part in it, and that knowledge keeps our hope for change alive and active!

If you are fortunate enough, you will never suffer from despair, and never slip into hopelessness and anti-life behavior because each day of your life you will see the miracle of change right in front of you, but you must give up thinking that you'll change simply because you are helping other people to change. You will change when you say "I'll do the same hard work that my clients did."

Helping others is not going to transform you, even though you may believe that it will. When you have helped enough and the

testimonials are piled high, you can still feel the same negative feelings inside and you'll say, "I thought that helping others was going to do it for me but it hasn't." Many feel that once they have enough money, they'll feel differently inside.

Anthony Quinn, in his autobiography titled "THE ORIGINAL SIN" told of a time when he was on Broadway, co-starring with Sir John Gielgud, in a play that had good critical reviews and good advance box-office. He had two pictures playing in downtown Manhattan and had received an Academy Award for one and the other was his newest film. He had just purchased a townhouse in the most exclusive part of Manhattan and had filled it with antiques and art treasures. At that point he attempted suicide. It was because of the fantasy he had: "Once I reach this next goal I'll feel differently inside." Actor Fernando Lamas once told me that he and Tony Quinn were working on a picture in Spain and one night while drinking a few bottles of wine, Tony said to him, "Sometimes when I'm walking down the street in Beverly Hills, I'll see people stop and point to me. Intellectually, I believe they are saying, 'Look, there's Anthony Quinn the movie star,' but my subconscious mind tells me they are saying, 'There's that Mexican son-of-a-bitch that married Cecil B. De Mille's daughter.'"

At the end of the book Quinn gave his interpretation of the "original sin." He said that the original sin is our inability and our unwillingness to accept and be nourished by the love, affection and approval that surrounds us all of the time. If we process that a little bit further in spiritual philosophy we come to - "our unwillingness to accept the fact that God loves us."

The process of change is always exciting and mysterious, and we are fortunate to play a part in it. It can be a vital factor in

transforming our lives. We set out to create a willingness in the client to accept and become gullible to our ideas. The best hypnotherapists know how to create strong gullibility and uncritical acceptance and the central element in the process is TRUST! and the clients' awareness of our devotion to them.

When you sit down with someone, no matter how troubled they may be, within a brief period of time (ten or fifteen minutes) - they must begin to feel enveloped by your caring, divine love. They must feel that all of your thoughts and all of your energies are focused only on them during the time that they are there. You must begin to penetrate into their psyche, because you're not there to sit and take notes, saying "Very interesting."

They become willing to reveal themselves to you. They can go into their psyche and go back to when they were just as willing at four, or five years old, to accept suggestions and directions from mother or dad.

Now we are going to do some suggestibility testing. I am going to show you that ideas presented to a group will generate a wide range of responses. For the first one, I'd like you to take everything that is in your hands and put them under your chair between your feet. When you've done that please stand.

SUGGESTIBILITY TESTING

Extend both hands out in front of you like this, reach out as far as you can. Turn the palm of your right hand upward toward the ceiling, curl the fingers of your right hand slightly. Hold them in that position and listen to my instructions. In a moment I'll count from three down to one and when I do I want you to close your eyelids down. The instant your eyelids close down I want you

to imagine, as I describe it, that in your right hand I am placing the handle of a bucket - a plastic bucket which is half filled with sand weighing about twenty-five pounds and then several gallons of water poured on top of that. You will feel that weight bringing your right arm down, down, down. At the same time I am going to tie a string around your left wrist, on the end of that string is a helium filled balloon three feet across. Since that is lighter than air, it is going to tug your left hand up, up, as the weight of the bucket pulls your right hand down and down and the balloon is tugging your left hand up, up.

Get ready, three, two, one, close your eyelids down. Now I'm going to put the handle of the bucket into your right hand, get ready. There it is, feel the weight now as it begins to pull your right hand down, think about it. What color is your bucket? Now I'm going to tie the string around your wrist, turning it loose, and you feel the tug of that large balloon pulling your left hand up, up, up. Drawing it up, pulling it up and the weight of the bucket in the right hand, drawing it down. Now be careful, curl your fingers, you don't want that bucket to fall on your toes. What color is your balloon, as it is pulling your hand up, up, higher, higher, higher as your right hand is being drawn down, down, down. Right hand being drawn down, left hand being pulled up, up, up. As your left hand goes up, your right hand is going down. Right being pulled down and your left hand up, up, up.

Now, stop. Don't move a muscle. Hold your hands exactly as they are. Open your eyes and look around, but first look at your arms. Look to the person to the right of you, to the left of you, look in front, look in back. There are responses in this group ranging all the way from hands far apart to those that have barely moved. Yet, everyone heard exactly the same suggestion. Please be

seated.

Let's hear first from some who thought they had a very good response. Raise your hand, I want you to tell me how that felt, what were you thinking and feeling, what was going on.

STUDENT: "Well, I could feel mainly the weight in my right arm, it hurt pulling down on it and locking in my shoulder."

BOYNE: "What color was your bucket?"

STUDENT: "Red."

BOYNE: "Let's hear from someone else. Here's a hand."

STUDENT: "My arm is so sore, from the weight. This arm hurts and my balloon was blue and my bucket was green."

BOYNE: "Someone else."

STUDENT: "I thought the bucket was on my wrist instead of in my hand. My bucket was yellow and my balloon was yellow."

BOYNE: "Many think that those receiving the suggestions always accept them just as they hear them, but they can easily modify them. He didn't consciously say, 'let's have it on the wrist instead of in the hand' but some other part of his mind said that. Someone else."

STUDENT: "Some part of my mind kept saying, 'When can I get rid of this bucket'? It was starting to hurt my fingers."

BOYNE: "Someone else."

STUDENT: "I felt fullness in the hand with the balloon and more heat."

BOYNE: "You were able to hallucinate changes of temperature in your hand, because obviously it didn't change temperature, but you experienced it as getting hotter. Someone else."

STUDENT: "This hand started to go down before I closed my eyes, I could feel the weight when you first said what you were going to do."

BOYNE: "That means that you began to respond to the pre-suggestion." We always have those who rationalize at the beginning of a class. There are always those who say, "Well, of course, if you hold your hands out long enough they are going to get heavy and the right arm is going to go down." But what makes the other arm go up? If it's the law of gravity working, what makes the left arm rise? Some of you had difficulty getting any movement at all.

Please raise your hand, tell me about that.

STUDENT: "I felt when you said 'suggestibility' that you were trying to manipulate me. By me holding my arms out so long, gravity would take effect and I imagined everything you said but my mind said 'he's just trying to manipulate me and talking for so long, so that the gravity would take effect.'"

BOYNE: "Fred analyzed what was going on instead of imagining, he was analyzing. When you analyze, you inhibit the subconscious from creating the effect. What color was your balloon?"

STUDENT: "Blue."

BOYNE: "What color was your bucket?"

STUDENT: "Red"

BOYNE: "He could imagine the colors, but he had a counter thought, 'No, I'm not going to be manipulated.' That is part of what I talked about earlier, - fear of losing control."

Now I'm going to tell you something important that you will tell to your clients over and over again. If you can't surrender control when you want to, or when you need to and it's in your own best interests to do so, you do not have control.

Many times the Hypnotherapist will work with women who have problems achieving orgasm, which is really a problem of "letting go." Quite often it is based on early experiences of sexual abuse and negative imagery. When the feelings begin to mount, simultaneously, inhibitors begin to come in to reduce feelings so that she can

not experience the fullness of sexual response with surrender. The greater the degree of surrender, the greater the degree of response. When that client comes in and

IF YOU CANNOT SURRENDER CONTROL WHEN YOU WANT TO OR WHEN YOU NEED TO, AND IT'S IN YOUR BEST INTEREST TO DO SO, YOU DO NOT HAVE CONTROL.

they are exhibiting that over control, say to them, "Can you lie down and totally relax yourself in about thirty seconds, relax every muscle and nerve. Can you go to sleep easily whenever you want to, can you just say "I'm going to take a brief nap" or do you say "No, I'm too charged up for that." Their answer is always "No!"

STUDENT: "I didn't get a very good picture at all, not of the bucket nor the balloon."

BOYNE: "Are you one who says, 'I have difficulty visualizing.'"

STUDENT: "Yes."

BOYNE: "Later, we are going to have a lesson, "How to visualize" and I am going to show you a film of a man who said he couldn't visualize, yet when he was in the trance, he was able to see, to smell, to taste, to respond through all of his senses. Is there

anyone who thought their hands didn't move at all?"

STUDENT: "I tried to envision the container in the right hand and I was able to do that very well so that in my hand I could feel the pain as I was trying to hold it. I had a yellow balloon but I was concentrating more on this so the left hand didn't go up although it seems as though I was working on it, trying to decide my own mind."

BOYNE: "Trying is lying! For example: Bob is standing here in front of me and I take a pencil and throw it on the floor and say to him 'Bob, try to pick up the pencil.' He picks it up and hands it to me. I throw it on the floor again and say, 'Bob, try to pick up the pencil.' He picks it up and hands it to me and says, 'What's going on? I'm picking it up.' He would have a valid point because my request is inappropriate. 'Try' indicates difficulty and potential for failure. Now let's change it. If I were an orthopedic surgeon and Bob had had a disc surgery and we were working to regain flexibility in his back because he's never been able to bend over that far since the surgery - and I say 'Bob, try to pick up that pencil,' all of a sudden it has meaning, because we are acknowledging the difficulty and the possibility for failure. That's what 'try' means. 'Trying is lying' - if it is possible for you to do it, either you ARE doing it or you ARE NOT doing it. When you say 'try' you are saying, 'excuse me for not doing it, but I tried - God knows I tried.'"

STUDENT: "Yes, I did see a balloon but not the bucket. What concerned me was that I had a terrible pain in my arm, and I was holding the bucket in my right hand and that is the arm that should have hurt."

BOYNE: "How's your shoulder now?"

STUDENT: "It's a little better."

BOYNE: "Come on over here please. Turn and face me. That's it. Pull your feet

together. SLEEP! Turn loose now, relax, let a good pleasant feeling come all across your body. That's right, just turning loose, letting go. Way down. Loosely, limply, relaxing, arms dropping limply just like a rag doll. Feel good all over now, legs relaxed, that's it, totally relaxed. Feet turning out, let them turn out. Relax those long thigh muscles.

I'm going to count from five down to one and as I do, your eyelids lock so tightly closed, the more you try to open them the tighter they are locking closed. Five, eyelids pressing down. At four they are pressing down and sealing shut. Three, they are feeling as if they were glued. At two they are locked, the more you try to open them the tighter they are locking closed. One, try to open your eyelids and find they are stuck tight. Make a try and satisfy yourself. Now you can stop trying and just relax.

Listen carefully now, this is going to be your signal. Whenever I look straight at you when your eyes are open, and say these two words, "Sleep now," and snap my fingers like this, on the finger snap your eyelids close down and you go deeper in sleep, even deeper than you are right now. Now, at the count of three, eyelids open, looking straight ahead, I'll say the words "Sleep now," snap my fingers, eyelids close down, deeper in sleep. One, two, three, opening, opening, opening, Sleep now. Close them down and go deeper. Each time I say those words, "Sleep now," and snap my fingers, your eyelids close down and you go much deeper in sleep, deeper than you are right now. Again at the count of three. One, two, three, opening, opening, sleep now, and again, much deeper than before. Once again, one, two, three, opening, opening, sleep now, that's good. And again, one, two, three, opening, opening, opening, sleep now. That will always be your signal, when I say those words, "Sleep now," and snap my fingers,

eyelids close down and go deeper in sleep. One, two, three, opening, opening, sleep now. I'll count to three this time, eyelids open, come right up on your feet. One, two, three, eyelids open. All right, let's talk about that for a moment.

“You kind of surprised yourself didn't you?”

STUDENT: “Everything just went out from under me.”

BOYNE: “Now do you think that you were in a trance?”

STUDENT: “Well, I was conscious of everything that you were saying.”

BOYNE: “Let's check it out. How many think this lady went into a trance up here? Raise your hand.”

STUDENT: “Marlene I think you were in a trance because your eyelids were fluttering and twitching and you were responding to his suggestions.”

BOYNE: “Next person.”

STUDENT: “Marlene, I think you were in hypnosis because of the eye fluttering and because your breathing began to get deeper.”

SUBJECT: “When you said to go deeper in sleep, I felt my chest expand.”

STUDENT: “Marlene, I believe you were in a trance because I don't think you would have ever fallen against Gil or fallen on the floor, in front of a group of people.”

SUBJECT: “That's right, I wouldn't have done that.”

HOW HYPNOSIS ACHIEVES ITS EFFECT

It is the response of the central nervous system that creates trance. Therefore, the central nervous system is the instrument that we must use in creating trance.

A common method of inducing trance is to fatigue and tire the central nervous system through the presentation of monotonous, repetitive ideas incorporating suggestions of sleep, relaxation, turning loose and letting go. In other words, there is a lack of content, so that the intellectual mind, screening for content finds that there is little to analyze. In which case, it can begin to disconnect and once that filtering screen relaxes, the subconscious becomes open and receptive.

At some point, whether during the first session or a later one, the client can enter into a trance. However, the fractional relaxation method, which means relaxing parts of the body by using the mind, is useful, only as an additional induction. It is not nearly as useful as some would have you believe. The analytic type of person, or the nervous type of person, will not respond to a fractional relaxation. Another way we can approach the nervous system is to overload it and we are going to demonstrate these principles in this class.

PRIMARY CHARACTERISTICS OF TRANCE

The primary identifying characteristic of trance is that the subject develops an extraordinary quality of mental, physical and emotional relaxation. This extraordinary quality of relaxation is so unusual that you will hear people say, “I've never felt so relaxed in all my life,” after they have been in a trance. People who are hypertensive and those whose blood pressure levels are high, go into trance for the first time and say “Oh, that's fantastic.”

I use the word “extraordinary,” because it is greater and more profound than any kind of relaxation you can get from any pills you can take.

This extraordinary quality of mental, physical and emotional relaxation begins to

trigger a therapeutic response throughout the body. Simply entering trance on a regular basis reduces tension levels which reduces anxiety levels. People who have been having trouble sleeping, begin to sleep better, they feel better, they awaken with more energy. Their mental attitude has changed simply by experiencing trance.

The Instantaneous Induction gives you so much more potential for successful interaction with the client, it “overloads” or “shocks” the nervous system.

There are only five principles involved in any hypnotic induction. These are as follows:

1. The use of a startling command. This means, over loading the nervous system - e.g. to pull the subject forward and shout “SLEEP!” is an example of a “startling command.”
2. Loss of equilibrium. A. partial loss; B. complete loss or surrender of equilibrium.
3. Misdirection. A. physical misdirection; and B. mental misdirection.
4. 4. Mental confusion.
5. 5. Relaxation.

Every hypnotic induction utilizes one or more of those psychological principles. In the rapid inductions you have seen here, you can now identify two principles in operation.

The “Startling command” and “A loss of equilibrium.”

There are two important steps to prepare the subject and pave the way for successful induction of trance:

PAVING THE WAY FOR SUCCESSFUL INDUCTION OF TRANCE

1. Exciting the Imagination!

Your success as a Hypnotherapist will be in direct proportion to the degree that you can learn to excite the imagination! This is why stage hypnotists are so much more successful in creating trances than clinical therapists who think that their degrees will excite the client's imagination.

Think about how I have excited your imagination.

It began when you first heard about me and my reputation. Everything since then - the literature that you received -

your arrival here - and everything I have done since then has been to excite your imagination.

You may not yet have all the tools and all the equipment that I use to excite the imagination - but you can learn ways of doing so.

What happens after you complete these courses and the subject of hypnotism comes up in a social setting, and you inform someone, “I am a certified Hypnotherapist.”

When they ask, “Do you think you could hypnotize me?” you're sure to fail if you reply, “Gee, I don't know. I just finished my courses, but I'll try to do it.”

Here's how to proceed.

“Do you think you could hypnotize me?”

“Of course I can - are you ready? Stand up, right now. Pull your feet together, follow my instructions.”

You have excited their imagination. You

<p>HYPNOTHERAPY INVOLVES TWO LEVELS OF MIND IN SIMULTANEOUS OPERATION - THE OBJECTIVE MIND AND THE SUBJECTIVE MIND.</p>
--

said, "I'm going to do it to you right now!" If they had any uncertainty - its gone!

Many hypnotists unthinkingly repeat a statement which is always a mistake: "All hypnosis is self-hypnosis."

"Hypnosis can be induced externally and internally," is a true statement. "All hypnosis is self-hypnosis" is a false statement. If it were literally true, why would a person need to come to a hypnotist if they can hypnotize themselves? This also implies that all hypnotherapy is self-hypnotherapy.

Hypnotherapy involves two levels of mind in simultaneous operation - the objective mind and the subjective mind. The intellectual, rational, analytic mind and the feeling mind. They can't be fully interactive and operative in one person at one and the same time. That doesn't mean that you can't engage in self therapy - it just means that you can't do the kind of powerfully effective work that a highly skilled, well trained Hypnotherapist can do with you.

2. Developing Mental Expectancy!

Here is the rule:

"What is expected has a powerful tendency to be realized."

This brings us to the "Placebo" principle - what is expected tends to be realized, because your brain and nervous system cannot tell the difference - it has no ability to discriminate whether the imagery is coming from "out there" or "inside."

If you are sound asleep at night and safe in bed, doors and windows all locked, and you have a dream that you are drowning and cry out in your sleep - "Save me! Save me!" When you wake up your heart is pounding and you have a choking sensation - it takes twenty to thirty minutes to get back to normal and another hour to get back to

sleep. You were perfectly safe but your brain and nervous system responded to the mental image, and made it a reality for you.

Images are always reality to your brain and nervous system and that is what "worry" really is. When you imagine what you don't want, you set into action, forces known and unknown, that bring to you that which you fear.

In the Old Testament when Job said, "The things that I have feared have come upon me," he recognized a great psychological truth.

FEAR OF FAILURE. When the image is only what we don't want, we keep working to bring it into our life. If the fear is of failure, then not only do we choose activities and behaviors that are highly likely to produce failure such as inadequate preparation and inadequate financing but if we don't fail quickly enough, we take care of it by self-sabotage.

I have had clients come to me over and over again with the same script: "Every time I get close to a success, I seem to do something to destroy it."

FEAR OF REJECTION. Those who fear rejection develop lifestyles guaranteed to produce rejection, and just in case they don't get rejected quickly enough they have a game which goes - "I'll reject you before you can reject me."

This principle of mental expectancy is in operation when you're dreaming and when you're worrying, and positive visualization is another form of mental programming. The purpose of creative visualization is to generate a positive, feeling response.

I have read metaphysical books that state that all you have to do to increase your prosperity, is to imagine clouds of hundred dollar bills floating down from the great

source of abundance and stacking up in your hands. I can tell you that you can spend the rest of your life visualizing that scene and it won't bring one cent into your life.

THE FOUR STAGES OF PROGRAMMING

Visualization is a powerful tool but it is only one step in a larger process of demonstration. The process begins with programming which consists of four separate stages.

We begin by programming the non-critical, non-analytical subconscious mind with series or chains of closely related ideas. When these ideas develop sufficient strength and intensity they merge together to form concepts. Stage One is **CONCEPTUALIZE**.

As the concepts grow in number and strength they flow together to form **ATTITUDES**. When these attitudes gain sufficient emotional intensity they stimulate the production of visual imagery. Stage Two is **VISUALIZE**.

The primary purposes of imagery are to excite the imagination and generate powerful feelings of desire. Many writers tell us that we must create a powerful desire, but they don't tell us *how* to create a desire. It can only be done through some form of programming and the use of creative imagery. The third stage is **EMOTIONALIZE**.

When your desire grows strong enough you begin to take action, and what had seemed difficult or impossible now becomes easy, because you have changed fear into desire. The fourth stage is **ACTUALIZE**.

Programming develops concepts which develop visual imagery which creates desire which stimulates action.

When you feel reluctant to take action,

remember that you can acquire all of the knowledge and all of the skill that you need to reach your goals and to realize your highest potential - while you continue your movement toward them.

This is a dynamic universe, and everything is rushing through space at tremendous speed - including this planet. Movement is the key, but you must start where you are with what you have.

OVERCOMING THE FEAR OF POVERTY

Here's how you start. Take fifteen percent of your gross income and put it into an account and use the money for only one purpose. Not for a vacation or repairing your car or even for buying a new car. It is to be used only for "building your estate."

We are blind to money making opportunities until we have reached the first level which is focusing upon opportunities to generate investment income. While we are still working for service income (what you get for what you do), we can only earn as much as we can work. As soon as you have five thousand dollars available for investment, opportunities will begin to open up all around you. You cannot see an investment opportunity until you have a sum of money ready to invest, and you can save that money from your service income. Only you can control the quality and extent of your service.

At the age of sixteen, I walked out of the ghetto, and I said "I am going to become a millionaire doing what I like to do. I'm going to teach people and help them to help themselves and then I'm going to teach others to do the same." I first outlined my People-Helping career at ten years of age.

Here is a great psychic secret. In the book of Daniel we're told, "As ye sleep -

while your head is on the pillow - he that revealed all things shall make all secrets known unto you.”

I read that verse one night when I was at a critical point - I had just been offered a very good job with an auction firm. The owner had told me that I could become a great auctioneer and that he would start me at twenty-five thousand dollars plus commission. I had to make a decision because that was a lot of money back then, twenty-five years ago. When I read DANIEL that night I went to bed and I asked my subconscious, “Why am I doing what I am doing and is it the right thing for me to do?”

I got the answer in a dream: I was in a Catholic school in the ghetto and when the teacher asked for someone to read aloud I would raise my hand. Classmates would tease me about my reading aloud and say that they didn't like to do it but I would reply that there were good ideas in books and that one day I would earn my living from ideas.

The next part of the dream took place when I lived in a flat over a corner grocery store. There was a big metal-lined bread box on the corner and about four in the morning a bakery truck would come by and the driver would unlock the box, dump the fresh bread in and lock it up again. I was sitting on top of that box with another boy who asked, “Why do you always want to read to the class?” and I said that some day I was going to teach others and help them. I had long since forgotten these things at a conscious level but they were true memories and they came back to me in my dream. When I awakened I sat up and said “That's my answer. I am here because I planned to be and this is where I want to be.” and I called the man and said that I wasn't going to take the auctioneer's job. Trust your subconscious mind to give you an answer and it always will, for you can discover that those answers

are within you and that is God's gift to you.

“THE AUTHORITY OF PERSONAL APPEARANCE”

For many years, I adopted a very casual style of dress, “the Southern California look.” Then I began to travel the world and when I gave seminars in England, in Ireland and in Australia, I discovered that in Southern California we dress very differently from the rest of the world. I began to develop a more professional manner and a professional appearance. The answer is a simple one, - think first about your appearance. It's a powerful way to instantly open up the subconscious of another person by creating “authority” through your style of dress.

“THE AUTHORITY OF PERSONAL EXPRESSION”

We do have classes in America, whether we care to admit it or not. Our classes are not designed by artificial rank; we have no lords and ladies, no princes, queens or kings. In our society our classes are designated first by speech and education, second by money, and third by much more money.

When a person opens his mouth to speak in the United States, he tells all within earshot the class in which he resides. There is uneducated speech and there is educated speech, and everybody knows the difference. We may dress beautifully and drive up in an expensive car, but if we get out and ask, “Where's the doorman at?” we have, with that simple, innocuous preposition, exposed ourselves to any discerning person in the immediate area.

The person with lower-class speech is usually completely unaware of his problem.

But there will be a sizable and enjoyable world into which he will be forever barred from entering. It isn't snobbery; it's simply a matter of not fitting in. Poor speech cannot be hidden away.

Anyone can learn to speak the English language properly. It's difficult when one's parents, neighbors, brothers, sisters, and friends all murder the language, but it's still quite possible. It's a matter of education and of paying attention in English class, no matter how poorly it may be taught.

Learning to speak and write our beautiful language - the world's largest and most interesting - does not require a special talent, like playing the clarinet or drawing. It's a matter of desire plus reading and study. There is no more important subject taught in school. In fact, it is the key to all the other subjects as well as to a whole world of interest and opportunity. It is the first step up to that higher, cleaner plateau where the air is fresher and the view much better. An hour a day of serious reading and study will handle the matter. And as you read, write. Copy long paragraphs so that you learn how words are properly strung together by accomplished writers.

The book I most frequently recommend to those who care to brush up on their speech and writing is *The Elements of Style* by William Strunk, Jr., and the late E.B. White. It's a MacMillan paperback that will fit in your pocket or purse. Another enjoyable book from which you can learn a great deal about good writing is *The Careful Writer* by the late Theodore M. Bernstein, published by Atheneum.

SPEAK AS AN ADULT

Most people have no idea how they sound. Not only in the pitch or tone or frequency of the voice, but especially, the

use of "verbal contaminations."

How many of us use phrases like, "Y'know" or "Awright"? Far more frequently than we realize. How often do we use "like"; or "such"; or O.K. or those many cliches that are teenage jargon. Once we are past seventeen, we just can't talk that way as a professional person.

When your speech is full of contaminations and if you don't focus on of them, you are going to use them in every situation. I once worked with a young actress who complained that although she had many auditions she just couldn't seem to get an acting job. She felt that with all of her training she was very talented, but she still worked as a waitress at the Beverly Hills Country Club. I listened to her and she had many speech contaminations. I began by saying "Every time you say 'You know' or 'like'; I'm going to raise my hand." The first dozen times I raised my hand, she laughed, but after that, when I'd raise my hand she'd say, "Stop it! I didn't say it!" I would ask, "Why do you think I'm raising my hand - just for exercise?" She said, "You're putting me on." She began to get upset because even though she was constantly using these cliches she couldn't hear herself using them.

COMMUNICATION IS SIMPLE

On the other hand I'm presently working with a very talented young man, whom I trained some years ago. He has a brilliant career opening up for him now. He suffers from what I call the "Kingfish phenomenon." If you remember Amos and Andy you'll know who the "Kingfish" was. He was the character who was always using words he didn't understand and trying to sound as though he was very intelligent. He always used six words where two would do and that's what this man does, in his writing and his speaking. It was a difficult habit to break

because he didn't realize his fear, "that people might think him dumb" - so his overcompensation was a cascade of polysyllabic words that seemed to him to be educated words. But, when speaking and communicating - especially as a therapist, there is a principle called K.I.S.S. which means, Keep it Simple, Sweetheart!

We respond best to words we know best, words that we learned at an early age and that we experienced most often. The more often a word has caused a response in us the more energy it has to generate an even stronger response.

Focus on your appearance, listen to your speech patterns, use your cassette player, record your voice when you sit and talk to your mate, or your friends. Listen to yourself later and you'll discover how you sound. Do it regularly and you will decontaminate your speech.

BECOMING A SOURCE OF ENERGY

You've got to change not just the way you look, and the way you sound, but what you are saying. Once you do that, you will start being seen in a new way. The greeting ritual is one of the basic repetitive ways that we make contact with others. "Hello, how are you today?"

Let's examine the variety of ways that people respond to this ritual. Some people respond in a "subhuman" manner. They don't greet each other with words, they just nod when walking along the hall. One goes, "Huh," and the other goes "H-m!" That means, "Something just went by me, I'm not

sure who it was, but I had better make some acknowledgment.

Chimpanzees can do better than that! They have greater expression when they make contact with each other. There are many forms of "sub-human" expression. There's not much you can do with those people, except keep doing what you are doing. "Good morning. How are you today?" Fortunately not everyone is that way. There are enough people who are aware of their obligation to respond in kind. The person who grunts and nods has no awareness of social responsibilities, and

because of that you don't really need much social interaction with them because you're going to be "short-changed" in every transaction with them. If they short change you in the greeting, what will they do in a meaningful exchange?

YOU ARE GOING TO BEGIN TO ATTRACT PEOPLE TO YOU AND THEY WON'T EVEN KNOW WHY THEY ARE BEING ATTRACTED. IT'S BECAUSE THEY FEEL GOOD EVERY TIME THEY SEE YOU AND THEY KNOW THAT THE ENERGY WITHIN THEM IS GOING TO SURGE UPWARD.

The next level is just slightly above the animals. Those who reply, "O.K." What does "O.K." mean? It means "not so bad" or "not so hot" - I didn't ask how they were *not*.

Now we come to those who give you one word as a reply. "How are you today?" "Fine." It means, "I have to say something so I'll get it over with as quick as I can, with the least expression I can, because they asked me.

Then there's the opposite type. These people, when you ask how they are, hear it as an invitation to discuss with you the state of their mental, physical, emotional health problems.

“Good morning, how are you today?”

“Terrible, all my sinus cavities are blocked. I had a fight with my wife before I left this morning and on the way here some idiot bashed my fender.” You are stuck with his long story. By the way, unless it's your employer or someone you don't want to offend, if you are standing and listening to that long story without finding a way to get away quickly, it usually means that you are on the same frequency. You are just waiting for them to get through so that you can dump your psychic garbage right back on them. “Well, you think you've got troubles - listen to what happened to me.” You should not be interested in their tales of woe. If you start cutting it short by saying “That's too bad, I've got to rush maybe they'll get the message that those things are not to be shared with others, unless they are people who have a reason to be interested.

I am going to give you an assignment and if you do it often enough, it will become a habit, and if you will make it part of your life you will begin to transform yourself.

As you see someone coming towards you, do the following things. First – *Initiate!* - don't wait for them to start. Remember, “My world begins with me and my action.” Don't wait for them to take an action so that you can respond. As soon as you get within earshot reach out so that you can make contact with them.

As they are coming towards you put a pleasant look on your face, even when you are feeling unpleasant. We can still smile even if we don't feel very happy. A smile could indicate internal feeling or it could be a ritual, and no one stops to figure it out. A smile is always seen as a good sign.

You are going to smile and then say, “Good morning. How are you today?” Make eye contact, hold the smile and stay poised

expectantly so that they know you are waiting for their response. You are going to look at them and wait for a reply and if they keep walking you are going to stop.

There is a percentage of people who have enough social responsibility and enough awareness to respond by saying, “I am 'whatever'” but half of them won't ask you how you are. They are people who have difficulty relating straight across to anyone. Their view of the world is “you are either above me or beneath me.” By only telling you how they are, and by not asking back they have said, “See, you are lower than I am. You feel a need to ask me but I am not going to ask you.” If they do not ask you, they feel “one-up.” “I expect you to ask me, but I'm not going to ask you because I really don't care.”

Finally we get down to that percentage of people who will say, “I'm fine and how are you?” Smile again, increase your volume” and your answer is “**I'm wonderful, thank you.**”

Many will find this difficult at first because it is a change and we are reluctant to initiate and maintain change. We feel strange doing something new. For those of you who have a fear of criticism, the thought may come, “What will they think of me. They may think that I am some kind of freak saying 'wonderful' like one of these positive-thinking crazies.”

Some people may even stop talking to you, and that can be a blessing. The ones who want you to stand there while they dump on you will begin to detour around you, they'll even say to others, “I can't stand talking to him, I don't know what got into him but all he wants to do is to give out that “positive stuff.”

A few years ago, a woman started a self-

hypnosis class and was thrilled and delighted with it. The next week after class she came to me and said, "I have this friend who is so terribly depressed, she won't even think about coming here. I've tried to get her to come here, but she said 'Oh, no. It wouldn't help me' and finally she said, 'I don't have any money.'"

Finally, the student told me that if I were to telephone her friend, she thought that I could persuade her. I told her that Professionals don't call people and solicit them as clients.

She replied, "Oh, she's been in such a terrible depression for so long and I don't know what's happening, so couldn't you, please." So, I made a mistake, I surrendered and said,

"I'll call her tomorrow."

I called the woman and after some conversation in which I challenged her irrational objections, she came up with the "money" objection which I handled this way. I said, "Look, I'm not concerned about the money. I'm concerned about you getting the help, so you just come in and whenever you have the money - whether it's this year or next year or if you want to make small payments, that's all right and if you never pay me, it doesn't make a bit of difference." She replied that she couldn't stand the thought of having a debt, but I persisted and finally she agreed to come to class.

There were a few repeaters in the class who had become very positive people. As they arrived early, I told them that there was a lady starting that night, who had been very depressed and I knew that they could help her. The lady arrived and began class but she didn't show up the following week. I was concerned because we had really tried to work with her without very much success. I called her to ask why she hadn't come back.

She gave me various weak and irrational excuses so I said,

"If you are depressed I don't understand why you didn't come back here - where will you go? Will you start looking in the newspapers for funerals to attend? There is something that you are not saying and I'd like you to say it to me." I stung her and made her angry enough to reply, "The reason I am not coming back to that place is every time I open my mouth there is one of those people, trying to shove that positive thinking junk right down my throat." Then she hung up on me.

There are others who will stop talking to you because you've become very "up," and that's a blessing because you don't have to cope with them any more. It is a process of selection that I am talking about. You are going to begin to attract people to you and they won't even know why they are being attracted. It's because they feel good every time they see you and they know that the energy within them is going to surge upward. There is a good feeling that they will experience each time they see you, after you have made enough processing contacts with them.

Everyone in class has to agree that in the next week, they will practice this, especially with strangers, in the supermarket or anywhere. Here are some of the results that are reported: one woman said that she went to work on Monday and to the very first person she saw, she said,

"Good morning and how are you?"

He said, "OK and you?"

She said, "I'm wonderful."

This man put his hands on his hips and said, "You just ruined my whole day."

Another girl said that when she met a couple of other girls in her department, they

asked how she was, she said,

“I’m wonderful.”

A little while later two of them came over and said, “How about having lunch with us today?”

She said, “I’d like that!”

They went in to the cafeteria and as soon as they sat down, one of the girls said to her,

“All right, tell us about the new guy you met over the weekend.”

WHY YOU ARE WONDERFUL

I need to tell you why you're wonderful, so that you will understand. Of all the creatures on this planet, you are the only one that has self-awareness. That means, “I am, and I know that I am.” This awareness is infinite in nature because I constantly discover more about myself. This awareness of “I am” has no limits - it is infinite in nature and it is truly wonderful.

We experience desires beyond the biologically programmed desires for food, shelter and procreation. We experience a desire to be all that we can be, even when we have yet to realize much of our desire. We all have those mornings when we awaken to feel a quickening of energy within us and on those days we measure the lesser self - what we have been until then - against the greater self and our unrealized potential which we intuitively perceive.

A pig always behaves as a pig and we never harness a pig to a plough - we get a horse for that. Nor do we expect a horse to catch mice - we use a cat. Only human beings can go beyond programmed animal instincts and realize a potential which we intuitively perceive.

“Intuitive” means “knowing without previous knowledge,” or without the

accumulation of intellectual knowledge. Intuition is a mystical process, for we cannot “know” what we are capable of being since our potential constantly expands as we move towards it.

Our potential is not limited to our mortality! After I'm gone there are many people whose lives have been transformed because of their experiences with me. Clients and people like you who have changed careers and have become successful, happy and fulfilled. The work that they do contains a part of my energy and it is radiating out to all of the universe, and that will continue generation after generation. I am immortal because I am total energy and I decide how I will direct my energy.

The major question is; how do we bridge this great gap between our awareness of the lesser self and our longing for the realization of the greater self. The bridge which allows us to move from one perception to the other is called, “the imagination.” It is what we imagine we are capable of doing at any given time. We can experience desire, and that desire is infinite in nature, and is truly “Wonderful.”

Our “imagination” is the “plan-making department.” We can take an old idea and modify it, shape it, merge it with other ideas and create totally new ideas.

There are times when I'm teaching and something new comes up from the “creative void” and I say to myself, “What a beautiful thought.” Something totally unique, original and creative just emerged. My imagination created it, and my imagination has no limits on it and neither does yours. It is infinite in nature and truly wonderful.

Let's talk about qualities that we express through these faculties. I have a faculty that I can program which means “to educate” - to

accumulate knowledge and then to use it creatively. The creative expression of that knowledge is called, "wisdom." Wise behavior means a satisfying, fulfilling, productive life.

If you are not expressing enough wisdom, if your behavior is not "wise" enough, appropriate enough, satisfying enough, it doesn't mean that you are incapable of it. It just means that you are not doing it, or that you won't do it. You are caught up in a delusion that you can't do it, but remember your ability to express wisdom is infinite in nature and truly wonderful.

Many people come to me and say that there is no joy in their life. If a person is not experiencing and expressing joy, it doesn't mean that they live in a joyless universe. It simply means that they are not open to it and they are unwilling to experience it and express it.

"THE UNSPEAKABLE TRUTH"

Now we come to "the unspeakable truth." The vicious, destructive belief that people hold about themselves.

"I am unlovable!"

If there is not enough love nourishing you and if you feel incapable of expressing enough love, that does not mean that love is not available to you. It means that you remain closed to it, you remain a bottomless pit and no matter how much love is expressed to you, it won't nourish you.

Although love is available in infinite abundance, we attempt to counteract it with our infinite capacity for self-hatred.

Psychologists call it "alienation from the self" but if you doubt that you suffer from

self-hatred, just ask yourself, "Who in this world would I treat as meanly as I treat myself?"

I've given just a few illustrations of why you are wonderful, but you don't need to explain when you say, "I'm wonderful, thank you." The explanation I've just given was for you, not for others.

It is for you to know that you are wonderful twenty four hours a day. You are not the state of your bank account. You are not the quarrels you have with loved ones. You are not the dented fender on your automobile. You are not the belly-ache; you are not even the cancer, you are none of those things, for you are triumphant, universal spirit, an expression of God on this planet and that's truly wonderful.

Now that you know why you are wonderful you can let the world know how you are. "I am wonderful, thank you!"

THE GIL BOYNE METHOD OF SELF-HYPNOSIS CONDITIONING

You are about to enjoy a very pleasant and a very beneficial experience.

First, be sure that you will not be disturbed.

Second, remove your shoes or any apparel that will interfere with your physical comfort in any way.

Third, now stretch out on your back, with your legs separated, so that no part of your calves or thighs are touching. Keep feet separated at least 8 to 10 inches; arms extended loosely and limply alongside your body, palms facing downward and fingers limply outstretched.

Once we begin, you can help by remaining quiet and passive. Our first goal is for you to become unaware of your body. You can best achieve that goal by avoiding movement.

The first thing that I want you to do is to fix your eyes at a spot on the ceiling overhead. Pick out an imaginary spot, and stare at that spot without moving a muscle.

Now, take a deep breath and fill up your lungs. Exhale slowly. SLEEP NOW.

Now, take a second and even deeper breath. Take in all of the air that your lungs can hold. Exhale slowly. SLEEP NOW.

Now, let your eyelids close down. Now, your eyelids are closed down. Please leave them closed down until I ask you to open them again. You will always be able to open your eyes, unless I were to give you a direct command and tell you that your eyelids are locked closed. And I don't intend to do that. Hypnosis is a state of mind, not a state of

eyelids.

Now, I want you to mentally picture and imagine that you are looking at the muscles in the tips of the toes of your left foot. In your imagination, follow those muscles as they move back into the ball of the foot. Back into the arch, and all the way back into the heel. Now, turn all those muscles loose. Let them grow limp and lazy, just like a handful of loose rubber bands.

Now, as the muscles begin to relax, just let your mind relax, too. Let your mind drift where it will. Let your mind drift off to pleasant scenes in your imagination.

And now, let the relaxation move on up, into the ankle now. From the ankle, all the way up to the left knee. The calf muscles begin to grow loose and limp heavy, and so relaxed.

All of your tensions are fading away. You're relaxing more with each easy breath that you take. Begin breathing more deeply, now, just as you breathe each night, when you are deep and sound in slumber. Just imagine that you can see your breath as a white mist, coming from your nostrils. Each and every time that you exhale this white mist, you are freeing yourself of tension, and going deeper, deeper into drowsy relaxation.

Now, from the knee, all the way to the left hip, the long thigh muscles are turning loose, easing off, and just relaxing now. Now, as those muscles relax, just let go a little more, and gently, calmly, easily, drift on over, into a pleasant state of easy relaxation.

Now let the wave of relaxation that

started from the toes of your left foot just a few seconds ago - let it move over now into the toes of the right foot, back into the arch, and all the way back to the heel. Turn all of those muscles loose, and go deeper and deeper in relaxation.

Into the ankle, the muscles let go. From the ankle, all the way up to the right knee. The calf muscles are turning loose and letting go.

You're relaxing more with each easy breath that you take. With each sound that you hear. Each sound carries you deeper, deeper and sounder in sleep.

From the knee, all the way up to the right hip. The long thigh muscles grow limp and lazy. Now, as those muscles relax, just go all the way down, deeper and deeper in drowsy slumber.

Turn them all loose and - go deeper in sleep.

Now, the wave of relaxation moves on up, into the stomach now. Into the solar plexus, the center of nervous energy. Each muscle and nerve lets loose the tensions, relaxing. You're drifting down, deeper and deeper in sleep. Down, deeper in slumber.

Up through the ribs, the muscles relax. Into the broad muscles of the chest. The muscles of the chest grow limp and loose, and so relaxed. All of your tensions are fading away.

You're relaxing now, more with each easy beat of your heart, and going deeper in drowsy slumber.

Into the neck, the muscles let go. All around the neck, the muscles relax, just as they relax each night when you are deep and sound in sleep. Turn them all loose, and go deeper and deeper in slumber. Now let the relaxation start down your back. From the base of the skull to the base of the spine.

Each muscle and nerve along the spine lets loose the tensions, relaxing, you're drifting down. Deeper and deeper in sleep. Down deeper in drowsy slumber.

And the wave of relaxation spreads out into the broad muscles of the back. All across the small of the back. All across the back of the shoulders. Turn loose every muscle and every nerve in the back, and go deeper and deeper in sleep.

Into the shoulders, the muscles let go. From the shoulders, down to the elbows of both arms. The upper arm muscles are turning loose, casing off, and just relaxing now.

From the elbows, down to the wrists on both arms, the forearm muscles grow limp and lazy.

From the wrists to the fingertips of both hands, each muscle and nerve lets loose the tensions, relaxing, you're drifting down. Deeper and deeper in sleep.

Into the jaws, the muscles relax. The jaws are parting slightly, teeth not quite touching. All around the mouth, the muscles let go.

Up through the nose, each nerve gives way. All around the eyes, the muscles are heavy, and so - relaxed. Even your eyebrows are relaxing now. Across the forehead, the muscles smooth out. Across the top of the skull. Down the back of the neck. Down through the temples, back around the ears, all of the muscles are loose, and lazy - just like a handful of loose rubber bands.

And you may feel now, a pleasant tingling sensation in the tips of your toes, or in your fingertips - a pleasant tingling sensation, growing stronger and stronger now, as your entire body is being bathed in the pleasant glow of complete and utter relaxation.

Now you are completely relaxed. Each muscle and nerve in your body is loose and limp and relaxed, and you feel good.

TRANCE TERMINATION METHOD

Each time that you use this method for easy relaxation, you relax more easily, more quickly, and more deeply. Relaxation is a skill that you are easily developing with trance.

Now, I'm going to count from one to five, and then I'll say, "Fully aware." At the count of five, your eyes are open, and you are then fully aware, feeling calm, rested, refreshed, relaxed.

All right. One: slowly, calmly, easily you're returning to your full awareness once again.

Two: each muscle and nerve in your body is loose and limp and relaxed, and you feel wonderfully good.

Three: from head to toe, you are feeling perfect in every way. Physically perfect, mentally perfect, emotionally calm and serene.

On number four, your eyes begin to feel sparkling clear. On the next number I count, eyelids open, fully aware, feeling calm, rested, refreshed, relaxed, invigorated, full of energy.

Number five: you're fully aware now. Eyelids open. Take a good, deep breath, fill up your lungs, and stretch.

RULES OF THE MIND

RULE NUMBER ONE

Every Thought or Idea Causes a Physical Reaction.

Your thoughts can affect all of the functions of your body. Worry thoughts trigger changes in the stomach that in time can lead to ulcers. Anger thoughts stimulate your adrenal glands and the increased adrenaline in the blood stream causes body changes. Anxiety and fear affect your pulse rate.

Ideas that have a strong emotional content almost always reach the subconscious mind, because it is the feeling mind. Once accepted these ideas continue to produce the same body reaction over and over again. In order to eliminate or change chronic negative bodily reactions we must reach the subconscious mind and change the idea responsible for the reaction. This is easily done with self-hypnosis and auto-suggestion.

RULE NUMBER TWO

What is Expected Tends to be Realized.

The brain and the nervous system respond only to mental images. It does not matter if the image is self-induced or from the external world. The mental image formed becomes the blueprint, and the subconscious mind uses every means at its disposal to carry out the plan. Worrying is a form of programming a picture of what we don't want, but the subconscious mind acts to fulfill the pictured situation. **“The Things That I Have Feared Have Come Upon Me.”**

Many persons suffer from chronic anxiety, which is simply a subconscious

mental expectancy that something terrible will happen to them. On the other hand, we all know people who seem to have the “Magic” touch. Life seems to shower them with blessings for no apparent reason, and so we call them “Lucky.” What seems to be luck is in reality, Positive Mental Expectancy, a strong belief that they deserve to be successful. **“We Become What We Think About.”**

Our physical health is largely dependent upon our mental expectancy. Physicians recognize that if a patient expects to remain sick, lame, paralyzed, helpless, even to die, the expected condition tends to be realized. Here is where Self-hypnosis can become the tool to remove despondency and negative attitudes and bring about a hopeful positive expectancy - the expectancy of health, strength and well-being, which then tends to be realized.

RULE NUMBER THREE

Imagination Is More Powerful Than Knowledge When Dealing With Your Own Mind Or The Mind Of Another.

This is an important rule to remember when using Self-hypnosis. Reason is easily overruled by imagination. This is why some persons blindly rush into some unreasonable act or situation. Violent crimes based upon jealousy are almost always caused by an over-active imagination. Most of us feel superior to those who lose their savings to confidence men, or blindly follow a demagogue such as Hitler or are sold worthless stocks. We can easily see that such people have allowed their imagination to overcome their reason. But we are often blind to our own superstitions, prejudices,

and unreasonable beliefs. Any idea accompanied by a strong emotion such as anger, hatred, love, or our political and religious beliefs usually cannot be modified through the use of reason. In using Self-Hypnosis we can form images in the subconscious mind which is the feeling mind, and can remove, alter or amend the old ideas.

RULE NUMBER FOUR Opposing Ideas Cannot Be Held At One And The Same Time.

This does not mean more than one idea cannot be remembered or harbored in your memory, but it refers to the conscious mind recognizing an idea. Many people try to hold opposing ideas simultaneously. A man might believe in honesty and expect his children to be honest, and all the while be engaging daily in slightly dishonest, business practices. He may try to justify by saying: "All of my competitors do it, it's an accepted practice." However, he cannot escape the conflict and its effect upon his nervous system that is caused by trying to hold opposing ideas.

**RULE NUMBER FIVE
Once An Idea Has Been Accepted By The Subconscious Mind, It Remains Until It Is Replaced By Another Idea. The companion rule to this is The Longer The Idea Remains, The More Opposition There Is To Replacing It With A New Idea.**

Once an idea has been accepted, it tends to remain. The longer it is held, the more it tends to become a fixed habit of thinking. This is how habits of action are formed, both good and bad. First there is the thought and then the action. We have habits of thinking as well as habits of action, but the thought or idea always comes first. Hence it is obvious if we wish to change our actions we must

begin by changing our thoughts. We accept as true certain facts. For example, we accept as true that the sun rises in the east and sets in the west and we accept this even though the day may be cloudy and we cannot see the sun. This is an instance of a correct fact conception which governs our actions under normal conditions. However, we have many thought habits which are not correct and yet, are fixed in the mind. Some people believe that at critical times they must have a drink of whisky or a tranquilizer to steady their nerves so that they can perform effectively. This is not correct but the idea is there, and is a fixed habit of thought. There will be opposition to replacing it with a correct idea.

Now in advancing these rules, we are speaking of fixed ideas, not just idle thoughts or passing fancies. We need to alter fixed ideas or to use them. No matter how fixed the ideas may be or how long they have remained they can be changed with Self-hypnosis and auto-suggestion.

RULE NUMBER SIX An Emotionally Induced Symptom Tends To Cause Organic Change If Persisted In Long Enough.

It has been acknowledged by many reputable medical men that more than seventy percent of human ailments are functional rather than organic. This means that the function of an organ or other part of the body has been disturbed by the reaction of the nervous system to negative ideas held in the subconscious mind. We do not mean to imply that every person who complains of an ailment is emotionally ill or neurotic. There are diseases caused by germs, parasites, virus, and other things attacking the human body. However, we are a mind in a body and the two cannot be separated. Therefore, if you continue to fear ill health, constantly talk about your "nervous

stomach” or “tension headaches,” in time organic changes must occur.

RULE NUMBER SEVEN Each Suggestion Acted Upon Creates Less Opposition To Successive Suggestion.

A mental trend is easier to follow the longer it lasts unbroken. Once a habit is formed it becomes easier to follow and more difficult to break.

In other words once a self-suggestion has been accepted by your subconscious mind it becomes easier for additional suggestions to be accepted and acted upon. That is why when you are just beginning with Self-hypnosis and auto-suggestion we suggest. - you start with simple suggestions. You can suggest that you feel a tingling sensation or a warm and pleasant feeling. When these have been followed you can move on to more complicated suggestions. You should begin now with the suggestion that you will automatically awaken from Self-hypnosis in ten minutes.

RULE NUMBER EIGHT When Dealing With The Subconscious Mind And Its Functions The Greater The Conscious Effort, The Less The Subconscious Response.

This proves why “will-power” doesn't really exist! If you have insomnia you've learned “the harder you try to go to sleep, the more wide awake you become.” The rule is “When dealing with subconscious mind, Take It Easy.” This means you must work to develop a positive mental expectancy that your problem can be and will be solved. As your faith in your subconscious mind increases you learn to “let it happen” rather than trying to “force it to happen.”

INDUCTION METHODS, TESTING AND DEEPENING TECHNIQUES

HANDS CLOSING TOGETHER

INSTRUCTIONS TO HYPNOTIST

Although you can do this with the client lying on their back with their arms extended upward toward the ceiling, or standing in front of them and with their arms extended toward you, the best position is to have your client seated in a chair. Stand in front of them, about six feet in distance, extend both of your arms out toward them. With the palms of your hands facing each other, your fingers hold together, and your thumbs pointing upward, speak to them in this manner:

Spoken to Subject

Extend both of your arms out in front of you like this. Stiffen your arms, lock your elbows; palms of your hands facing each other. Your thumbs up, your fingers held together. Now in a moment, I am going to bring my fingers in between your two hands. Until I do, I want you to look right here into my eyes. Keep looking at me. Just as soon as I bring my index finger in between your two hands, take your eyes from mine and fix them on my fingertips. Then I will move my finger when I do, do not move your eyes. Keep looking straight ahead between your hands. All right, now bring your eyes down here to my fingertips. Now I am going to move my finger, and when I do, do not move your eyes. Keep looking straight ahead between your hands. As I count from three down to one you then close your eyelids down. Now, the very moment that your

eyelids close down, your two hands begin closing together like this. Closing, closing, closing.

INSTRUCTIONS TO HYPNOTIST

Now, when you reach this point where you say “your two hands begin closing together like this, “ you must grasp their hands and as you say “closing, closing, closing, “ slowly push them together. This is the “muscle rehearsal” so they know what they are expected to do, how they are expected to behave. Then separate their hands again and say:

Spoken to Subject

Just imagine there is a magnet on the palm of each hand which is drawing them in closer, closer, closing and moving in until your two hands touch.

“All right, when I count from three to one, close your eyelids down.”

INSTRUCTIONS TO HYPNOTIST

At this point, position each of your hands under each of their hands with your index finger pointed outward and as you begin to count from three down to one for them to close their eyelids down, you begin sweeping your fingers in toward the center so that the last thing they see visually are your hands moving toward each other. You say:

Spoken to Subject

All right, three, two, one, close your eyelids down. Now your hands are closing, closing, closing, closing, closing, closing, closing and almost touching, closing and almost touching.

Picture the magnet in the palm of each hand. They are closing and moving in, closing and moving in. They are closing, closing, closing, closing, closing and moving, moving in and closing, closing, closing and moving in, moving in and closing, until your two hands touch. They're closing and almost touching. Picture the magnets in the palm of each hand as they are closing, closing and moving in.

INSTRUCTIONS TO HYPNOTIST

Now watch for the movement. You see their hands coming in closer and closer. Wait until they've covered at least half the distance. Then say this:

Spoken to Subject

The moment your two hands touch, a wave of relaxation will move all across your body. The moment you feel your two hands touch, every muscle and every nerve in your body will completely relax. All right, now they are closing, closing almost touching, closing, closing, closing and almost touching, closing and almost touching, closing and almost touching, closing and almost touching, now they are touching. Let your head come forward on your chest; let your arms drop limply into your lap; let every muscle and every nerve now grow loose and limp and relaxed and feel good all over now.

INSTRUCTIONS TO HYPNOTIST

Now, you might add one other thing. As

you are giving the suggestion "Your hands are closing, closing, closing, closing and almost touching, "as you see they are just about to touch, just as they are touching, take your hands, put them on the back of their hands and press them together and say, "Sleep now." Pull their hands down into their lap and say, "Let your head come forward on your chest and continue going easily, pleasantly, fully into a wonderfully pleasant state of hypnotic relaxation." Then just continue with your suggestion. Now you may use this as a suggestibility test so that when their hands come together you simply say "Open your eyes. Well, you kind of surprised yourself, didn't you. Were you surprised to feel your hands closing together?"

Then, be quiet and listen to their feedback. If, however, you are going to bypass the suggestibility test and use it as an induction, just at the very instant that their hands close, that is when you say, "Sleep now." Pull their hands in a slow, steady pull or push them down into their lap and if you wish, you might want to just put your hand behind their neck and gently pull their head forward. Immediately, check for the limpness in their arms and continue with your deepening procedures.

DIRECT GAZE INDUCTION TECHNIQUE

The next process is the Direct Gaze Induction Technique. This is the most powerful technique of all, and also the most difficult to use because you have to express perfect confidence. If you have any doubt, or hesitation, or fear, it will show in your eyes; the subject will read it and it will inhibit their response.

INSTRUCTIONS TO HYPNOTIST

If the subject is standing, you say to them, "Alright, I want you to fix your eyes right here." Take the index finger of your right hand and bring it up under your right eye. If they're seated, say exactly the same thing. Or if they are lying down on their back on a couch or on a bed, say exactly the same thing:

Spoken to Subject

Now I want you to look tight here. Don't take your eyes from mine. Don't move or speak or nod your head or say "uh-huh" unless I ask you to. I know that you hear and understand me just as you know it. If you follow my simple instructions there is nothing in this world that can keep you from entering into a very deep and pleasant state of hypnosis, and doing it in just a fraction of a second. Now, take a deep breath and fill up your lungs.

INSTRUCTIONS TO HYPNOTIST

As you say this, take a deep breath yourself and take your right hand and move it in an upward motion in the air. Then say:

Spoken to Subject

Now exhale. That's fine. Now a second and deeper breath.

INSTRUCTIONS TO HYPNOTIST

Now again bring up your hand:

Spoken to Subject

Exhale.

INSTRUCTIONS TO HYPNOTIST

Let your hand come down:

Spoken to Subject

Relax. Now a third deep breath.

INSTRUCTIONS TO HYPNOTIST

Once again, hand up:

Spoken to Subject

Exhale. Relax.

INSTRUCTIONS TO HYPNOTIST

Now raise your hand once again up over their head, about three feet in front of them, about two feet above their head, with your index finger pointing out, just like you shake your finger at someone; hold it in an upraised position, about a forty-five degree angle, pointing toward the ceiling. Say to them:

Spoken to Subject

And now, I'm going to count from five down to one. As I do, your eyelids grow heavy, droopy, drowsy and sleepy. By the time I reach the count of one, they close right down and you go deep in hypnotic slumber. Deeper than ever before. All right, Five - Eyelids heavy, droopy, drowsy and sleepy. Four - Those heavy lids feel ready to close. Three - The next time you blink that is hypnosis coming on you then. Two They begin closing, closing, closing, closing, closing, closing, closing, closing them, close them, close them.

INSTRUCTIONS TO HYPNOTIST

And at this point, as their eyelids begin to flutter and close, you stand with your hand on their shoulder, move it around behind their head with a gentle pressure, say:

Spoken to Subject

They're closing, closing, closing, closing.
Sleep now!

INSTRUCTIONS TO HYPNOTIST

Pull their head forward, say:

Spoken to Subject

Now just relax and go deeply into hypnosis. Deeper than you have ever been before.

INSTRUCTIONS TO HYPNOTIST

Go to Trance Termination.

When you're looking the subject in the eye, it is important for you not to blink. You can learn the Direct Gaze by practicing in the mirror. Learn to narrow your eyes slightly, not enough to look ludicrous or funny, but enough to keep your eyeballs from drying out, because that is really what causes blinking. You blink to moisten the eyeballs because the fluid keeps evaporating from them. Now, also, just as in the arm levitation, time your numbers in response to what you see happening in the subject's eyes. When you say, "Five - eyelids heavy, droopy, drowsy and sleepy, "you may see that you just don't feel any quality of response. Then stretch out your suggestion a little bit. You say, "Five - eyelids heavy, droopy, drowsy and sleepy, your eyelids feel so heavy. Four - your heavy lids begin to feel as though they're getting ready to close. Three - the very next time they blink, that is hypnosis coming on you then." Now, suddenly, you see them beginning to blink and then you say, "And now they begin closing, closing, "and you pick up the tempo. Develop your pattern, your tempo,

with what you see happening with the subject.

Now the Direct Gaze Technique is the most effective because of all of the imagery associated with hypnosis. All of the ideas that the person has learned from movies, novels, cartoons, and comic strips show that the hypnotist's eyes have power. It is also in mythology as the evil eye. On the back of the dollar bill, right above the pyramid on the left side, you will see the image of the all-powerful eye or the eye of God. The eye traditionally holds great power. So when you develop your confidence, when you feel more certain, when you have achieved a number of successful inductions, then it is time to begin with the single most successful induction, that is, the Direct Gaze Process.

WOLBERG ARM LEVITATION TECHNIQUE

INSTRUCTIONS TO HYPNOTIST

This is the wording and phrasing for the arm levitation process. This technique can be used as a suggestibility test or as an induction. As a suggestibility test, the subject's eyes are open and trance has not been induced. As a deepening technique, hypnosis has already been induced. The subject is either stretched out on their back, on a couch or on a bed, or seated in a comfortable chair, with their hands on their thighs, palms facing downward. And you begin like this:

Spoken To Subject

Focus on your right hand. Note the feel of the fabric your hand is resting on. Now note the temperature of your right hand. Is it hot? Cool? Compare it with your left hand. Is your left hand exactly the same, or can

you perceive a difference? Now note whether the palm of your right hand is moist or dry. Compare that to your left hand. Now become aware of the pulse in your right hand. Focus on the beating of your heart as it pulses in the hollow at the base of your thumb.

I'm going to count from one up to twenty. As I do, a light, easy, pleasant feeling moves into your right hand and into your right arm. As I continue counting, that feeling grows stronger and stronger. Soon you'll feel the first slight movement of your fingers, a twitching of the muscles. Then your hand begins to lift. Your arm begins to lift. It continues moving, lifting, and rising until it comes to rest upon your body.

INSTRUCTIONS TO HYPNOTIST

Now, at this point, take hold of the subject's wrist and as you say "Your hand begins to lift, "slowly begin to lift it. "Your arm begins to lift, "continue lifting it. "Until it comes to rest upon your body," move it over slowly and bring it down to rest upon their body. That is called a "muscle rehearsal." It lets the subject know exactly what is expected. Then place the hand down alongside their body again, with the palm facing downward and the fingers limply outstretched. Then take up from where you left off. You left off by saying, "Until your hand comes to rest upon your body."

Spoken to Subject

Now when you feel the movement in your hand and in your arm, don't try to resist. You could resist if you chose to, that is not why you are here. Just let your subconscious mind do its perfect work. All right, now we are ready to begin. Number One - The first light, easy sensation moves into the fingertips of your right hand. Number Two -

The feeling is spreading around beneath the fingernails. Number Three - It is moving up to the first joint of the fingers. Number Four Spreading to the large knuckle across the back of the hand. Number Five - the first slight movements begin to start taking place. Slight movements of the fingers, a twitching of the muscles.

Number Six - The light sensation spreads all across the back of your hand. Number Seven - Spreading over and into your thumb. Number Eight - Moving now all through the palm of your hand. Number Nine - The light sensation spreads up and into your wrist. Think of your left hand now. You'll see by comparison, your left hand is beginning to feel very, very heavy. While on Number Ten your right hand grows lighter and lighter with each number I count; just as light as a feather floating in the breeze and even lighter. As light as a gas-filled balloon. Just as a gas filled balloon will rise and float towards the ceiling, in the same way, by the time I reach the count of twenty, your right hand is moving, lifting, rising and floating.

Number Eleven - The light sensation has moved beyond your wrist now, spreading into your forearm. Number Twelve, Thirteen - Once again, think of your left hand. Your left hand has grown so heavy, it feels as though it were made of marble or stone. Number Fourteen - That light sensation is spreading up toward your elbow. Now on Fifteen - From the fingertips all the way up to the elbow your hand has grown light, light and free. It's beginning to lift. It's moving, lifting, rising, and floating.

INSTRUCTIONS TO HYPNOTIST

Now, at this point, you must gauge your suggestion to the kind of movement you are getting. Sometimes you'll begin to see the first twitching movements in the fingers and

in the muscles on the third or fourth or fifth count. Sometimes you'll have to go to ten or twelve or fifteen. If you see that you are not getting a response, stretch out the suggestions between your numbers and count more slowly. If, however, they're responding rapidly, then speed up the tempo of your counting to keep pace with the speed their arm is lifting.

Spoken to Subject

All right, Sixteen - Now your arm is moving and lifting and rising. And as your arm is lifting, you're going deeper and deeper into hypnosis.

Seventeen - Your hand continues moving, lifting and rising now until it comes to rest over on your body. Eighteen - Moving, lifting, rising, floating. Right on over now and when your hand comes to rest upon your body, at that time your eyelids lock tightly closed. Your eyelids lock so tightly closed at that point, the more you try to open them the tighter they're locking closed.

Nineteen - Your hand is getting ready to come down and rest upon your body. Twenty - Now your hand has come to rest upon your body and as it has, at the same time, your eyelids are locked so tightly closed, the more you try to open your eyelids the tighter they are locking closed.

INSTRUCTIONS TO HYPNOTIST

Now be sure to always use this phrasing. It's called the law of Reverse Mental Effect. The suggestion is, "*Try to open your eyelids.*" That's quite a different suggestion from, "You cannot open your eyelids," or "It's impossible to open your eyelids." The word "try" implies failure. So when you say, "*Try to open your eyelids,*" that's suggestion

number one. The second part of the suggestion is "*and find* them locking tighter and tighter." So it really means, "I want you to make an unsuccessful effort to open your eyelids, but I really want you to shut them more tightly closed when you make the effort." Now, back to the suggestion to the subject:

Spoken to Subject

"All right now, try and satisfy yourself that your eyelids are indeed locked tightly closed. That's fine. Stop trying. Relax and go deeper into hypnosis."

INSTRUCTIONS TO HYPNOTIST

Now again at this point it is very important that you don't try to satisfy yourself. Your purpose is to satisfy the subject. Don't say, "Try harder, harder than that. Oh, surely, you're not trying hard enough." All they need to do is either make some kind of muscular effort to open the eyelids or allow about three seconds to go by without opening the eyelids. That is sufficient time to gain the realization that they did not open their eyelids. Now we'll pyramid and compound into the third suggestion.

Spoken to Subject

Just relax and go deeper into hypnosis. At the same time, your left arm has become so heavy, so heavy that it feels as though it were made of marble or stone or lead, and far too heavy to lift. In fact, it seems as if your left arm were no longer under your control. In fact, your left arm feels so heavy that just the thought of it, the thought of lifting it, seems to be more than you want to deal with at this time. So, you may, if you wish, make an effort to lift your left arm.

But you find it just seems more than you want to deal with, just seems so heavy and it seems to weigh a ton. All right, that's fine. Now just, Stop trying. Relax and make no further effort. The feeling that you felt as your hand was lifting, that's the feeling of hypnosis. The feeling that you felt that your left arm seemed so heavy, that, too, is the feeling of hypnosis. The feeling that you felt as your eyelids seemed stuck or seemed not to want to open, that, too, is the feeling of hypnosis.

We call these responses the feeling of hypnosis because you realize as well as I do that there is no logical reason for your right arm to feel lighter than your left. There is no rational reason for your left arm to feel heavier than your right. There is no rational reason for your eyelids not to open when you wish to open them. You see, the part of your mind that processes ideas in terms of reason and rationality is temporarily relaxed because you are now hypnotized. That means that you can accept ideas subconsciously. Even ideas that are different from your previous experiences, and that's what makes hypnosis valuable to you. You might compare it to a stereo system. Usually a stereo system has a balance control. If you turn it to the right, you'll only hear the music from the right speaker. Now, that doesn't mean the left speaker has been disconnected. It simply means that, for the moment, it is inactive. And in the same way, when that critical factor of your conscious mind that processes ideas according to their rationality and analyzes them and critically examines them, when that relaxes, you can accept and act upon ideas subconsciously. That's the nature of hypnosis. So in a moment when I bring you up, you are going to have a much clearer understanding of the dual nature of your conscious and subconscious mind - You will now know that you were not unconscious, you will know that you were

not asleep, and yet from the very nature of your experience, you will recognize what hypnosis truly is.

All right now, I'm going to count from one to Five. At the count of Five, I want you to let your eyelids open, you are then calm, rested, refreshed, relaxed, and you feel wonderfully good. One - Slowly, calmly, easily and gently returning to your full awareness once again. Two - Each muscle and nerve in your body is loose and limp and relaxed. You feel good. Three From head to toe you're feeling perfect in every way. On Number Four - Your eyes begin to feel sparkling clear, just as though they were bathed in cold spring water. On the next number now, eyelids open, fully aware, feeling wonderfully good in every way. Number Five - Eyelids open now. You are fully aware once again. Take a good deep breath. Fill up your lungs and stretch.

INSTRUCTIONS TO HYPNOTIST

Now wait just a moment for the client to orient himself to being up from hypnosis. Then say to him:

Spoken to Subject

“Well, you kind of surprised yourself, didn't you?”

INSTRUCTIONS TO HYPNOTIST

Usually they'll answer yes. The moment they do, say:

Spoken to Subject

“tell me about it.”

INSTRUCTIONS TO HYPNOTIST

Let them begin to give you the feedback about how they feel about their experience. If they say, "What do you mean?" or "No, I wasn't surprised," say:

Spoken to Subject

"Tell me how you felt when you felt your arm coming up. What kind of feeling was it when your eyelids didn't seem to want to open; how did it feel to you when your left arm seemed so heavy?"

INSTRUCTIONS TO HYPNOTIST

Now, through the use of these three tests, you should have secured the convincing of the conscious mind for a recognition of the trance state, so the client can leave your office from that first session, feeling either that they were indeed hypnotized or at least confused - unsure whether or not they were hypnotized. When they go home and someone asks if they were hypnotized, the best that they can say is "Yes, I was." When asked, "How do you know?" They reply, "Because of the way I behaved." The worst that they can say is, "Well, I'm not quite sure." And when they describe the behaviors of their arm lifting or their eyelids sticking or their left arm feeling heavy, that other person will assure them that they were indeed hypnotized.

This technique is named Wolberg Arm Levitation in honor of Dr. Lewis Wolberg, medical psychiatrist and famed hypnotism pioneer and researcher.

REHEARSAL TECHNIQUE

Spoken to Subject

I want you to imagine that you are an actor/actress appearing in a network television drama showing in prime time. In

this scene, you are going to portray a person being hypnotized and going into a trance. You are going to act so convincingly that all ten million viewers of this program will be totally convinced that you have been hypnotized and are in a deep trance.

INSTRUCTIONS TO HYPNOTIST

By asking the subject to act (pretend), you are by-passing the critical, analytic factor of the conscious mind. The questions of "Am I hypnotized?" or "Am I responding?" are set aside. As the subject enters into the process of responding to your suggestions, they begin to enter into a 'real trance' without ever being fully aware of it. Once you observe the visible, external signs of trance, you can then begin to test (eye catalepsy, etc.).

DAVE ELMAN TECHNIQUE GIL BOYNE VERSION (TWO-FINGER TECHNIQUE)

Spoken to Subject

For the moment, rest your arms limply on your thighs, just like this. Now I want you to look out here at my hand. In a moment I'm going to bring my hand up in front of your eyes like this. When I do, I'll pass my hand down in front of your eyes. Keep your eyes fixed on my fingers. As I pass my hand down, let your eyelids close down.

All right, now fix your eyes on my fingers. Now, I'm passing my hand down in front of your eyes, and as I do, let your eyelids close down.

INSTRUCTIONS TO HYPNOTIST

When working with highly analytical or overly tense subjects, *the Rehearsal Technique* can be used effectively to induce a hypnotic trance.

Spoken to Subject

Now your eyelids are closed down. I want you to relax every tiny muscle and nerve in and around your eyelids. I want you to relax them so much that they wouldn't work even if you wanted them to.

Now, when you know that you've relaxed them that much that they wouldn't work even if you wanted them to, test them; you'll see you've been completely successful. Now, relax them so much that they wouldn't work even if you wanted them to. Now test them; you'll see you've been completely successful. **(Pause three seconds.)**

All right, that's fine. Now, stop trying and just relax and go deeper now. Now, I'm going to raise my hand. I will do it by grasping your right thumb in my fingers like this. **(Hold thumb.)** As I lift your hand, just let it hang limply in my fingers. Then, when I drop it, let it drop like a wet, limp rag. When your hand touches your body, as it drops, send a wave of relaxation from the top of your head all the way down to the tips of your toes. That will double your present level of relaxation.

(Lift hand.) Now, I'm raising your hand. That's it, let it hang limply. That's good. Now, when I drop it, let it drop like a limp, wet rag, and as it touches your body, send a wave of relaxation from the top of your head to the tip of your toes. **(Drop hand.)** That's good.

Now, we'll do that again with the left hand. I'm going to pick up your left hand, and as I take your thumb, let it hang limply **(Lift.)** That's good; now you're getting the idea. When I drop it, let it drop like a limp, wet rag. When it touches your body, send

another wave of relaxation from the top of your head to the tip of your toes and double the present level of relaxation. **(Drop hand.)** That's fine.

Now, your body is relaxed and I'm going to show you how to relax your mind. Listen very carefully. The next time I touch your forehead, I want you to begin counting from one hundred backward in this way: One hundred, deeper asleep. Ninety-nine, deeper asleep. Ninety-eight, deeper asleep, and so on. After counting just a few numbers, by the time you reach Ninety-seven, or Ninety-six, or maybe, at the most, Ninety-five, you will find those numbers disappearing. You will find your mind has become so relaxed that you'll just relax them out of your mind.

All right, get ready now, three, two, one. **(Tap forehead.)** Begin counting. "One hundred, deeper asleep." GOOD, slow them down now. "Ninety-nine, deeper asleep." GOOD. "Ninety-eight." FINE. "Ninety-seven." Start relaxing them out of your mind. "Deeper asleep. Ninety-five, deeper asleep." Let them relax out of your mind right now. "Ninety-four, deeper asleep." Now let them fade away completely.

That's fine. You've relaxed your body; you've relaxed your mind; you've gone into a much deeper state of hypnosis.

INSTRUCTIONS TO HYPNOTIST

Go to Trance Termination.

In summary: pass hand down in front of eyes (eye closure); relax eyelids (eye catalepsy); hands limp, wet rags; numbers disappearing.

VARIATION: FORGETTING - CREATING PARTIAL AMNESIA

Spoken to Subject

Now let's walk down the corridor of forgetfulness together. Pull aside the black velvet drape and step through. As we walk down the corridor, the number five is fading from your memory. Now your name is relaxing out of your awareness. We've come to the end of the corridor. Separate the drapes and walk through and you have forgotten, forgotten, forgotten.

INDUCTION PHRASES

Spoken to Subject

Put your right hand on my right hand. When I count to three begin pressing down harder and harder. One. Two. Three. Your eyelids are growing heavy, droopy, drowsy and sleepy. Close them and sleep (pull hand away now).

Put your hand on mine. When I count to four, press down as hard as you can. One, look at me. Two, pressing down harder. Press it down harder. Three, eyelids heavy, droopy, drowsy and sleepy. Four, close them and sleep (**pull hand away now**).

(As the trance begins,) Now, when I say the word "sleep," I am not referring to the sleep you experience at night. Instead, I am referring to this wonderfully pleasant state of physical, mental and emotional relaxation that you are experiencing at this very moment.

STANDING INDUCTION - RAPID INDUCTION

Spoken to Subject

Stand facing me. That's right. Now step forward. Bring your feet closer together. Closer. That's right. (With a sudden forward pulling movement of the hand on the back of the client's neck,) Sleep now.

(If the client's legs begin to buckle, just as a horse can stand and sleep without losing its balance, so too your legs are strong beneath you. You can stand and sleep.

DEEPENING PHRASES

Spoken to Subject

Turn loose now, relax. Let a good, pleasant feeling come all across your body. Let every muscle and every nerve grow so loose and so limp and so relaxed. Arms limp now, just like a rag doll. That's good.

Now, send a pleasant wave of relaxation over your entire body, from the top of your head to the tips of your toes. Just let every muscle and nerve grow loose and limp and relaxed. You are feeling more relaxed with each easy breath that you take.

Droopy, drowsy and sleepy. So calm and so relaxed. You're relaxing more with each easy beat of your heart - with each easy breath that you take with each sound that you hear.

POST-HYPNOTIC REINDUCTION CONDITIONING AND DEEPENING

Spoken to Subject

I am going to give you a signal so you can enter into hypnosis more easily.

I am going to count from one to three. At the count of three, you will open your eyes, remaining deeply relaxed. When I say "Sleep now" and snap my fingers, that will be the signal for your eyelids to close down and you will go deeper into hypnosis.

All right. One. Two. Three. Open your eyes. (Finger snap.) Sleep now. Close them down and go deeper asleep. (Repeat several times.)

your arm drops limply down and you go deeper in sleep. (**Tap forehead.**)

TESTING AND DEEPENING BY COMPOUNDING

EYE CATALEPSY

Spoken to Subject

I'm going to count from five down to one. As I do, you're eyelids lock so tightly closed that the more you try to open them, the tighter they're locking closed.

Five, your eyes are pressing down tightly.

Four, pressing down and sealing shut.

Three, sealing as if they were glued.

Two, they're locked. The more you try to open them now the tighter they're locking closed. (reverse mental effect)

One, try to open your eyelids now and find them locking tighter and tighter. That's fine. You can stop trying now. Just relax and go deeper.

STIFF ARM

Spoken to Subject

Raise and stiffen your arm. Make a fist. (**Help client achieve this position, then let go.**) That's good. Just like a steel bar, stiff and powerful. So stiff and rigid and so powerful that the more you try to lower or bend your arm, the stiffer and tighter it becomes. Try to lower or bend your arm and find it locking stiff, stiff and rigid. The harder you try, the stiffer it becomes.

That's fine. When I touch your forehead,

OTHER METHODS OF TESTING AND DEEPENING

AUTOMATIC MOTION – SPINNING HANDS

Spoken to Subject

This time I'm going behind you to raise your hands - and start moving them around each other. Now, as I release your hands, continue the motion of your own accord. (**Start the spinning motion, ease back, and repeat.**)

Moving, spinning, turning.

Moving, spinning, turning. Even faster now.

Moving, spinning, turning. That's good.

As your hands are turning, I want you to think about your heart. Your heart beats automatically in response to the needs of your body. In the same way, your hands are turning automatically so that the more you try to stop the motion, the faster they're turning. Try to stop them now; they're turning faster. Moving, spinning, and turning.

I'm going to touch your forehead. The instant I do, your hands spin in the opposite direction. (Touch forehead.) Back the other way, moving, spinning, and turning. And as they're turning, you're going much deeper in sleep.

This time I touch your forehead, your left arm drops limply down to your side; your right arm continues the movement. (Touch forehead.) Left arm drops; right arm continues, and as it's moving you're going

deeper and deeper into hypnosis.

This time I touch your forehead - right arm drops limply down; you go much deeper. **(Touch forehead.)** Drop it down and go deeper. That's fine.

DEEPENING THROUGH PHYSICAL CONTACT, DISORIENTATION

Spoken to Subject

(Standing behind seated client, press down on shoulders gently and rhythmically, repeating) Deeper. Deeper asleep.

(Rock client's head back and forth or in a circular movement.) As I rock you, I'm going to count down from ten to one, and you will become more relaxed than ever before.

Ten. Nine. Eight. You're drifting down. Seven. Six. Five. Calmly, quietly, easily and gently. Four. Three. Two. One. More and more relaxed. Now just sleep deeply.

COMPOUNDING OF RELAXATION - MODIFIED DAVE ELMAN TECHNIQUE

Spoken to Subject

Your arms are loose and limp, just like a rag doll. As I raise your hand, just let all of the weight hang limply in my fingers. And when I drop it, send a wave of relaxation all across your body. As you feel your hand touch your body, send that wave of relaxation from the top of your head all the way down to the very tips of your toes.

And as you do, you find that you double your previous level of relaxation.

Now, once again, with the other hand.
(Repeat.)

OBTAINING MENTAL RELAXATION

See Dave Elman Technique

Spoken to Subject

Now you've relaxed your body. I'm going to show you how to relax your mind. Listen very carefully. The next time I touch your forehead, I want you to start counting backward from 100 like this, "One hundred, deeper asleep. Ninety-nine, deeper asleep. Ninety-eight, deeper asleep."

Now after counting just a few numbers, you'll find those numbers disappearing. You'll find that your mind is so relaxed that you'll just relax them out of your mind.

All right, get ready. **(Tapping.)** Three. Two. One. Start counting aloud.

"One hundred, deeper asleep."

Good. Slow them down now.

"Ninety-nine, deeper asleep."

Fine. Start relaxing them out of your mind.

"Ninety-eight, deeper asleep."

Fading and growing fainter.

"Ninety-seven, deeper asleep."

Fainter and fainter, fading into the distance.

"Ninety-six, deeper asleep."

Growing much fainter now.

"Ninety-five, deeper asleep."

Good. Just let them fade completely out of your mind.

"Ninety-four, deeper asleep."

(If needed,) Now let them fade away completely.

Now you've relaxed your body. You've relaxed your mind. You've gone much deeper into hypnosis.

INCREASING SUGGESTIBILITY

Spoken to Subject

All right. You've relaxed your body. You've relaxed your mind. At this point, your subconscious mind is open and highly responsive to all good, powerful, creative and beneficial ideas and instructions.

Now your subconscious mind is open. You can easily accept and act on each suggestion that I give you, not because I say so but because it's the nature of your mind to respond to ideas in this way.

TERMINATION METHODS PRE-TRANCE TERMINATION

Spoken to Subject

In a moment I'm going to bring you back to full conscious awareness. Before I do, is there anything further you want to say to me or ask me or tell me today?

Quickly now, who do I remind you of?

What qualities do I share with _____?

TRANCE TERMINATION

Spoken to Subject

Now I'm going to count from one to five, and then I'll say "fully aware." At the count

of five, your eyes are open, you're fully aware then, feeling calm, rested, refreshed, relaxed.

All right.

One, slowly, calmly, easily and gently, you are returning to your full awareness once again.

Two, each muscle and nerve in your body is loose and limp and relaxed, and you feel wonderfully good.

Three, from head to toe you're feeling perfect in every way, physically perfect, mentally perfect, emotionally calm and serene.

On number four, your eyes begin to feel sparkling clear, just as though they were bathed in cold spring water.

On the next number I count, eyelids open, fully aware, feeling calm, rested, refreshed, relaxed, invigorated and full of energy.

Number five, you're fully aware now, eyelids open.

Take in a deep breath, fill up your lungs, and stretch.

TRANCE TERMINATION

A Client's Reluctance to End Trance

Always terminate the trance in a standard way. The method I use is to count up from one to Five using positive, powerfully creative suggestions between each number for the purpose of bringing the person from the trance with feelings of euphoria and wellbeing.

First I tell the subject that I am going to terminate the trance.

PRE-SUGGESTION

“Now in just a moment I am going to count from one to five and at the count of five your eyes are open, you are calm, rested, refreshed, relaxed and fully aware.”

I have told them what I am going to do and how I am going to do it, so they know what to expect. Having said that I continue:

SUGGESTION PHASE

“All right we are ready to begin.”

“One, slowly, calmly, easily and gently, returning to your full awareness once again. Two, each muscle and nerve in your body is loose and limp and relaxed and you feel good. Three from head to toe you are feeling perfect in every way, physically perfect, mentally perfect, emotionally calm and serene. On number four your eyes begin to feel sparkling clear, just as though they were bathed in cool spring water. On the next number now, eyelids open, fully aware feeling wonderfully good. Number Five, eyelids open, fully aware take a good deep breath, fill up your lungs and stretch and smile.”

Notice that on number three I say, “from head to toe you are feeling perfect in every way, physically perfect, mentally perfect, emotionally calm and serene.” When you “sell” those suggestions you reduce or eliminate the number of hypnotic hangovers that may occur.

You can't always tell what pockets of energy have been released in trance and are floating close to the surface as a result, therefore you can't know what quality of energy may flow up through that imaginary trap door between the conscious and subconscious as you terminate the trance. You want to be sure that the subject terminates the trance and leaves your office feeling good, no matter what experience they have been through during the therapy.

“HYPNOTIC HANGOVER”

There are just a few occasions in which this trance termination may not effectively bring the subject up from trance “feeling good”.

The first situation that can occur is called the “Hypnotic Hangover.” You can recognize the hypnotic hangover when the subject reports feelings of drowsiness, or a headache, or they might report, “I feel strange I feel different I feel like I want to go to sleep,” or other similar statements. This means that they need to be re-hypnotised and the trance terminated again.

There is no need for alarm when a person reports such responses. They only

occur on a first induction, which is the very evidence that they are based on fear. Once they have realized that there is no reason to be fearful in the trance, they give it up. Sometimes a person will say, "You could never hypnotize me - I don't believe in hypnosis!" You can hypnotize them with rapid methods but they are the ones most likely to have a hypnotic hangover. It is best to avoid it by saying, "If that is the way you feel, then I respect your feelings."

We don't have to prove that hypnosis exists or that it is a creative force or that it's a natural state - we don't have to win a debate over anyone who has a highly emotionalized view that hypnosis is someone taking power over someone else unless that person is a client. When a person pays their money to come to us for help, we must use everything in our power, Le: reasoning capacity, Re-education, to help them to get the help that they are paying to get.

The Hypnotic Hangover is dealt with best in this way. An example of where it occurs frequently is in the stage hypnotism show. In the early sixties, I worked night clubs all across this great country and quite frequently a waiter would come to me and say someone wants to talk to you at table #9 I would go over to the table - there would be one of the persons who had been on the stage, or someone who hadn't even been on the stage but had gone into trance at the table. They would say, "I don't feel good," or "I feel sleepy," or "I feel dizzy," or sometimes they would put their head down on the table and be back in the trance.

I let them know immediately that I am in control of the situation - and I know what to do. I would go to the table and say "Yes, that is known as a Hypnotic Hangover - it happens once in a while - I'll take care of it right now." If anyone at the table is trying to

take control - such as a husband who is very protective and who says "What is it all about - tell me - what are you going to do?"

I reply, "I'll take care of it, it's my responsibility - I'll take care of it now." I let them know that I know exactly what to do - I am in charge - I am responsible for that persons behavior if it's related to hypnosis. I do not allow them to say "No, I'm going to take them off to the emergency ward" or "I'm going to call the rescue squad," - because that doesn't serve any useful purpose.

When their eyes are open and they are talking and report feeling dizzy and sleepy, say to the subject, "I am going to get rid of that feeling for you right now. Here's what I want you to do - just look at me - close your eyelids down and as I count from ten down to one just turn loose, and completely relax," and re-induce the trance. Once they have returned to the trance state I can educate them more easily - because the analytic mind is inactive.

I say to them "You may have come up from hypnosis a little too quickly and sometimes that causes a slight feeling of disorientation like you experienced so this time I am going to count from one up to ten (Double the count - instead of one to five make it one to ten) when I reach the count of ten your eyes are open, you are fully alert, fully aware, (counter-suggest to their complaint - if sleepy then fully awake, wonderfully alert - if they feel nauseous then say, "Your stomach and chest feel wonderfully good)."

Sell positive words that are the antonyms to any of the symptoms reported - then go ahead, count them up and as they open their eyes simply state "Now, you feel good."

That is the only thing you say as they open their eyes and then sit for a minute.

Don't make it appear that you are waiting to see how they feel - have a little conversation with others at the table and if a minute or two goes by and they are not reporting "Oh, I still feel drowsy," you can get up and leave but if you wait a couple of minutes and the subject says, "Oh, I still feel woozy," I would do it again.

DIFFICULT AWAKENING

(Termination of Trance: An Unusual Case)

There is one case which I want to tell you about.

I was hired by a teenage group who were members of the Y.W.C.A. They wanted to raise money for the Los Angeles orphanage and they considered a hypnotism show as a fund-raising activity. They contacted me and asked, "How much would you charge," and I offered to donate my services provided all the proceeds were going to charity.

I met with the group for some procedural arrangements and there were about 35 female teenagers. One said - "My father's a printer and he is going to do all the printing for us." Another said, "Yes, we are going to get the town-hall in Huntington Park for \$10."

Then they asked, "Would you put on a demonstration," and I agreed.

When I terminated the trance and people were beginning to leave there were some girls who had been sitting on a couch in the back of the room and one of them said "Oh Mr. Boyne, there's a girl here who has fallen over in a trance."

When I asked if she had opened her eyes, she said, 'Only for a minute, and then she fell over again.'

So I said, "I'll take care of that," and I went back, spoke to her, brought her up, and she looked fine. I said "take a deep breath," I went back up to the front of the room and no sooner had I got up there when I heard, "Mr. Boyne, Mr. Boyne," and there she was back down on the couch.

I quickly analyzed the situation. This young girl wanted to get attention from a male authority figure. So I said, "I'm going to take care of it."

Attached to this group of teenagers was a psychiatric social worker who was part of the group. Her job was to counsel the girls about their problems. So, I talked to her and I said, "Here is what I'm going to do, I'm going to take this girl home and I want you to come with me so that I won't be alone with her and we'll talk to her mother and I'll take care of the rest," and she agreed.

The girl was still in a trance, so I said "When I count to three you'll stand up and you're going to walk. You're going to walk between us and we're going to take you home." She stood up, eyes still closed, and we walked her side-by-side like people will walk with someone who might be drunk. I asked for her address which she gave me, and we got into the car, all three of us in the front seat.

We arrived at her house, got her out and came up to the front door. I knocked on the door, at about ten in the evening, and a young boy, about ten years old, opened the door. I said, "Your sister is not feeling well, is your mother home." He said "No she's not here." I said, "Your sister is not feeling good and this lady is a friend of hers and she's going to put her to bed." So he said "fine," and went back to watching television.

I said to her "After you have her in bed and covered up, and tucked in, call me. When she called, I went in, sat down next to

the bed, took the girls hand and I said, "You are home now, you are in your own bed and you are ready to go to sleep. Before you go to sleep is there anything further you want to say to me or ask me or tell me."

She said, "Yes."

I said, "What is it?"

"Can I come up on the stage and be in the show when you do it?"

I said, "Yes - under one condition. I'm going to count from ten down to one then I'm going to leave this room, you will drift very quickly into a sound and natural slumber. You sleep deeply, soundly, continuously all night long and you will awaken at your usual awakening time in the morning. What time do you normally get up for school?"

She said, "At seven o'clock,"

I said, "You will awaken at seven a.m. and you will feel wonderfully alert and refreshed."

With that I withdrew. I wrote down the phone number and the next morning at seven-thirty I called. The mother answered - I had found out that their father didn't live with them - I said "This is Mr. Boyne connected with the Y.W.C.A. Your daughter wasn't feeling too well last night, the social worker brought her home, put her in bed and I'm just calling to see how she is."

She said, "She's fine, she's in the shower right now singing." I called again at seven that night, and the mother said thank you for inquiring but she just went off to a record hop at the Y. When I did the stage show a month later, she came up on the stage and everything was fine. She had no problem terminating her trance.

I did find out through the social worker, who had talked to some of the other girls,

that this was a broken home, and that this youngster was highly sexually active - including with some older, married men. These details were not known to me when I had to deal with this situation but I've never had anyone with a hypnotic hangover who retained the symptoms.

SUBJECT CHOOSES NOT TO TERMINATE TRANCE

Now, what happens when the subject chooses not to terminate the trance. You must always be aware that it is the subject's choice. When they don't terminate the trance, nothing has gone wrong. They haven't become unconscious, they haven't gone to Never Never Land - they have simply made a subconscious decision to remain in the trance.

They do that for a variety of reasons. First of all, we live in a very hypertensive age. Last year seven million valium tablets were sold. Many people are so hypertensive that the first time they get into a trance and they feel the total discharge of accumulated tension, it is so profound that they don't want to leave it.

There is a normal disinclination to terminate the trance state and when you intensify that feeling you'll find that it may keep a person from responding to your trance termination signal. They may have some very difficult situations in life.

ANOTHER UNUSUAL CASE

I once had a lady who didn't awaken on the stage at a night club called "The Cave" in Vancouver, British Columbia. She had been very lethargic all during the show. I knew she was in a trance but she wasn't acting out the suggestions. When the show was over, I said "Eyelids open, and you may all return to your seats." She never moved,

so I dealt with it this way. It was a very big club, seating six hundred and fifty people. I said, "This is a wonderful city and I am very glad to be here. I am a bachelor and I get lucky at some of my shows and this looks as though this is one of my lucky nights." I picked the girl up, threw her over my shoulder and walked off the stage waving to applause. Several people might have said, "Oh, that's a plant, and that's the way he ends his show."

I took her over to the office, put her on a chair and began to talk to her. First I did all the things I've told you - I counted from one up to ten - she didn't respond. Then I said, "All right, I'm going to place your right hand in my hand." I placed her hand in my hand with her fingers down, and I said, "To show that you are aware of the sound of my voice just move the little finger of your hand." I said that about seven times before I got a very tiny movement. Then I knew that she was in contact with me and hadn't fallen asleep. I put my ear to her mouth because I had decided that she was in very lethargic trance in which there is a powerful disinclination to move or think or speak or act.

I said to her, "You have chosen to remain in this trance and that is your choice, but I can't let you stay here. This club is closing shortly and as you know it is a supper club which serves lots of food and I can tell you that there are many, many rats in this place and when the lights are turned out they run all around the place."

I saw her begin to frown - the message got through - so I said, "Now you've made this choice you want to stay in this trance and I'm going to help you tell me what it is that keeps you from coming up from your trance."

She said, "I don't want to face it."

I said, "What is it that you do not want to face?"

She said, "I found out that my husband is homosexual and since then I've gotten hooked on drugs."

I said, "I can understand you not wanting to face such very difficult things but you can't escape them by staying in a trance, even though this may be the first relief from the emotional pressure that you have felt since you learned about your husband - you simply can't escape it this way. This is what I'm going to offer you. I am in town for another three weeks and I do work with clients with Hypnotherapy at my hotel room. If you will agree to terminate this trance right now I will agree to work with you on this problem to help you to cope with it. If that is agreeable, move the little finger on your right hand." She did.

I said, "Now, you tell me - what must I do for you to come up from this trance?"

She said, "Smack my face - hard."

I did and she came up from the trance and had no memory of anything that had taken place from the time she first came up on the stage and locked her hands and I had said, "Now go deep asleep." That was the last thing she consciously remembered.

I worked with her almost every day. We became very fast friends and we corresponded after I came back to California for quite a period of time. Eventually she divorced and remarried. As you can see, if you keep calm, and realize that they haven't gone anywhere except inside themselves, you are the best person to deal with them, because they have a special relationship with you and nothing untoward can happen. I have had a dozen cases like that and dealt with them all in similar ways.

RELUCTANT TRANCE TERMINATION

Now let's go back to the trance termination for those people who are a little bit reluctant.

Suppose you count from one up to five and the person's eyes remain closed. What is the first thing you do?

Count again, slower this time and if they still don't respond, if it is possible and practical for you to leave them in the trance for awhile, you might say to them, "All right, you have chosen to stay in this trance, so I am going to let you rest in this trance for fifteen minutes longer, then I'll come back and squeeze your shoulder three times and tell you to terminate the trance and at that time you can do so." If they are in their own home, or in your home or where it is safe and convenient, that's a good thing to do and almost always when you come back they are ready to awaken. I like that method because it gives them a great deal of freedom. It says to them that they are in charge of this and I know it and I am prepared to leave them in charge.

The very first thing you do is to count from one up to five, if there is no response you count from one to five again but no response. Next, position yourself so that your mouth is about twelve to fifteen inches away from and directly in front on their closed eyelids. Fill up your lungs and expel a very long breath, sharply against their closed eyelids, Sh-h-h-h-h. Do that four or five times and for reasons that I cannot explain, and I don't think they can be explained easily, that is effective seventy five percent of the time; especially if you have had garlic for lunch.

Now let's assume that you do that and

there is no response. You must avoid, ordinary mistakes, and keep anyone else that's around from getting involved. Some people will say, "Throw a glass of water in his face," or they want to smack them on the face and say "Wake-up, wake-up, wake-up." Keep them away you are in charge. You induced the trance and you are fully responsible so long as you are working with that person. Don't let anyone else interfere, you are in charge.

So now you have counted from one to Five, and blown on the eyelids. Next count from one up to ten double your count, and do it twice before deciding that they are not going to come up. Now you are down to the final one.

It goes like this, "Now it is important that you come up from trance at this time. So this time I am going to do it differently, I am going to count from one up to ten and at the count of ten your eyes are open, you are calm, rested, refreshed, relaxed, you feel wonderfully good in every way. If however, you continue keeping your eyelids closed after number ten I am going to continue counting except that each number I count past ten, I'm going to tap your head with my finger, like this." Give a good rap on the top of their head with your finger, so that it's felt but it is not going to inflict pain.

"Each number I count past ten, I am going to tap your head like this." TAP. "With each number I count and each time I tap your head, it is going to begin to feel like a steel mallet hitting your head. With each number I count past twelve all the muscles in your head neck and shoulders will begin to tighten up and begin to feel more and more painful."

"As I continue counting upwards from ten you get the worst headache you've ever had in your life and each time I tap your head it feels as if there's a white hot wire

around your temples that is being tightened. Now the instant that you open your eyes, your head becomes clear and you feel wonderfully good. All right we're going to begin."

When you get to number ten you say, "O.K. This is your chance now - open your eyes and feel wonderfully good."

If they don't open their eyes, say, "All right I am going to start counting upward now - get ready, Number eleven." TAP - you hit them on top of the head.

Then you say, "All the muscles in your head, neck and shoulders now are growing tight, they are tightening up and your head is beginning to pulse and to pound, number twelve." TAP - you hit them again.

"That pulsing, beating, pounding, hurting, pain is growing stronger now, thirteen." TAP - "It's like a white hot band of steel around your head growing tighter and tighter and the instant you open your

eyes your head is clear, fourteen."

They open their eyes.

I have never had to go past thirteen and I have only done that a few times in my career. Now be very careful. I know that all of you are very creative and very inventive and you like to modify things.

Years ago I used to say, "You are getting a knot in your stomach, it's drawing up, tighter and tighter and tighter now."

I was standing in front of a person when I did this and they leaned forward and threw up all over my legs. So be sure that you stand behind them and tell them that the discomfort is in their head - not their stomach.

You will not experience difficulty very often, but when you do, Stay Calm.

Maintain your authority and use the principles discussed in this lesson.

DEFINITIONS OF HYPNOSIS

By the “Recognized” Experts

The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind.

William James

Actually, the hypnotic state, like the conscious state and the sleeping state, is extremely complex and involves so many physiological, psychological, and interpersonal factors that no one theory has yet been able to account for all the intricate operations that take place within its range. This does not at all hinder our practical employment of this interesting method. In medicine we utilize many remedies and procedures because they work, even though we may not know exactly why and how they work. Every year, research adds more data to our fund of knowledge, providing an empirical foundation for our pragmatic superstructure.

Lewis R. Wolberg

Hypnosis is the term applied to a unique, complex form of unusual but normal behavior which can probably be induced in all normal persons under suitable conditions and also in many persons suffering from various types of abnormality. It is primarily a special psychological state with certain physiological attributes, resembling sleep only superficially and marked by a functioning of the individual at a level of awareness other than the ordinary conscious state... when hypnotized, or in the hypnotic trance, the subject can think, act and behave in relationship to either ideas or reality objects as adequately as, and usually better

than, he can in the ordinary state of awareness. In all probability this ability derives from intensity and restriction, of attention to the task in hand, and the consequent freedom from the ordinary conscious tendency to orient constantly to distracting, even irrelevant, reality considerations.

Encyclopedia Britannica

Hypnotism is simply exaggerated suggestibility.

George H. Estabrooks

All of the various mesmeric, hypnotic, and verbal suggestive induction procedures have only one objective: To help promote this state of single-mindedness, of exclusively concentrated attention, letting other ideas pass into torpid oblivion. Because the monoidealized attention has heightened the intensity of the one focal or dominant idea, the power of the imagination on mind and body is considerably greater than in the ordinary waking state, and thus suggestions are likely to initiate correspondingly greater influence.

Ronald E. Shor

A state of intensified attention and receptiveness, and an increased responsiveness to an idea or to a set of ideas.

Milton H. Erickson

...Temporary condition of altered attention in the subject which may be induced by another person and in which a variety of phenomena may appear sponta-

neously or in response to verbal or other stimuli. These phenomena include alterations in consciousness and memory, increased suggestibility, and the production in the subject of responses and ideas unfamiliar to him in his usual state of mind. Further, phenomena such as anesthesia, paralysis, muscle rigidity and vasomotor changes can be produced and removed in the hypnotic state.

American Medical Association

The essence of hypnosis lies in the experimental fact of a quantitative shift in the upward direction which may result from the hypnotic procedure. So far as the writer can see, this quantitative phenomenon alone remains of the once imposing aggregate known by the name of hypnosis. But this undoubted fact is quite sufficient to give significance and value to the term.

Clark L. Hull

... Nothing but an aspect of conditioning.

Andrew Salter

Hypnosis is largely a question of your willingness to be receptive and responsive to ideas, and to allow these ideas to act upon you without interference. These ideas we call suggestions.

Andre M. Weitzenhoffer and Ernest R. Hilgard

Hypnosis is not sleep. Whatever sleep is, hypnosis is not. In an operational sense, hypnosis is a response to a signal from another or to an inner signal, which activates a capacity for a shift of awareness in the subject and permits a more intensive

concentration upon a designated goal direction... to put it succinctly, hypnosis is an altered state of attention which approaches peak concentration capacity.

Herbert Spiegel

Hypnosis is a consent state of physiological relaxation where the subject allows the critical censor of the mind to be bypassed to a greater, or lesser, degree... we could even go so far as to say that hypnosis is "preventive psychological medicine."

Peter Blythe

... An altered state of the organism originally produced by a repetition of stimuli in which suggestion (no matter how defined) is more effective than usual. Such a definition as this is admittedly ringed with ifs and buts and questions of how, what and why, and is more descriptive than explanatory.

F. L. Marcuse

There is nothing mysterious about hypnosis. Its application is based solely on the known psychological relationship between the conscious and the subconscious minds. The subconscious, having no power to reason, accepts and acts upon any fact or suggestions given to it by the conscious mind.

Frank S. Caprio and Joseph R. Berger

A complete theory of hypnosis would doubtless have much to say about the relationship of the hypnotic state to known processes going on within the brain and nervous system, the various parameters influencing hypnotic performances, the

subordinate processes of induction and trance deepening: However, such a complete theory is not available.

Josephine R. Hilgard

It is recognized that there is no generally accepted definition of hypnosis, though considerable consensus exists at a descriptive level.

Martin T. Orne

...An altered state within which suggestions have a peculiarly potent effect.

K. S. Bowers

It is a somewhat altered state of consciousness and altered awareness, although the conscious mind is still present. We might compare it to a teeter-totter. In the waking state the conscious mind is at the high end of the teeter-totter and the subconscious mind at the low end. Under hypnosis they reverse and the subconscious is at the high end and the conscious part at the low end, but it is still present. Thoughts rise from the inner mind into consciousness.

Leslie M. LeCron

Hypnosis is a natural state of mind with special identifying characteristics:

1. An extraordinary quality of relaxation.
2. An emotionalized desire to satisfy the suggested behavior: The person feels like doing what the hypnotist suggests, provided that what is suggested does not generate conflict with his belief system.
3. The organism becomes self-regulating and produces normalization of the central nervous system.

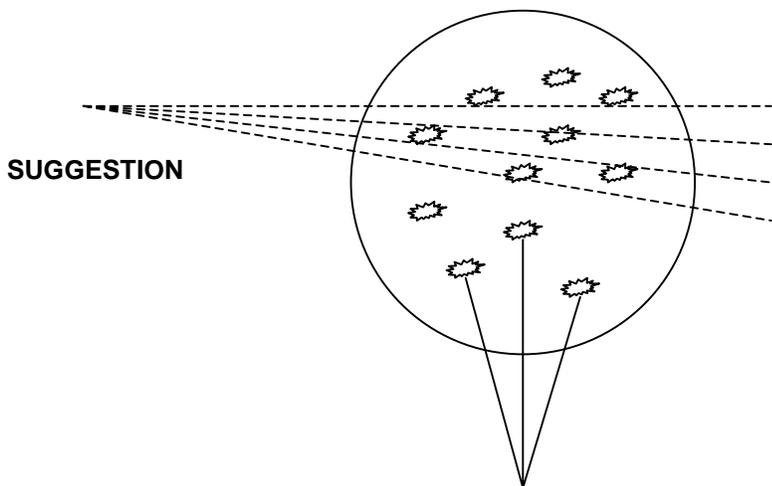
4. Heightened and selective sensitivity to stimuli perceived by the five senses and four basic perceptions.

5. Immediate softening of psychic defenses.

Gil Boyne

THE NATURE OF HYPNOSIS

This diagram shows that hypnosis is not sleep or unconsciousness but a super-concentration of the mind. It explains clearly why suggestion is more powerful in hypnosis than in the ordinary state.



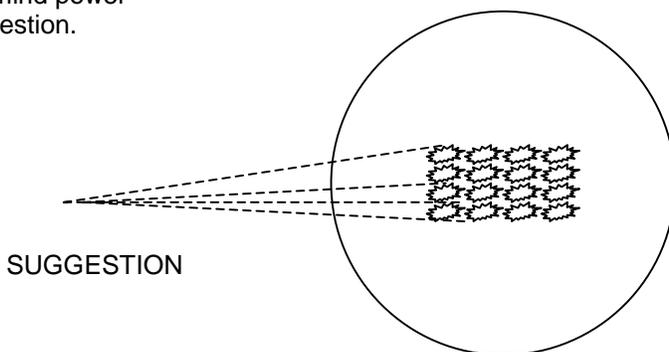
ORDINARY STATE

Only a few “units” affected by suggestion, therefore effect is weak.

UNITS OF MIND POWER
Scattered units of mind power
untouched by suggestion.

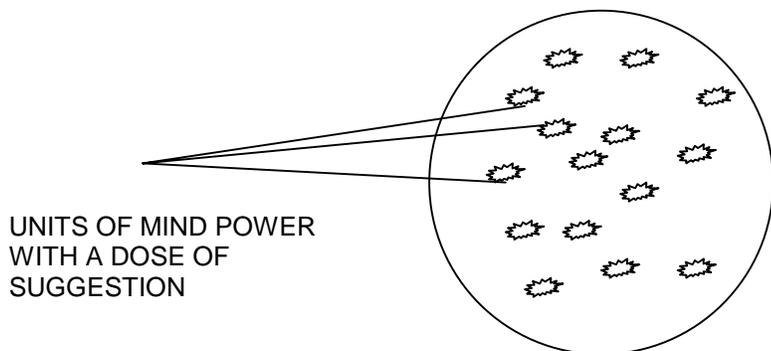
HYPNOSIS

Units of mind power concentrated and all affected by suggestion, therefore strong effect. No mind power left to take notice of anything apart from the hypnotic suggestion, therefore even pain is ignored.



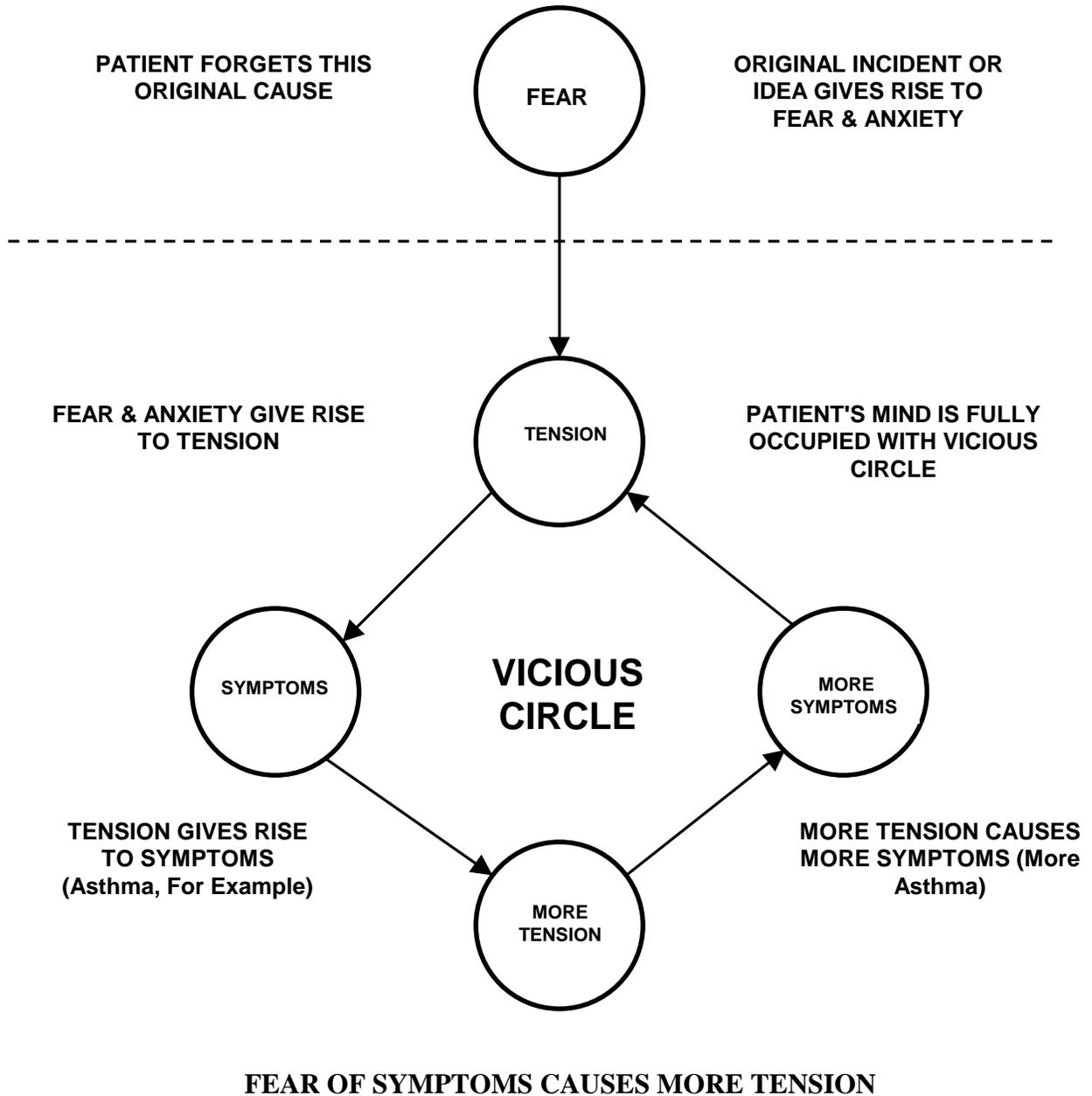
AFTER HYPNOSIS

Units of mind power scattered again, but now each carries a dose of suggestions.



UNITS OF MIND POWER
WITH A DOSE OF
SUGGESTION

HOW A NEUROSIS DEVELOPS



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INTRODUCTION: DEFINITION OF HYPNOSIS

Hypnosis is a natural state of mind with special identifying characteristics as follows:

1. An extraordinary quality of mental, physical and emotional relaxation.
2. An emotionalized desire to satisfy the suggested behavior: the subject *feels* like following the hypnotist's instructions, directions and suggestions, except those that generate conflict with the subject's values, i.e., character attitudes, religious beliefs and moral principles.
3. The organism becomes self-regulating as the trance produces normalization of the central nervous system.
4. Heightened and selective sensitivity to stimuli perceived by the five physical senses and the basic perceptions.
5. Immediate softening of psychic defenses.
6. Lack of response to irrelevant, external stimuli.

Every person can develop a natural state of awareness called *hypnosis or trance*. Hypnosis is a normal experience, which anyone can have, in the right circumstances and with the right hypnotist. Unlike ordinary conscious awareness, which involves a constantly shifting focus of attention, the hypnotic state of mind involves a focusing of internal attention and an elimination of external distractions.

A major characteristic of hypnosis is a lack of response to irrelevant external stimuli.

In hypnosis the subject is neither unconsciousness nor asleep - it is a special state of awareness in which there is a heightened receptiveness to ideas and

understandings and an increased willingness to respond either positively or negatively to those ideas.

The field of focused conscious awareness narrows and external stimuli, other than those given by the hypnotist, lose their significance. In effect, the subject reduces their contact with the external world except for the relationship with the hypnotist. As subjects give up their focus on external stimuli and begin to focus on their internal world, they become less dependent upon their external reality to provide meaning and structure to their perceptions and responses.

Reality for the subject and what happens within that reality is defined internally and not by external events or circumstances. Hypnotized subjects enter a world in which ordinary rules and events of reality are replaced by internally based ones. In the trance state a new and different reality develops.

The hypnotic state creates a rapport which can be used to enhance the subject's response. As the subject develops trust and confidence in the hypnotist, increased response develops and should be carefully cultivated. Increased response to the ideas presented by the hypnotist is most desirable because it is what enables the hypnotist to guide the subject's use of memories and unused capacities in ways that create the hypnotic experiences desired.

Although a hypnotic state will enable subjects to respond more effectively to suggestions, it does not guarantee that they will do so. Suggestions must be presented in an appropriate manner that is meaningful and useful to the individual subjects, given their unique personalities, backgrounds, and needs; otherwise the subjects will be unable or unwilling to comply. Hypnosis does not create automatons who will automatically

understand or obey the hypnotist's every command. Subjects remain true to themselves, no matter how deeply hypnotized, and will decide how they want to comply.

Subjects can reject anything the operator suggests and subjects respond in accordance with their unique patterns. Suggestions unacceptable to their total personalities lead to a rejection of the suggestion or to a transformation of them so that they can be satisfied by pretense behavior.

When in a deep trance, clients hear and respond to the Hypnotherapist primarily with the subconscious mind. What people in a trance hear, see, know or do, is a function of the perceptions, knowledge, and response patterns of their subconscious minds. During trance, all of the concerns, beliefs, learnings, and responses of their ordinary conscious world become irrelevant.

The tendency to respond to the hypnotist in childlike, simple, and literal ways is a typical subconscious form of response. It is a fundamental shift in the mode of thought, perception and response of the subject.

Every hypnotic suggestion should be given in language permitting “simplistic interpretations,” because the trance tends to limit the spoken word to its literal meaning. Precision and conciseness of instruction allows subjects to respond in terms of their own understandings. The literalness of the trance state causes the client to have a new pattern of listening.

The subconscious mind perceives, thinks and responds to the world in a literal fashion unimpaired by the biases of the conscious mind. It sees things the conscious mind ignores, it knows things the conscious mind has forgotten. It often influences the thoughts, educated guesses, dream experiences, and emotional responses.

Although childlike in many respects, it actually is wiser and more perceptive than the conscious mind. It contains a vast range of unrecognized capabilities and potentials, some of which are used in an unnoticed fashion on a daily basis. In addition, the subconscious is a universal attribute. No matter how different people are in their conscious realms of existence, they remain linked by the qualities and capacities of their subconscious minds.

The subconscious knows no ethnic or cultural boundaries; it speaks in a literal manner and uses a form of thought that understands the subconscious of another much more effectively than could the conscious mind of either person. The subconscious mind is a creative intelligence and is the doorway to our spiritual nature.

TRANCE: KEY TO THE MIND

Every person has abilities not known to the self; abilities that can be discovered in trance. Memories, thoughts and feelings, can be completely or partially forgotten by the conscious mind; and yet they are available to the subconscious and can be experienced within trance when the client is ready for changed feelings and behavior.

Through the process of age regression and revivification the subject can call upon past experiences and learnings to experience and utilize changes.

A memory or an imagined event, can be experienced so vividly that it seems real. This process is responsible for most of the phenomena which can be produced in hypnosis and it is important for the hypnotist to be able to influence it. The hypnotist can guide awareness in specific ways to create internal events which can be revived into “real” hypnotic experienced for the subjects. Past events may be relived, current events

may be perceived and thought about in a totally new manner, and all sensations and perceptions may be amplified, reduced, eliminated or replaced by an awareness of those derived entirely from internal events. It is out of the use of these understandings and memories in the mind that hypnotic subjects develop their behavior.

The development of the trance state is a psychic phenomenon, and the ability and activity of the hypnotist can create a highly favorable setting in which to instruct clients in a more creative use of their own potentials. The Hypnotherapist offers instruction and direction to the client and elicits information and feelings that expedite the therapy.

When the Hypnotherapist maintains an attitude of positive expectancy, he places the responsibility for all developments entirely upon the subject.

BE FLEXIBLE

Inductions and therapy methods used can be tailored to fit the needs and expectations of the subject. The subject defines the most effective hypnotic procedures. Hypnotists must be observant and flexible enough to adapt their style and their role to those needs and attitudes.

Techniques cannot be followed rigidly with good success since, in hypnosis, the personality needs of the individual subject must be met, rather than merely inducing a trance and giving suggestions.

Poorly trained hypnotherapists try to fit the clients to a specific technique of suggestion, rather than adopting the technique to the clients in accord with their actual psychic projections and needs. The "standardized technique," or the giving of identical suggestions to different subjects, is merely a measure of the lack of knowledge

and training of the Hypnotherapist and is one of the primary causes of failure in hypnotherapy.

Successful use of hypnosis is not expectations, patter, verbiage, hope or desire of either the subject or the therapist. The proper use of hypnosis is in the development of an environment reflecting the subject's own learnings, understandings and experiences.

When trances are developed, they are the result of ideas, mental concepts and understandings already existing and aroused within the subjects by the Hypnotherapist. Many hypnotherapists regard *their activities* and *their intentions* as the affective forces; and believe that their utterances to the subject initiate specific responses. They fail to realize that what they say or do only serves to arouse in the subjects past learnings and understandings, consciously and subconsciously acquired.

The hypnotist creates an appropriate atmosphere, guides attention in particular directions and offers stimuli in order to elicit specific responses.

The induction procedure provides a ritual in a setting in which hypnosis develops; it offers distractions to hold the attention of the subject while hypnosis occurs.

Never talk down to, or over the head of the client and always structure the relationship as person-to-person not as doctor-to-patient. Clients enter the therapy setting with mixed emotions and conflicting desires. They desire help and guidance, but they are afraid to do what they know they must do. They may want nothing more than to have the therapist understand the situation perfectly, and yet they may do a great deal to hide their real problems or thoughts from the therapist. Clients are people who have an

injury: a painful, uncomfortable or embarrassing area of life. For one reason or another they have not been able to face these injuries and handicaps directly, which is why they have developed problems. The major purpose of developing a therapeutic relationship quickly is to help the client feel able to reveal and discuss their problems as rapidly as possible.

The type of programming you give to a client depends upon the attitude of that client toward you and the therapeutic process and the behavioral change desired.

Suggestions can always be given in a form that the client can accept easily. Suggestions can be presented in a way that the client cannot argue against. In order to use hypnosis with the greatest success, present your ideas to clients so that they can accept and examine them for their inherent value.

Make general statements that a person can apply to specifics within his own life. The art of programming depends upon the use of words and the meaning of words.

Use emotionally CHARGED words and select words that carry a wealth of affective meaning.

Always be aware of how “organ language” is related to symptom formation and response to “subconscious scripts.”

Semantics are important, but communication is basic. Hypnosis is a science of intercommunication. Use your voice-inflections, intonations, pauses, hesitations - in every possible way to convey your meaning. When you use one tone of voice that pertains to conscious thinking and another tone of voice that expresses ideas which you intend for the subconscious, you are establishing the duality of the mind. When you give a suggestion to a client, feel it, sense it and mean it with sincerity. If you

want a client to feel relaxed, express it in your voice.

CREATING RESPONSE

The first question students ask is, “What exactly do you say to induce hypnosis?” There is no single or best thing to say; there is no universal script. Like any new teacher they will be nervous, awkward, and somewhat ineffectual at first, but given the right background and feedback during a series of practice sessions they will eventually begin to master the process in their own way.

In hypnosis you want your client to respond to a series of ideas. It is your responsibility to learn how to speak to the client, how to keep his attention, and how to stimulate the acceptance of an idea that fits into his desire for change.

Hypnosis does not develop from mere repetition. It comes from stimulating your client's ability to accept a concept and to respond to it. It is the manner, form and style in which you present the programming to the client that is important.

The induction procedure provides a ritual in a setting in which hypnosis develops; it offers distractions to hold the attention of the subject while hypnosis occurs.

When you speak to a person, you let them know, “I'm speaking to YOU!” You can speak directly with your eyes or your voice or with a gesture. You must always give your entire attention to the client.

Subjects may need to be reassured that they *can* continue to pay attention to the things happening around them but that there *is no need* to try to make the effort to do so for the time being. Their diminished contact with the external world may create a certain anxiety and cause an effort to re-establish reality contact unless they are reassured. It is

the prior creation of an atmosphere of trust and cooperation that facilitates the client's surrender, it should be the first step in the induction ritual.

Most hypnotists do not know that as the subject closes the eyes, he is cutting off the visual field and is really losing something and he doesn't know what he is losing. He thinks he is just closing his eyes.

An internal sensation, thought, memory or mental image can capture and hold our attention for a time and the events of the surrounding world fade from awareness. Hypnosis is induced by using this natural mental process. The hypnotist should be interested in helping the subject become focused upon an internal event of some sort; whether a physical sensation, a memory, an emotion, or an internal image.

Arm levitation suggestions are often given as the first step to gain active participation. Once an ideomotor response is made, it can be utilized immediately by pyramiding further suggestions.

As subjects observe the induction of another subject, the suggestions and responses they are observing will initiate an automatic tendency to undergo similar internal responses. The induction of a trance in the group situation accelerates the response and creates a more rapid training of the individual subject. This is especially true when a highly responsive subject is used as a lesson for the group.

RATIONAL OR EFFECTIVE?

The inexperienced subjects simply do not know what to do but can easily learn to go into a trance state by being told how to simulate hypnosis. (The rehearsal technique.)

The efforts to maintain one's image as a

rational, reasonable professional are understandable, but self-defeating. The less understanding subjects have regarding the rationale for certain hypnotic procedures, the more responsive they will be to them. There is nothing more difficult than trying to help a knowledgeable subject experience an hypnotic response. What occurs is an intellectual analysis of the hypnotist's style instead of an automatic, unthinking response to it.

Whenever you do the unexpected you jog a person out of their setting.

They simply do not like to be confused. It is an *absence of understanding* that leaves them open. When a clear-cut, definitive, easily grasped and understood statement is uttered, the confused subject seizes upon it. Since they don't know what to do, the therapist can tell them what to do.

The rapidity, insistence and confidence with which the suggestions are given serve to prevent the subjects from making any effort to create a semblance of order.

Learn to use hesitation and emphasis, since they both intensify the suggestion.

Use a direct authoritative suggestion where you see a client in an uncertain state. When she is uncertain, you help her by taking over firmly. That is acceptable as help since clients have a long history of having accepted help in such circumstances.

Simply reassuring subjects that there is no longer any reason for them to listen consciously to what is being said and that they can just relax and drift off while their subconscious takes over the responsibility of doing so is often highly effective.

How long does it take to develop a trance? When you have sufficiently prepared the subject, by exciting the imagination to develop mental expectancy, you can induce

a trance in a few seconds.

TRAINING THE SUBJECT

The subject can be trained by being hypnotized, awakened, re-hypnotized, and reawakened repeatedly, with each of the trance and waking states employed to teach them by degrees an awareness of control over mental faculties and an organization of responses that increases the degree of dissociation between consciousness and subconsciousness, thus establishing in effect a dissociated hypnotic personality. Awakening and putting a client back into trance repeatedly is also a way of deepening trance.

Single hypnotic sessions are to be avoided whenever possible because anyone who has a second trance can have a third, a fourth, a fifth, and these repeated experiences develop the thought, "I can have a trance anytime I wish."

A total of twenty minutes of initial induction training is sufficient. Since trance induction is one process and trance utilization is another, time must be allotted for the subject to assimilate, learn and to respond to the reeducation process.

While giving suggestions for trance induction and trance maintenance, therapeutic suggestions can be interspersed.

The hypnotist should maintain an attitude of unshaken and contagious confidence in the subject's ability to enter the trance.

BENEFITS OF HYPNOSIS

Suggestions are given to the subject, but the execution of them, the rapidity of response, and their effectiveness are the

responsibility of the subject, and they are dependent upon processes taking place within him.

Usually, hypnotic questioning serves to elicit the information more readily than can be done in the waking state, but the entire process depends on the development of a good client-therapist relationship rather than upon hypnotic technique, and the hypnosis is essentially a means by which the client can give the information in a comfortable manner. In hypnosis individuals are more open to ideas, and they more readily consent to examine them.

Hypnosis is of value in every aspect where instruction, advice, counsel, guidance and reassurance are significant.

Hypnotherapy generates effective learnings that would not be possible except by prolonged effort in non-hypnotic therapies.

Successful hypnotherapy should be systematically directed to a Re-education of clients, and the stimulation of their strongest desires to reorganize themselves to the realities of life and their ability to cope with the problems confronting them.

Hypnosis cannot create new abilities within a person, but it can assist in a greater and better utilization of abilities already possessed, even if these abilities were not previously recognized, and trance is used for the client to discover he can do things.

Hypnosis allows freedom and ease in structuring the therapeutic situation and renders the client's feelings much more accessible.

In a hypnotic state the client gains a more acute awareness of his needs and capabilities. He can be freed from mistaken beliefs, false assumptions, self-doubts and fears which stand in the way of his fullest

participation in life.

Hypnosis enables clients to learn from experienced events which they would otherwise tend to overlook or distort. Hypnosis allows the business of therapy to progress more efficiently toward the final goal of objective perception, acceptance and competence within a reality which previously had caused problems or symptoms.

They can meet their problems directly in the trance state and can be encouraged to discover new or more competent ways to cope with them. Experiences can be created which encourage or demand a therapeutic response and communications can be offered which achieve an alteration in understanding and behavior.

In hypnotherapy the client can learn to look at things that are unpleasant - without fear, with a willingness to understand, and with a willingness to cope in new ways.

Re-education through hypnotherapy is a complex restructuring of subjective experiences that can be initiated very simply and then gently guided toward a therapeutic goal. Essential elements are: clinical attentiveness to the client's behavior, a confident awareness that one can delay, even halt, and nullify hypnotically whatever is taking place, and postpone, modify or reinforce the structured situation leading to a therapeutic goal.

Then, as a result of some tangible performance, the client develops a profound feeling that the repressive barriers have been broken, that the communication is actually understandable, and that its meaning can no longer be kept at a symbolic level.

Hypnosis enables the Hypnotherapist to exchange ideas and information directly with the client's subconscious. It frees the subconscious to apply its capacities fully to

the problem at hand. It can enable clients to learn to trust, to communicate with, and to use that vast range of hidden resources stored within their own subconscious minds. The most important thing a Hypnotherapist can teach the client during the pre-induction, induction, therapy and programming phases is that they can trust their subconscious mind completely and rely upon it fully.

The trance offers both client and therapist a ready access to the client's subconscious mind. It permits a direct dealing with those individual life experiences which are significant to the problems and which must be processed if creative results are to be achieved. Hypnosis gives prompt and extensive access to the subconscious.

MOTIVATION

Therapists should do whatever is necessary to motivate clients. The therapist can serve as a source of comfort, hope, confidence, or inspiration as well as the source of frustration, discomfort, anger and fear. They can provide whatever it takes to initiate therapeutic movement. They create a therapeutic setting within which clients will be motivated and confident enough to do the things that will help them to discover the kind of thought and behavior that fits their unique circumstances. The most important thing that a therapist can do is create a "healing environment." This will motivate the clients to undergo the restructuring of events that allows them to apply their newly acquired learnings efficiently within a more creative view of themselves and their relationships. You don't always need to know what the problem is in order to achieve a therapeutic closure. When you talk strongly to the client you give them an inspiration. They *believe* they can do things. State it simply and believe what you are

saying. You can motivate a despairing client to do things when you convey an understanding and sincere belief that they can use their power for change.

Never give the client the impression that you are a “detective” searching for clues, instead, give them the impression that they are always sharing in the responsibility for the success of the work. Rely on the client's own thinking and intelligence to make the proper interpretation of the problem when he becomes ready for that realization and ready for change.

Too many hypnotherapists try to recover the total experience all at once. Start the process of change and it continues! Once change is underway and is recognized by the client, he may temporarily regress, but cannot return to the original point of unknowing.

Because you are dealing with a person who has both a conscious mind and a subconscious mind, achieving good results with a client in a deep trance does not mean that the client will benefit from it in the ordinary waking state. There has to be an integration of subconscious learnings with conscious awareness. In dealing with clients it is always necessary to decide how rapidly and how thoroughly they will need to integrate what they learn subconsciously.

(Spoken to the client. -)

“Now, all of the things I've said to you will come back changed into your own ways of understanding. And, in the future, you will discover sudden insights, sudden understanding, a' sudden thought that you hadn't thought of before. It will be your subconscious mind, bringing to your conscious mind things that you already knew, but you didn't know that you knew. “

Revivification is the recollection of an event with such clarity, intensity and detail

that it becomes an experience of seemingly reliving the original event. This intense reorientation into the past is possible with hypnosis and can be remarkably useful therapeutically. Displacement in time and space and re-immersion into the past provides opportunity for the client to discover things, more constructively to the experience than they did originally. It can be used to resurrect old, more effective patterns of response or to remind clients of positive aspects of their past. It can focus their awareness upon events that were misunderstood initially, especially when that misunderstanding has led to problems in the present. Stimulating an awareness of the source of existing attitudes or reactions can enable the person to gain a more useful perspective on the present. Within hypnosis it is even possible to alter the subjective experience of time in such a manner that clients can re-experience practically their entire lives in the span of twenty minutes. Such an all-encompassing review may provide immeasurable leaps in objective self understanding and self-appraisal.

Hypnosis gives the client an opportunity to dissociate himself from his problems and to take an objective view of himself. He can make an inventory of his assets and abilities, and then, one by one, deal with his problems instead of being overwhelmed by all of them and being able to think clearly in any direction.

The dissociation of intellectual content from emotional significance can create an understanding of the meaningfulness of both. Hypnosis permits such dissociation when needed, as well as correction of it. Point out to a client that it is perfectly possible to remember the intellectual facts of something but not the emotional content, and vice versa.

There is a vast difference between

thinking and feeling: thinking can be valid but it's limited; a feeling can be anything even though it's a delusion and irrational, and it is „emotional reasoning” that prevails in daily life, not exercises in logic. We spend our lives doing what we “feel like doing.”

The therapist can split off the intellectual aspects of a problem for a client and leave only the emotional aspects to be dealt with. One can have a client cry out very intensely over the emotional aspects of a revived experience. Or, one can do it in a piecemeal fashion - that is, let him recover a portion of the intellectual content of the experience of the past, then a portion of the emotional content - and these different aspects need not necessarily be immediately connected.

Usually it's best to have clients experience the emotional first and later the intellectual, because after they have experienced the emotions so strongly, they have a need to integrate the intellectual mind.

Always praise your subjects and thank them for their participation. Do this before, during and after a trance episode. Such comments can relax potential subjects, provide support to hypnotized subjects and confirm the value of the trance to subjects emerging from the experience. Even if nothing of particular significance has happened during the trance, you want to avoid discouragement. If something important has been learned, you do not want conscious skepticism to undo it.

The purpose in having them describe the sensations is to confirm trance. Always give praise to the subconscious and give credit wherever you can.

We can reinforce the value of the experience by speaking well of it to the client even though we do not know exactly

how long the client will need to digest the new material. It could be a day or a week or longer.

The unfamiliar is unacceptable unless you can make it *mystical*.

The field of hypnosis is open to any person willing to qualify by interest, study and experience, and the intelligent use of hypnosis depends essentially upon a background and foundation of personal interest and specialized training.

Learning to be an effective Hypnotherapist does not mean learning *the* technique to use with everyone. Every client requires an unique approach. Imitation of anyone, or the recitation of a memorized patten is not the road to success. Every Hypnotherapist must develop a personal style that is comfortable and flexible enough to be modified by each client's unique needs and learnings.

Never assume that the subject's understanding of instructions is identical with yours.

Use the client's own words and experience as much as possible for trance induction and programming.

Study and learn hypnosis so well that no matter what develops in any situation you can think of something; you can devise something that will meet your client's needs.

Intellectual book knowledge about hypnosis won't do it, nor will reading books about hypnosis/hypnotherapy without highly competent training and practical experience.

Long experience has disclosed that the easiest and quickest way to learn to induce a trance is to be hypnotized first, thus to learn the “feel” of it. Anybody who has been hypnotized can employ it to hypnotize others, given cooperation and the patience to make use of it.

When a client comes into your office and need hypnotherapy, you've got to rely upon your past experience and your past understandings. The most important thing is that you do have a body of experience, and a body of learning which you can utilize.

You go into self-hypnosis to achieve certain things or acquire certain knowledge. Do not try to solve client problems ahead of time because as surely as you make a conscious decision in advance, you start to improve on it and ruin it.

When you have any doubt about your capacity to see the important things, go into a trance. When there is a crucial issue with a client and you don't want to miss any of the clues, go into a trance.

Self-hypnosis is often a sterile procedure because of misconceptions of its nature and use. Usually the self-hypnotist tries too hard to direct consciously the activities he wishes to take place at the hypnotic level of awareness, and inhibits the effort.

HOW TO PRACTICE HYPNOTHERAPY

The goal of the Hypnotherapist is to help clients to alter their perceptions realistically, so that they can use their potentials effectively to change self-limiting, delusional and self-defeating patterns of thought and behavior.

There is no easy way to become an effective Hypnotherapist. There is no single theory to memorize and apply with every client; there is no list of particular skills to master that can be used in every situation; there is no mystical alteration in consciousness that will provide universal truth overnight. Effective hypnotherapy is not just special techniques such as voice inflections, word games, metaphors or anecdotes. It is a total commitment to being

a Hypnotherapist in all aspects of life and not just a feeble attempt to act like one during office hours. It is the painstaking accumulation of detailed and accurate observations and related skills. It is the willingness to participate in the hypnotherapeutic process oneself and to learn from direct personal experience as a hypnotic subject what hypnotherapy is all about and what the tool of hypnosis can accomplish.

RULES FOR CREATING SUCCESSFUL SUGGESTION PROGRAMS

Everyone who is serious about learning suggestion programming needs to go through a new learning process to become truly aware of exactly what they are saying and how it is being received. You can transform the client's own utterances into vitally important suggestions to effectively change behavior.

People must hope to fill their needs eventually or they may refuse to try or give up too soon. Their successes must be recognized and acknowledged. The important thing is to develop a mental expectancy of success. Creative action is the offspring of hope and expectancy. When an infant is learning to walk we give the infant the confident support of our expectation. Full regard must be given to the human need to succeed and to the desire for recognition by the self and others.

Appreciation must be definitely expressed in some manner, preferably first in the trance state and later in the ordinary waking state. Always give praise to the subconscious.

PUTTING ASIDE CHILDISH THINGS

Children define the world and their

experiences in a much different way than the adult, and their interpretations of their experiences are limited by their lack of inductive reasoning and are vastly different from those of the adult. Early conditioning can serve to establish, and to fix within us, unhealthy and unsatisfying ways of behaving so that we become progressively more handicapped in our ability to fill our deeper needs. People who accomplish a great many things are people who have freed themselves from negative childhood perceptions.

HOW WE VIEW “REALITY”

We build up an unlimited number of biases which become part of our view of the world. The word “bias” actually means a viewpoint; a shaping of perception.

The subconscious is smarter, wiser and quicker than the conscious mind. It has access to more information but on some occasions it can and does arrive at erroneous or illogical conclusions, because it reasons deductively or from “effect back to cause” and because it is the “feeling mind.”

REASON VERSUS EMOTION

Emotions are not logical, rational or conscious, but they are a natural and useful form of subconscious communication. They tell us how we feel about something even when we are consciously unaware of how we feel. The subconscious is the feeling mind, and emotional reactions are not necessarily rational when they are from the subconscious reactive level. The feeling is always the essential thing; not knowing that you have the feeling or whether it is the “right feeling. “ The rational approach is right for most intellectual functions, but for total human functioning it is not useful since much of our behavior is based on irrational feelings. We must always make allowances

for our human weakness and irrationality.

TWO KINDS OF THINKING

The conscious mind can think one way and the subconscious another. Your subconscious mind can develop a train of thought, without your conscious knowledge and reach conclusions, and then let your conscious mind become aware of the conclusions. The subconscious perception of reality is direct, unbiased and literal. It simply perceives, processes and reacts to whatever is. Its perceptions, understandings and responses are like those of a child who has yet to learn the rules, judgments and biases of an adult. The behavior styles of the child represent the basic character of an adult's subconscious. When you have a client in trance, the client thinks like a child and reaches for an understanding in an open and childlike manner.

SUBCONSCIOUS STOREHOUSE

Because the subconscious mind is a vast storehouse of unrecognized, unused and misused memories and learnings, it prefers to work outside of the conscious awareness and knowledge. You cannot keep consciously in mind all the things you know, considering all the learning you have acquired in a lifetime. However, when the appropriate time comes to respond with a certain kind of behavior you can do so. You do not have to be consciously aware that you already have learned that behavior. Most people do not know of their total capacities for response and they place mystical meanings on the information they get by subtle cues.

HOW CHANGE OCCURS

There are many alternatives in every situation, yet the neurotic believes “it's got

to be this or that"! Reacting to the good and the bad in life, and dealing with it creatively, is the real joy in life. "Deal with what emerges" is always the primary rule. Providing the client with alternatives sets the stage for inner search and creative problem-solving and the awareness that they can cope.

When clients discover something new, they can never function again in the old way; their world is permanently changed. Therapy is often a matter of the correction of one behavior and when that first change occurs continuing change usually results. When the wrongly directed energy is liberated and channeled in a new, creative direction, the client can begin the healing process.

The most important thing in therapy is to break up the client's rigid and limiting mental sets. The client comes to you with a certain mental set and they expect you to get into that set. If you surprise them, they let loose of their mental set and you can frame another mental set for them.

The therapist can create conditions conducive to change, can attempt to motivate the client to change and can even provide a change-inducing experience, but change must occur within the client. Change cannot be forced upon clients and clients cannot be expected to change in ways that are inappropriate to their needs or foreign to their backgrounds. Therapists must keep the burden of responsibility for change on the shoulders of their clients. Since people can do any number of things against themselves and use very intelligent ways to defeat or destroy themselves, you need to understand that if a person can destroy the self intelligently then they can also redirect their energies to build themselves up creatively.

Stimulating therapeutic change actually involves the application of some mechanical skills. They are admittedly complex skills

requiring an extensive background specialized of training and experience, but therapy really amounts to pushing the emotional, intellectual and spiritual buttons that will cause the desired therapeutic reactions and learnings. The strategies and techniques employed by the therapist should be genuine expressions of professional concern and not mere rote imitation or mechanical reproduction.

Intellectual insight into the past can be somewhat educational. But insight never changes the past and rarely triggers therapeutic change. Therapy is oriented to the client living today, next week, next year.

The induction and maintenance of a trance provides a special psychic state in which the client can begin to reorganize his inner awareness and utilize his own capacities. Therapy is accomplished when clients have an experience which triggers a reorganization of previous understandings and responses. This can correct previously held false ideas or misperceptions, or lift a rigid restriction, or present the truth to the client in a new way. It is the client's experience of reorganizing his own internal perceptions that stimulates change. We can help by presenting creative ideas and post-hypnotic suggestions in a way that stimulates imagery and feeling and relates to the present as well as the future. It is this experience that can lead to a cure.

In hypnotherapy, always work for the clients' action and response instead of focusing on theories and concepts. Focus on creative responses of actions and change, not the consideration of the possibility of change, work to develop an expectancy for change!

Give verbal examples and brief case histories so that clients can find one that actually helps to alter their behavior. Study your clients for evidence that they are

accepting what you say. It is not the speaking but the utilization of the suggestion that makes it an effective agent in behavior change.

Therapy occurs when the therapist allows it to occur in a safe environment at the speed which is comfortable for the client.

DEVELOPING TRUST

In dealing with clients, we must secure their cooperation and trust to make certain that they respond as well as they can. Without their full cooperation, therapeutic results are delayed, distorted, limited or even prevented. Once you have created an atmosphere of trust, confidence and an expectation of success, you can stimulate the client into action using his natural sources of motivation as the trigger.

The best therapists function as sources of inspiration, support and motivation. The essential ingredients are the therapist's genuine awareness of, respect for, and willingness to be responsive to the needs of the client. Clients do not enter therapy to be lectured to, ignored or controlled; they enter therapy to be understood and assisted in their attempts to cope with the realities of their internal and external situations. The Hypnotherapist can use a wide range of strategies to create trust and cooperation.

Respect includes three components. The first is an appreciation for the dignity and worth of others. Respectful therapists can detach themselves from the negative effects of their clients' unprepossessing appearances and unfortunate past actions. The respectful therapist senses the potential in each individual for growth and will not be imprisoned by prejudice. Whether dealing with an alcoholic, a person with a long history of delinquency, or one who has sexual and moral attitudes grossly different from the therapist, the therapist can transcend these factors and relate to the inner worth, potential and strength in his clients.

The second component of therapist respect is appreciating the client's right to choose - to feel, to suffer, to make mistakes, etc. High functioning therapists regard as sacred the client's free will. Therapists will

not overprotect or try to dominate or strongly influence clients. The therapist realizes that people have to "stub their toes" and "scrape their noses," and it is usually when mistakes are made and pain is experienced that people are most receptive to new learning. Thus, the effective therapist will not over protect or cushion but will allow clients the right to make choices. Subsequently, therapists must help clients learn from these choices by analyzing their consequences.

Respect is also appreciating the ability of the client to successfully deal with the nature of his problems. Respectful high-functioning therapists have high expectations for the ultimate success of the people they counsel. They realize that successful living is not a matter of chance but the result of the application of sound principles. Respectful therapists realize that pain can be a treatment ally, and that failure can be a teacher, so they do not treat individuals as if they were fragile.

Respect is perhaps the most basic facilitative variable. If a therapist possesses respect, he may lack sophistication but still be helpful, whereas regardless of how sophisticated and what techniques a therapist has or may use, if he lacks respect, he will ultimately have a deteriorative effect on clients.

The therapist communicates the very deepest respect for the client's worth as a person and enables him to act most constructively and emerge most fully. The therapist communicates a commitment to the client to do all he can to enable him to actualize his potential.

IRRATIONAL SUBCONSCIOUS BELIEFS

Begin your relationship with the

realization that the client you meet in therapy is not fully rational, or fully capable of responding in an adult manner to the demands of the specific frustrating situations. They may sound reasonable and rational, and present their problems in a manner that sounds mature, but the fact is that they are often functioning in a very childish manner. We must recognize and respond to these childish aspects to create a therapeutic atmosphere. Unreasonable or childish beliefs and emotions should not be openly challenged as irrational, but can be used in the therapy. Clients should be treated with a caring acceptance of the childish fears that they bring into therapy with them. The therapist aids the client to express their irrational and unpleasant feelings and attitudes quickly and freely and encourages the client by a willingness to comment appropriately and without expressing judgmental views.

COMMUNICATION SKILLS

Therapists often listen to words, to stories, to psychic histories and do not listen to the actual communications that the client is offering. The actual communications most often concern the things that the client is afraid to face, or unwilling to face. That's why they are seeking professional help. They want you to understand things that they do not consciously know, that they are depending on you to understand.

The most important thing is to know that you can rely on yourself, and allow your subconscious to feed you the right information that causes you to do the appropriate thing at the right time.

HOW THE CLIENT WILL TEST YOU

The client needs to know if you have the right kind of strength and will often test you

to discover if you are as caring as you should be, and if you are as strong and combative as you should be. When you have an intellectual subject, begin your attack in the intellectual arena. Fit your technique to the client's frame of reference.

The authoritarian approach is always deemed appropriate whenever it utilizes the client's previous life experience and current expectation that effective guidance always comes in an authoritarian form.

Recognition, acceptance, and utilization of whatever the client presents will accomplish far more than a biased rejection or challenge of it. Clients come to you for help and although they may resist help, they hope desperately you'll pass their tests.

The skilled Hypnotherapist can quickly transform uncooperative forms of behavior into a feeling of being understood, and a hopeful expectancy of achieving the desired goals.

UNDERSTANDING THE HIDDEN MESSAGES

Often clients arrive not knowing why they are unhappy or disturbed. All they know is that they are unhappy, and they give a wealth of rationalizations to explain it. Consciously they will tell you any story that seems to be reasonable, and they'll tell it to you with great intensity. They will often make you believe it, but they are using that particular story for a purpose. A person seeking therapy comes in and tells you one story that is believed fully at the conscious level and in nonverbal language can give you a story that is entirely different.

Verbal and nonverbal communications between any two people frequently contradict one another. Verbal agreement might be accompanied by a whole range of facial expressions, hand movements, body

movements, eye movements and even voice inflections that imply disagreement. Often clients, while explaining their problems, will unwittingly nod or shake their heads to contradict their actual verbalizations.

When you are listening to a client, you can never clearly understand him, because you're listening with your ears and thinking with your own vocabulary. The client's vocabulary is entirely different and each of us has a different meaning to the words used. Use feedback, restatement and reframing to increase communication and mutual understanding.

As the therapist utilizes the client's style of communication to convey meaning, the client begins to feel understood, secure and relieved of the burden of deciphering what the therapist says. A therapeutic relationship forms and cooperation increases.

TRUST AND HONESTY

An important part of all client's desire to be understood and accepted is the need to find someone who will be honest with them, and will acknowledge the validity of their accurate perceptions. This does not mean that their irrational fears and irrational beliefs must always be given credence, but it does mean that the therapists should avoid argument and agree when there is truth in what the client says. Clients trust therapists who tell them the truth, although it is largely the client who determines what is true and what is not. The development of trust depends upon honesty and acceptance. Once clients have learned that the therapist can be trusted, then the therapist can begin to direct them toward topics and experiences that they otherwise would avoid.

Therapists who insist that everything they present is good and acceptable - and must be accepted because it is always

tendered in courteous language and manner - are in serious error. Your concern with the client's welfare includes doing things that can be embarrassing or upsetting to them when you feel it is necessary to motivate them to use their potential and understand their experience. Be concerned with the client's welfare, not with being liked or admired by them. Never comfort the client, when their welfare requires otherwise, such as during the reliving of emotional suffering. The best kind of therapy is that which meets the client's needs and offers the best possible therapeutic results without regard for social niceties or questions of etiquette. In therapy, humor can be very useful because clients bring in much grief and sadness, but don't be afraid to "bring the hammer down" when necessary! When you're afraid to say a word or to name a condition to a client, you're going to alert the client to the fact that you are afraid. The one ruling principle is to focus on the client's welfare. Your professional dignity is never involved but your professional competence always is.

Because each client is unique, the form of intervention and the type of change required is unique as well. The therapist creates a setting wherein the client's needs, thoughts and actions are primary and where the client feels understood, accepted and willing to cooperate.

Therapists must not allow their own needs or preferences to determine the therapy process. The client's potentials, knowledge and needs are unique and therapists must have the flexibility to respond to, utilize and redirect that uniqueness. Individualize your therapy to meet the needs of the client. Re-education occurs in terms of the client's life experiences, his understandings, memories and attitudes; it cannot occur in terms of the therapist's opinions of how the client

“should” live their life!

Give the client complete freedom, or create an illusion of complete freedom. You can give the client a feeling of choice even though you are determining it. Effective therapists seem to be especially adept at presenting information within a context that has personal significance or importance. They allow their clients to experience things that demonstrate the truth of what they are saying in a direct and undeniable fashion. Clients learn things that are therapeutic; they are not “cured” by therapists, the therapy process is always a learning process. Always avoid perfectionistic drives and wishes on the part of the clients and motivate them to begin with the achievement of lesser goals. Achieving the lesser goal creates a more confident output of effort that leads to reaching larger and more significant goals. As we begin to think of ourselves as educators, the utilization of technique and the general set of underlying attitudes becomes more comprehensible and usable.

The major shortcut to the process of gaining access to the client's subconscious is hypnosis. Hypnosis can accelerate the therapist's understandings of and response to the messages sent by the client's subconscious.

QUOTES FROM MILTON ERICKSON, M.D.

Because subjects remain the same people when hypnotized, their tendency to protect themselves remains operative as well. For this reason, hypnosis cannot usually be used for destructive or harmful purposes with normal individuals, even unintentionally.

Milton Erickson, M.D.

The findings disclosed consistently the failure of all experimental measures to

induce hypnotic subjects, in response to hypnotic suggestions, to perform acts of an objectionable character, even though many of the suggested acts were acceptable to them under circumstances of waking consciousness. Apparently, in attempting to induce felonious behavior by hypnosis, the danger lies not in the possibility of success, but in the risk to the hypnotist himself.

The subjects demonstrated a full capacity and ability for self-protection, ready and complete understanding with critical judgement, avoidance, evasion or complete rejection to instrumentalization by the hypnotist, and for aggression and retaliation, direct and immediate, against the hypnotist for his objectionable suggestions and commands. Neither is hypnosis injurious or detrimental to the subject in any way, nor can it be used for anti-social or criminal purposes.

Briefly, there are not injurious or detrimental effects upon the subject other than those that can develop in any other normal interpersonal relationship; hypnosis cannot be used for anti-social or criminal purposes. In over 30 years of experimental and clinical work with hypnosis I have not been able to discover any harmful effects....

Milton Erickson, M.D.

Hypnosis does not create new abilities. All hypnotic phenomena depend upon the use of normal capacities in new ways. Similarly, hypnosis does not create automatons who respond unthinkingly to any and all suggestions. Subjects will reject suggestions that they find unacceptable.

Milton Erickson, M.D.

One hundred percent of normal people are hypnotizable. It does not follow that one

hundred percent are hypnotizable by any one individual at any given time. Practically all normal people can be hypnotized, though not necessarily by the same person, and practically all people can learn to be hypnotists.

Milton Erickson, M.D.

Any really cooperative subject may be hypnotized regardless of whether he is a normal person, a hysterical neurotic or a psychotic schizophrenic client.

Milton Erickson, M.D.

You cannot hypnotize any client who is subconsciously unwilling to be hypnotized. Any unwillingness on the part of the subjects will cause them to become unresponsive and to awaken.

Milton Erickson, M.D.

In the light of present day knowledge hypnotism is looked upon in intelligent circles as a normal though unusual and little understood phenomenon of the human mind, dependent wholly upon the cooperation of the subject, and which can be practiced by anybody willing to learn the psychological principles and techniques involved.

Milton Erickson, M.D.

I am not greatly concerned about the depth of trance the client is in because I find that one can do extensive and deep hypnotherapy in the light trance as well as in the deeper medium trance. One merely needs to know how to talk to a client in order to secure therapeutic results.

Milton Erickson, M.D.

The subject cannot be forced to do things against his will, but rather he can be aided in achieving desired goals. We both know that the knowledge is in your subconscious mind. Your subconscious will know what to do and how to do it.

Milton Erickson, M.D.

Anyone who sets out to become an effective Hypnotherapist is undertaking an incredibly difficult and complex journey. Gaining the perspective and skill necessary to engage in effective hypnotherapy is, in and of itself, a monumental endeavor. Adding the task of becoming a proficient hypnotist who can use the hypnotic process in a therapeutic setting probably magnifies several times the effort and dedication required.

Milton Erickson, M.D.

The whole field of hypnotic research is still so undeveloped that there is very little general understanding either of how to hypnotize a subject satisfactorily, or of how to elicit the hypnotic phenomena which are to be studied, after the subject has been satisfactorily hypnotized.

The readiness to accept and to examine each item of behavior that seems related to hypnosis is most important, we need to take the attitude that there are things we do not know or understand, and because we do not understand them, we ought not attempt to offer comprehensive formulations of hypnosis as a total phenomenon, but rather endeavor to identify manifestations as such and examine their relation to each other.

Milton Erickson, M.D.

The able hypnotist is the one who is able to adapt technique to the personality needs

of each subject. Thus, some subjects want to be dominated, others coaxed, still others persuaded. A good Hypnotherapist varies the details of his technique from subject to subject, fitting it to the peculiarities of each personality.

Milton Erickson, M.D.

ABOUT GIL BOYNE

Gil Boyne is internationally recognized for his radical and provocative contributions to the profession of hypnotherapy. Students have come to his institute from throughout the U.S.A. and from numerous other countries for intensive study to clarify the concepts used so effectively in the Boynian approach to therapy.

He is hailed by many as one of the most creative and effective hypnotherapists in the field at this time, who easily hypnotizes the most difficult clients. Boyne demonstrates an extraordinary variety and effectiveness in his hypnotic inductions and he teaches that the initial induction must be suited to the client's needs which can be intuitively perceived. His style is so innovative and his success rate so high that many of his clients are people referred to him by other therapists or those who are themselves therapists.

He remains an iconoclast with strong and unusual convictions, who is never afraid of confrontations. "When I am doing my work I am very confident - I look and act confident. I speak in a confident manner..." These comments are a remarkable summary of Boyne's life and style and provide an insight into a man who is so convinced that he is right that he challenges the traditional assumptions and techniques of the scientific and professional community and blazes his own path.

His teachings convey the essential ingredients of his solution to the most

fundamental problem facing us all, i.e., how to overcome our client's feelings of helplessness in specific situations and train them to develop coping skills. Boyne does this by leading the client to recognize their inner creative intelligence and to define it as the evidence of their "divine nature."

Here is a therapist who focuses on what people do and how they do it, without imposing a set of limiting assumptions and theoretical constructs between his perception and the client's inner world. He teaches his clients to alter their perception which motivates them to use their inner capabilities to cope creatively with the realistic demands of their lives.

Boyne's fundamental orientation toward life, and the central theme of his work, is that people must learn to recognize their fullest potential. He has concluded that no single theory can explain or describe the variety and complexity of individual functioning. He teaches that hypnotherapy is a mystical (non-scientific) art based on a foundation of spiritual philosophy.

Boyne's understanding of hypnosis seems purely descriptive. He offers no elaborate theoretical definitions and avoids physiological or psychological explanations. In fact, he explicitly states that no scientific explanation exists, despite the many different explanations from the "experts. "

Boyne rejects the term "unconscious," because it creates negative interpretations such as being "knocked unconscious" by a blow to the head or by drugs. He believes that the word "subconscious" is always better, and refers to "different levels of awareness." The conscious-unconscious dichotomy itself is a source of confusion, because it fails to capture the complexity of human functioning. Boyne views multiple levels of awareness which include information processing and response from a

variety of perspectives.

Even among his graduates there is some confusion as to whether his effectiveness can be attributed to him as a person, or to his unique perspective and wisdom. Some become particularly effective at imitating his physical and verbal mannerisms in using the techniques he developed and teaches. Although imitation may be effective in many circumstances, it seems clear that only by learning the fundamental concepts that guide him, and adopting his underlying perspective, can we hope to create similar dramatic interventions with a majority of our clients.

He does not tell therapists exactly what to do in every therapy situation, but he does tell them how to think so that they will know what to do. Such a teaching approach demands a greater tolerance for ambiguity than the presentation of specifics and requires a greater dedication to conceptual flexibility than the presentation of specific techniques for specific problems.

Boyne learned how to intervene in and influence human thought and behavior by paying close attention to everything the client says and does. He has a great awareness of the meanings, implications and nature of words and the inherent flexibility of language.

Boyne's ability to "read" people, to know things that they do not know about themselves and to see through their attempts to hide information is remarkable. Each movement, each word, each inflection of a person is observed and noted, on the basis of his acquired understandings. As a result, he enables clients to discover potentials they did not realize they owned and helps them resolve personal problems that other professionals had been unable to reach.

Although Boyne has been recognized as

a powerful and effective clinician who can cure the most resistant clients, he challenges the "primacy of the therapist" attitude that pervades most other approaches and argues vehemently that it is the *client's* needs, beliefs, abilities and general welfare which define the character of the therapy.