



International Association of Counseling Hypnotherapists

www.hypnotherapyassociation.org

the script



Serge King takes on a child's fear of the ocean on page 5

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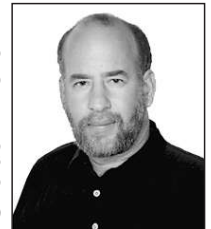
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Welcome

president's letter

SHELDON BILSKER

Sheldon Bilsker



Welcome to the International Association of Counseling Hypnotherapists.

This association came about as a response to the needs of a growing group of hypnotherapists with a particular vision. Our name reflects our vision. Although at present our members are in North America, our goal is to be a truly international association. The term counseling is in our name because we believe that good counseling skills and training are essential in any therapeutic relationship.

This is also reflected in our standards. We have an organization in which anyone can apply for membership, run as a director, or vote from wherever they happen to be located. Geographical distance becomes less of a factor in allowing our members to be involved.

Our group started with an idea of a Hypnotherapy Association that would

make connections, support and promote our members. An example is our use of telephony software to hold online meetings. Through our web site we will be able to promote our members' practices and schools, and eventually create an online database for referrals to the general public. All of our members also have access to our member's only area on our web site which contains a member's resource section, a private member's forum and pertinent information relating to our association. This newsletter and our web site represent the official launch of our association.

As with starting any association, much work has gone into creating this one. Thank you to all of our directors who have worked tirelessly in helping our vision become a reality. Our initial goal was to have thirty members

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president's letter continued

by launch date and we have surpassed this number. As of today's date we have 37 and growing. Without the participation of our initial members this association would not have been possible. A number of our members have also donated funds over and above their yearly dues to help cover start-up costs. It is much appreciated.

We invite anyone who is not a member to read through this newsletter and peruse our web site. If you feel you would like to share in our vision and become a member, please e-mail us and we will be happy to speak with you.

Contact Sheldon Bilsker at president@hypnotherapyassociation.org

**International
Association of
Counseling
Hypnotherapists
mission
statement**

Our commitment is to create an international organization of professional hypnotherapists and those interested in this healing modality, to continue to increase public awareness, acceptance and support in the therapeutic and ethical use of hypnotherapy through education and promotion.

**A peek into the mind
and practice of...**

**Cam
Oxendale**

Questions by MOIRA CAMPBELL



Describe your training, experience and qualifications.

I was trained through the Counsellor Training Institute and at that time also took the Basic and Advanced Hypnotherapy Training with Sheldon Bilsker, also through CTI. I received my certification in 1992 and was supervised for another 2 years.

How would you describe the work that you do?

My work is psychodynamic and experiential in nature. I assist clients' understanding of their concerns – intellectually, emotionally and at other levels...helping them to experience unprocessed feelings that block the maturation process.

How much do you charge?

\$100 per session.

Describe your workspace.

My office is warm, welcoming, calming - with an incredible view.

Tell us about your greatest challenge as a counseling

hypnotherapist.

To create a safe, loving and authentic relationship with a client so they can explore their feelings and needs and yet remain separate from their choices while in connection.

...and your greatest accomplishment.

When I make a mistake and can repair that error, allowing the client to reconnect securely with me again.

What are your spiritual or religious beliefs? How do they impact upon your work?

That we all have the ability to heal and grow and mature emotionally if we have a relationship that allows us to be authentic and to risk feeling our core feelings in the presence of a loving present other. When we are able to do that we can also release our defenses and live more fully, with more vulnerability and more resiliency. The effect of my spiritual beliefs upon my work is simply to be that loving presence – to provide that safe holding environment so that client can grow into their whole self.

How have you evolved spiritually and mentally since becoming a counseling hypnotherapist?

In doing this work I strive to be my best self and have matured as a result of being present with my own fears. It takes a lot of courage to be therapeutic and authentic as I deal with transference and counter-transference in the context of the therapeutic relationship.

If you had to pick a favourite, what counseling hypnotherapy technique would you choose, and why?

I use any technique to facilitate a light trance state (progressive relaxation or a visual deepener such as a staircase), really whatever works for the client – and then, in the trance state ask the client to just notice what

continued on page 3

Cam Oxendale continued

comes up for her or him, as I begin to speak about the issue, symptom, thought or situation that is problematic. I like this approach because it is so open to whatever relevant connections come up via the unconscious and I can also easily deepen my work with a client in this open ended question to include the history (trauma, family of origin, adult/child) of “the problem” – thereby connecting it with the emotional meaning.

What would you like to see change in the field of counseling hypnotherapy?

I'd like to see more emphasis on the emotional work via hypnotherapy rather than using trance work to override the feelings or defenses, as well as much less scripted work and more focus on the relationship between client and therapist.

How do you unwind/rebalance?

Meditation – exercise – time with dear friends – dancing – I also like to veg out for a whole day – stay in my jammies – do nothing but read a good book or watch good movies.

What did you dream last night and what did it mean to you?

I was flying, soaring on currents of air. Strangely, I was riding a spoon, like a witch might ride a broom. I used the spoon as a rudder, it was great – especially when I used it to slow myself down - as I skimmed the ocean with my spoon, the water sprayed out behind me and in my wake prisms of rainbow coloured light funneled out. The feeling was of pure freedom. I believe the meaning is that I, like everyone else, have limitless potential. It felt like a connection to spirit vs our body-bound reality. Why the spoon? I'm still wondering.

What place in time and space is

most special to you?

Time with my family when we share our real feelings – the good – the bad – those special times when we feel really seen and understood and appreciated.

What is your greatest hope?

To be able to be a source of healing and growth in my own life and in the lives of others.

...your greatest fear?

To lose track of the beauty and infinite resourcefulness of the human spirit – to succumb to fear.

Is there anything I haven't asked about that you'd like to share?

Just that doing this work is a rare privilege and a sacred trust – I always feel awed by the enormous responsibility as well as the tremendous joy in being part of another individual's process to heal old wound and to grow into the unique human being that they were always meant to be.

Cam Oxendale can be contacted at (604) 739 9299.

There are no mistakes. The events we bring upon ourselves, no matter how unpleasant, are necessary in order to learn what we need to learn; whatever steps we take, they're necessary to reach the places we've chosen to go.

- Richard Bach

International Association of Counseling Hypnotherapists executive

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Reflection

Hypnotherapy in the Forest of the Human Mind

By ROSS LAIRD

The inner life is a remote country. Even now, after centuries of study – from the quests of medieval alchemy to the scientific research of modern psychology – we are not substantially closer to understanding the dynamics of human development and character. We tinker, we speculate, we test; but our understanding of human nature remains fragmentary. The essence eludes us; and if we are honest, humbles us. We are our own greatest mystery.

Glimpses of the mystery have been offered to us by way of our efforts: we know a tiny amount about the brain and body, we grasp the importance of social and psychological factors, we cobble together provisional theories about behavior. We wander in the great forest of the human mind with a flashlight, imagining we are the sun.

Somewhere in the forest there live great, unfathomable beings. We know this. We've heard them talking and singing, and sometimes we see the great feats of which they are capable. They run great distances without fatigue, pass through pain and trauma without ill effect. They

We tinker, we speculate, we test; but our understanding of human nature remains fragmentary...We are our own greatest mystery.

are capable of transcending what we believe, of defying what we assume to be impossible. They possess secrets, fables, stories about us –

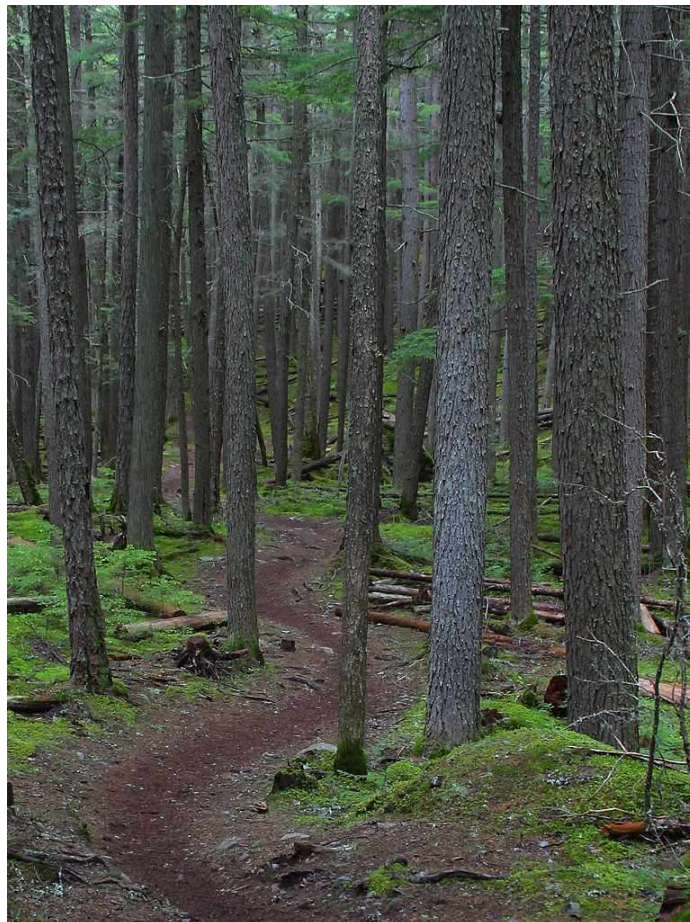
what we need and desire, what we fear. They know all that we may know about ourselves.

Hypnotherapy and other creative approaches are methods of searching for the great beings hidden in each of us. Other psychological strategies work from the outside: measuring the edges of the forest, sending in small probes, watching the treetops for movement.

Hypnotherapy follows a different path, a much older path begun by traditional shamans and healers more than a hundred thousand years ago, when the human mind emerged from the shadow of its ancestry. This oldest and most established approach uses consciousness itself as a lantern. We enter the forest not as interlopers but as guardians and trustees. And the light we bring leads us ever inward, toward the open clearing at the forest's heart where we find its spirit.

By examining the bodymind from the inside, by using the instinctual and intuitive modalities employed

by hypnotherapy, we enter into a dialog with the self that is richer, more diverse, and more satisfying than what is achievable by solely cognitive or analytic means. The world of symbols and dreams opens to us, as does the body's wisdom. By tuning inward, to the slow rhythms of the breath and the blood, by finding our way past the din and the scattered flotsam of daily life,



we discover that we have not forgotten ourselves after all. By shifting our consciousness toward deeper impulses, toward a way of being not clouded by the mind's turmoil, we return to the clearing. And we find a long-sought homecoming.

Sometimes it seems that hypnotherapy and other creative approaches that ride the spectrum of consciousness (dance, art, poetry, integrative healing) are under siege

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Hypnotherapy in the forest of the human mind continued

from current trends in psychology and the medical sciences. Pharmaceutical approaches, behavioral strategies, and quick-fix modalities seem to be claiming the landscape, challenging more holistic and often more humane approaches that build on relationship, communication, and awareness. Humane approaches take time, in the meandering and unpredictable way of healing. This is at odds with the current economic climate – which demands tight budgets and short therapeutic schedules – and the current professional climate, which favors skills over sensitivity.

But the inner landscape resists quick, mechanical strategies. Human consciousness prefers slow, gentle encounters, offered by hypnotherapy and similar traditions, in which our innate healing capacity is awakened. This healing capacity – spirit, unconscious, authentic self, call it what you will – is the destination of hypnotherapeutic journeys. And as curiosity among the general public increases in response to emerging accounts of the power of altered consciousness, hypnotherapy will in turn become more of a mainstream practice.

In my own work – with artists, writers, and other creative professionals – hypnotherapeutic approaches have become foundational. As creative artists increasingly understand the role of mediating subconscious process by way of conscious practice, many are turning to the straightforward and sensitive approaches offered by hypnotherapy. Fortunately, many artists now recognize that illuminating the forest enhances, rather than impedes, the creative process.

In many ways, hypnotherapy is a

recursive practice: it draws upon archaic modes of awareness while simultaneously acknowledging the imperatives and discoveries of the modern mind. This holistic character enables hypnotherapy to be a healing paradigm rich enough to find the glade at the center, the still and resonant core where all the contradictions of human nature make sense.

Ross Laird, Ph.D. teaches creative process, psychology and counselling at various educational institutions in the Pacific Northwest. His approach is experiential and collaborative, with particular emphasis on the creative as an instrument of change. He is a clinical supervisor to social service agencies, an award-winning poet and scholar, and best-selling author of Grain of Truth: The Ancient Lessons of Craft (shortlisted for a Governor General's Award). His most recent book, A Stone's Throw: The Enduring Nature of Myth is currently in bookstores. A new book on addictions will be released in 2005. Visit www.rosslaird.info for more information.

If you hate a person, you hate something in him that is part of yourself. What isn't part of ourselves doesn't disturb us.

- Herman Hesse

british columbia legislative update

Amendments to the Health Professions Act

Bill 62-2003 the Health Professions Amendment Act received Royal Assent during the 2003 Legislative Session. Proclamation is not expected until late in 2004, or even into 2005. Members might recall that section 52.1 of this legislation restricts the use of the terms "registered", "licensed" or "certified" to persons describing their work in health care and who are registered in accordance with the Health Professions Act. For an historical overview of the Health Professions Act and how it relates to counselors please go to: www.bc-counsellors.org/college.htm

Personal Information Protection Act

Bill 38-2003 was Proclaimed during the 2003 Legislative Session and comes into effect January 1st, 2004. BCACC's Legal Counsel has prepared a two-part article on the impact of this legislation entitled "EC's New Personal Information Protection Act: Entrenching Common Practice or Adding New Complexities" in the winter issue of their newsletter which can be found at their website, www.bc-counsellors.org/college.htm

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For your calendar

what's on

August

6,7 - **HypnoBirthing Programme** (Intensive).
Natural childbirth education classes enhanced by hypnosis. Victoria, BC.
For more details contact Moira Campbell on 250 480 6729 or email
moira@blissfulbirthing.ca

7 - **Free Introduction to Neuro-Linguistic Programming Workshop.**
Victoria, BC. For more details contact Daniel Scott on 250 361 4705

7,8 - **Introduction to Huna**
Vancouver, BC. For more details call 0114860 275 8295 or email
soulwork@gmx-de

9-11, 13-15 - **Basic Hypnotherapy Certification Course** (Intensive).
Victoria BC. For more details contact Sheldon Bilsker on 1 800 665 6722
or email info@orcainstitute.com

20-22 - **Basic Color Energy Therapy**
Vancouver, BC. For more information call Alijandra on 408 986 8550 or
email alijandra@colorhealing.com

23-25, 26-29 - **Basic Hypnotherapy Certification Course** (Intensive).
Winnipeg, MB. For more details contact Sheldon Bilsker on 1 800 665 6722
or email info@orcainstitute.com

September

13-15, 17-19 - as above.
Calgary, AB.

October

October 2004 - May/June 2005
- **NLP & Hypnosis
Practitioner Certification
Course**, Victoria BC and
Regina SK. For more details
email sciongroup@shaw.ca

October 2004 - May 2005 -
**NLP & Hypnosis Master
Practitioner Certification
Course**, Regina SK. For more
details email
sciongroup@shaw.ca



Learn about Color Energy Therapy

Fear as a learned behaviour

Fearlessness

By SERGE KAHILI KING

We were born to be fearless.

We do not inherit fear from our ancestors. It is not an instinctive reaction, nor is it necessary for survival. Caution, yes; recognition of potential danger, yes; but not fear. We have to be taught how to be afraid.

I remember when I was a young boy watching my younger sister walk down a hallway in our home while smashing spiders on the wall with her hand. I thought it was disgusting, my sister thought it was fun, my Mom thought it was horrifying. I can still hear her screams when she saw my sister happily diminishing the spider population, and I remember how quickly my sister changed her attitude and behavior toward spiders after only one intensive spiders-are-awful-be-afraid-of-them training session.

One minute we can be fearless, and in the next we can learn to be fearful. For the moment let's put aside the question of whether fear has any



**Arachnophobia
...nurture not nature?**

value. The issue at hand is whether it is inborn or acquired behaviour.

Here is another example, opposite to the one above. On a sunny day on a broad beach in Africa, when the ocean was like a calm lake, I noticed that my four-year-old and seven-year-old sons were having fun the water, and my three-year-old son was having fun on the sand. No problem with that, except that I also noticed how he scampered out of the way every time the smallest wavelet came within two feet of him. This looked like a job for "Parentman!"

I picked up my three-year-old, talked to him soothingly, and carried him a few steps toward the water. He immediately tried to squirm out of my arms, even though the water was only around my ankles. He was clearly afraid, so I stopped, calmed him down, and took a few more steps forward. Of course, he reacted in the same way. Very slowly and gently, using a classic psychological method of desensitization, I was able to get him to accept being in the water ankle deep, waist deep, chest deep, and, finally, we even ducked under the water together. After that I returned him to shore and let him develop his own relationship to the ocean. Today my youngest son is a US Navy Seal.

One more example to illustrate my point. During a seminar demonstration I had a young woman on stage who said she was afraid of water. We further refined that to be a state of paralyzing

panic when facing a swimming pool. Even further refinement produced the interesting discovery that the panic occurred only when the pool was closer than two meters, more than one meter wide, and the color of the water was blue. In fact, regardless of the size or proximity of the pool, the panic disappeared if the color of the water was green.

In the first example above, my sister had no fear of spiders until she was taught to be afraid by our mother. Her first reaction to them was the instinctive one. In the second example, my son was afraid of the ocean, not the water itself. I know this because I had seen him happily splashing bath water all over on numerous occasions. I have no idea what event taught him to be afraid - and he doesn't remember - but his ability to get rid of the fear in such a short time definitely indicates a learned behavior and not an instinctive one. And in the last example, the fact that so many specific conditions had to be met before the debilitating fear occurred is indicative of learned behavior as well.

This would be a good time to define what I mean by "instinctive" behavior, because many people confuse it with "automatic" behavior.

We do not inherit fear from our ancestors. It is not an instinctive reaction, nor is it necessary for survival... We have to be taught how to be afraid.

Behavior is automatic when you have learned it so well you don't have to think about it anymore. It is basically a stimulus response like Pavlov's dog salivating at the ringing of a bell. For many people, riding a bicycle, using silverware, reacting with fear

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Fearlessness continued

to specific events, or getting cold symptoms when you get your feet wet in street shoes, but not in beach sandals, are common examples of automatic behavior. Such behavior is linked closely to individual experience and cultural expectations.

Instinctive behavior, on the other hand, is common to all humans and not dependent on individual experience or culture. Breathing is instinctive; breathing rates are learned. Eating is instinctive; food choices are learned. The urges to get warm when you are cold, get cool when you are hot, seek security when you feel insecure, or move toward or repeat pleasurable experiences, and move away from or avoid unpleasant or painful experiences are all part of humanity's repertoire of instinctive behaviors.

Another important difference is that learned behaviors, automatic or not, are capable of being unlearned or modified very quickly, whereas instinctive behaviors can only be suppressed, amplified, or redirected.

It is a fact, supported by abundant research, experiments and experience, that fears can be unlearned, often quickly, without suppression, amplification or redirection. This alone puts them into the learned behavior category.

Part of the misunderstanding about fear comes from early experiments in which babies were tossed into the air and observations were made of their behavior. The instinctive reaction of seeking a connection to something secure was interpreted as an expression of fear. Actually, as long as you don't drop them, some babies get immense enjoyment from being tossed into the air.

"As long as you don't drop them." This brings up the subject of how fear

gets learned in the first place. For that to happen, three vital factors must be present: self-doubt, a memory of pain, and an expectation of pain.

Self-doubt is the most important factor, for without it fear doesn't occur. Self-doubt is also learned behavior, but it can be learned while you are still a fetus. Basically, self-doubt is born when an individual interprets a feeling or sensation as meaning that one has lost contact with their source of power or love. To the degree that this interpretation is repeated with similar feelings or sensations it becomes learned and automatic behavior.

Memories of some kind of pain are present in everyone, but everyone is not affected by them in the same way. Fear is born - and eventually learned - when self-doubt is present at the time a painful experience occurs because, due to the self-doubt, an expectation of pain arises under any stimulus that resembles the original pain.

When I was about seven years old I was playing with some friends and we decided to climb a tree and jump off a large branch. The other boys did it without a problem. They didn't have any self-doubt, at least in relation to jumping out of trees, so that even if they had gotten hurt in the past from leaping off a branch they had no expectation of pain from doing it again. I, however, had sufficient self-doubt, and a memory of a previous painful fall not related to trees, that I crouched on the branch, frozen with fear, for a very long time. At long last I suppressed my fear, gathered my courage, and leaped into the unknown. Fortunately, I had a good landing and it was so much fun I did it over and over, unlearning my fear in the process.

One of the last sentences in the previous paragraph reminds me of

another aspect of fear that needs clarification, the so-called "fear of the unknown." There is no such thing, folks. It's always a fear of the known. Or, rather, a fear of not knowing. If we experience something truly unknown we will either be curious or we will ignore it. Fear only arises in this case when a new we will ignore it. Fear only arises in this case when a new experience reminds us of a

It is a fact... that fears can be unlearned, often quickly, without suppression, amplification or redirection.

previous painful experience and we have an expectation of another painful experience because we don't know what to do.

Here is the moral of the story. It doesn't matter if we have self-doubt, or painful memories, or fear of anything whatsoever. We learned how to act one way; we can teach ourselves how to act differently. Self-doubt can be erased by teaching ourselves - over and over and over again - to trust in ourselves and/or in a higher power. To trust, not that nothing bad will ever happen, but that whatever happens we will be able to cope, and that more good things will happen than bad. How do we know? We don't. The future is never fixed, but now is the moment of power. What we do and how we think in the present moment may not control the future, but it has more influence on the future than anything else. There is no fear without self-doubt. Self-doubt begins with a decision. It can end with a decision, too.

This article reproduced with the kind permission of the author. Serge Kahili King, Ph.D., holds a doctorate in psychology and is a kahuna kupua or master practitioner of the Hawaiian shaman way. For more visit www.huna.org

Reviews

the book shelf

Solution Oriented Hypnosis by William Hudson O'Hanlon and Michael Martin

**Published by W.W. Norton & Company, 1992
ISBN 0-393-70149-2
193 pages**

Reviewed by Jamie Billingham

I read this book about a year ago. I was preparing for my final test in a counseling hypnotherapy course. I had immersed myself in all the serious literature around hypnosis and Ericksonian approaches and then I found this book. It was like a breath of fresh air. Its down to earth style, simplicity and humour kept me engaged enough to read it in one sitting.

This is a step by step method of learning a skill that is usually absent in Ericksonian based curriculum.

Perhaps one of the reasons this book is so readable is that it wasn't written, it was transcribed from a two day, solution-oriented hypnosis workshop, presented by Bill O'Hanlon and recorded and transcribed by co-author Michael Martin.

O'Hanlon, now an author, teacher and psychotherapist, met Milton Erickson while in graduate school. He became his gardener and eventually Erickson's only work/study student. O'Hanlon's web site, www.brieftherapy.com, bio states that after meeting Erickson he

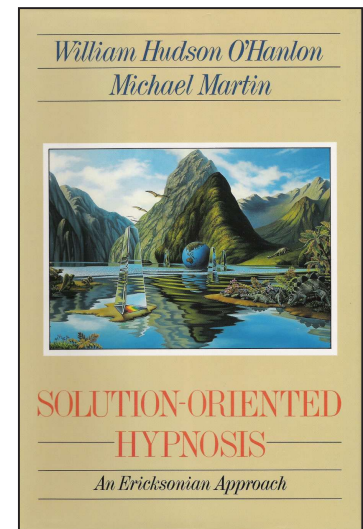
"was so confused and impressed by Dr. Erickson's work, he felt compelled to spend the next 12 years of his career writing and teaching in an effort to make it understandable and accessible." And that is exactly what he accomplishes in this book.

The first chapter begins with an "outrageous promise" of learning to induce trance by the end of the workshop. He goes on to outline exactly how that promise will be fulfilled. The entire process is broken down to the individual elements of solution-oriented hypnosis and then each piece is described, modeled and then practiced.

This is a step by step method of learning a skill that is usually absent in Ericksonian based curriculum. O'Hanlon addresses the rationale for this by describing his personal experiences at workshops "You know, they keep saying my unconscious is going to learn this, my unconscious is going to learn this. After a while, though, I thought, well, I'd like my conscious mind to learn this, because I'm one of these people who like to know what I know consciously."

Following the "Inroduction" is, among other things, a comparison of Ericksonian vs. Traditional Approaches to Induction, descriptions of Utilization and Naturalistic approaches and definitions of matching, splitting, linking, permissive and empowering words. I particularly enjoyed the explanation of Erickson's Tag Questions and the transcript of one of Erickson's Basic Inductions.

The chapters following build on the



solid foundation that is laid in chapter one. The demonstrations and examples are easy to follow despite the lack of "seeing" and the exercises are well laid out with the accompanying "handouts" reproduced in the book. Topics include Trance Phenomena: Getting Your Hands on the Control Knob of Experience, Why Use Trance, The Class of Problems/Class of Solutions Model, Treating Survivors of Sexual Abuse and Treating Pain and Somatic Problems. The book concludes with a chapter titled I'm Only a Hypnotist, So This Is Only a Suggestion.

I highly recommend this book to anyone curious about counselling hypnotherapy or Milton Erickson and to those who are already practicing in the field. For either group, a good read..

**Therapy is often a matter of tipping the first domino.
- Milton H Erickson**

The Couple Who Became Each Other: and Other Tales of Healing From a Hypnotherapist's Casebook by David L. Calof (with Robin Simonshe)

Published by Bantam Books, 1996

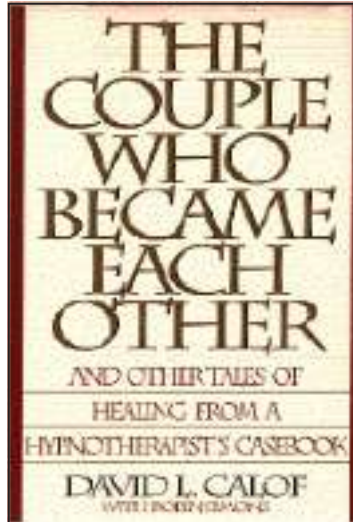
ISBN: 0-553-09668-0

354 pages

Reviewed by Luciana W Lopes

This is an invaluable book for teachers and healers interested in enriching their perception and actuation in the process of therapy and hypnotherapy. Even for the curious reader whose profession is not related to therapy of any form, this is still a book of great value, as it is very entertaining reading material.

With a creative and insightful manner of handling clients' challenging issues, the author, a former Milton H. Erickson trainee, shows the fascinating connection between mind



and body, identifying the symbolic and powerful ways in which the unconscious manifests itself. From helping a woman reversing her own blindness to another undergoing surgery without conventional anesthesia, Calof relates his own experience as family therapist and hypnotherapist through the narration of some of his surprising cases, which

Having said that, for those curious about NLP, the site offers fascinating glimpses into the therapeutic model created by Richard Bandler and John Grinder, but tends to be rather too full of mystifying jargon for the uninitiated. It also manages not to mention Bandler's long time work partner John Grinder – conspicuous by his absence. Though it explains the premise for NLP, none of the techniques are described here – I expect you have to buy one of the 23 books on offer for that.

There is a wide range of articles available through links to and . Neither of these will give you anything much of a balanced view of NLP, but since the site is after all, a sales tool, it is to be expected. The content has primarily been written by Richard Bandler, a man not known

will hook the reader's attention from the first to the last page.

We all experience trance on an everyday basis, for it is part of our nature to focus within. The author sensibly acknowledges that fact to his clients, explaining how we go into a trance-like state while we do our every-day chores, or practice our hobbies. Another interesting point Calof brings to the attention of his clients is that the hypnotherapist has, in fact, the important task of dehypnotizing a client, for in reality clients come to the office already hypnotized by the very same situation that brought them there.

With a humble attitude the author shares his own moments of self-doubt during his practice, which enables the reader to relate professionally with him, since many of us may have felt this way one moment or another throughout our professional life. This book should be part of the personal library of the related professional.

for his modesty. Eg "I didn't just elicit peoples' strategies since when I started out there weren't any strategies, yet. I invented them." Of course some would argue that the co-founder of a model as influential and useful as NLP has no need of modesty.

There are no search tools or site maps on the site, although there is a fairly good FAQ section and a handy Glossary – great for looking up all those pesky NLP terms from Accessing Cues to Well-Formedness Conditions.

The pages for NLP.net's web site, the online and all take you to another site, as listed above. NLP.net is a basically a resource section and the online NLP store has a comprehensive selection of tapes,

Reviews website

- www.neurolinguisticprogramming.com
- www.richardbandler.com
- www.purenlp.com
- www.nlp.net
- www.nlpstore.com
- www.nlplinks.com

Reviewed by Moira Campbell

The first site acts as a portal for the above family of NLP sites. All the sites seem to be interconnected and have many reciprocal links. Entering the site brings you to the question "What is NLP?" however the chief focus of the site is as a marketing tool for NLP products rather than the education of the visitor.

continued on page 11

The mind body connection

Hypnotherapy - A Key to Personal Wellness

website review continued

videos and books.

Richard Bandler's web site plugs his seminars (no obvious bio though).

The best bit is the intriguing richardbandler.tv, which needs a recent version of Macromedia Flash Player to view. "Richard Bandler tv has been created for the direct transmission of Richard Bandler's work" - and will take you to a fun animation of Richard talking about his upcoming seminars. (There is also a members only area.)

Pure NLP appears to be John La Valle's web site. John La Valle co-wrote Bandler's last book and co-trains with him on occasion. This section is full of distracting ads to the point where it is difficult to actually find the content. It does offer some extras though, like an NLP newsletter and information request form.

www.neurolinguisticprogramming.com is not the most beautiful site I've ever seen, but the text is easy to read and on a plain background which is a plus. Not too many annoying banner ads either. The site is lacking in images, other than one of Richard Bandler. All the links work and the site is well updated, with upcoming seminars listed and recordings of recent events available.

Overall this is a useful site for those interested in NLP - especially if you are looking to buy something. Don't expect a "How to..." section though, because it's not there.

By ELAINE HOPKINS

Disease is often the end product of excessive stress, worry, fear and an unwillingness to change. Looking outside of ourselves we travel far and wide in search of a cure. We fail to realize that everything we need is inside of us. Sometimes our lives are so out of control it is almost a relief to get sick or have an accident, we don't have to face certain situations anymore.

Unresolved issues from the past can create blockages in the body, often manifesting as pain or disease. If we do not resolve these issues or change our thought processes, which created our pain or disease, we will continue to create it. Energy follows thought.

The conditioning messages we received in childhood, our core beliefs about ourselves, leave an impression on the subconscious mind and make the habits formed in childhood the basis for all future actions, unless we consciously decide to change them.

Every thought that enters the conscious mind is subjected to our reasoning power. If the conscious mind accepts an idea or thought as true, it is then stored in the subconscious mind for future use. The conscious mind decides our fate, so, to control our health we must be aware of our thoughts. Since our thoughts govern our feelings and beliefs, doesn't it make sense to be aware of our thoughts? When we focus on the negative we will create

more negative energy (energy follows thought). When we focus on the positive experiences in our life we will create more positive energy. Focus on what you have rather than

Focus on what you have rather than what you want, if you focus on what you want, you will always be wanting.

what you want, if you only focus on what you want, you will always be wanting. If you are always projecting into the future (I want), that's where it will remain - in the future. Use the creative power of your thoughts to create what you desire NOW.

If you allow your thoughts to only focus on what you do not have, or what you lack, you will continue to lack whatever you desire. Everything we believe is true about ourselves is stored in the subconscious mind.

Hypnotherapy allows you to change the old programming you received in childhood and make positive changes in your life, you cannot erase what is stored in the subconscious but you can record over it.

Elaine Hopkins DHP, Vice President of the IACH, is a Certified Clinical Hypnotherapist with training in Analytical Therapy (Psychotherapy). She can be contacted at tel: (250) 593-4043 or email elabria@bcinternet.net

editor's note

Birth is the sudden opening of a window, through which you look out upon a stupendous prospect For what has happened? A miracle. You have exchanged nothing for the possibility of everything.
- William MacNeile Dixon

Working as a hypnotherapist with pregnant women has given me the opportunity to witness more births than most. But I never fail to be awed by the wonder of new life. In the same way, I am awed by the birth of the IACH. I feel fortunate to have shared in the energy and passion of the group of committed people that came together to form this infant organisation.

The goal of **the script** is to give voice to the growing professional group of counseling hypnotherapists. To give our members inspiration, education, guidance and recognition.

To make the workings of the IACH transparent and accountable. To educate the public about the art and science of hypnosis and related mental sciences including healing, personal growth and spirituality. And to draw new people into the



Moira Campbell

profession, as clients or practitioners.

For our first issue we're very excited to have articles by a number of luminary writers and teachers such as Serge King, Hawaiian/African shamanic healer, Ross Laird, Canadian artist and psychotherapist, and our own distinguished IACH Vice President Elaine Hopkins.

As editor, I encourage your contributions and comments via letter or emails, as this is your newsletter. If you have any questions feel free to contact me for more information. Thank you to everyone who has worked so hard (unpaid!) to make this inaugural copy of **the script** possible - our contributors, Luciana Lopes for collecting quotes, and Sheldon Bilsker and Jamie Billingham for proof reading and general whip cracking.

I hope you enjoy this inaugural issue of **the script**.

Moira Campbell can be contacted at 250 480 6729 or email newsletter@hypnotherapyassociation.org

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Members may advertise upcoming events for free in What's On.

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Symbolic meaning Hummingbird

First Nations regard hummingbirds as sacred messengers of the spirits and bringers of joy, life and love.

