



International Association of Counseling Hypnotherapists

www.hypnotherapyassociation.org

the script



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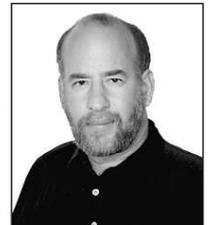
Welcome

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president's letter

SHELDON BILSKER

Sheldon Bilsker



On May 26th the IACH will be 1 year old and we should have 50 members. We have 47 current members at the time of this writing.

When I first had the idea of forming a new association I had concerns about whether I really wanted to take something like this on and even whether it would actually happen. However, during the last few years of a 22 year span as a Director of another association, I felt that much of what I wanted to accomplish was not going to happen in that context. It was time to create something new and I began to phone and e-mail people sharing with them the vision I had of this new association and asking for feedback.

It didn't take very long to realize that I was not alone. The more people I talked to the more positive response I received and after a number of brainstorming meetings, monotonous amounts of paperwork and a great

deal of legwork we were incorporated on May 26th, 2004.

Without that initial informal group and their unpaid effort the IACH would not have become a reality. I would like to thank the following members of that group: Melody Turner, Jamie Billingham, Theresa Dupuis, Danielle Smyth, Moira Campbell, Elaine Hopkins and Mumtaz Mihta.

The Executive of the IACH thanks all of our members, new and old for their support and in many cases for volunteering their time as directors or in supporting the work of our various committees.

I would also like to thank the following members of the executive: Byron Miki who as Membership Director also produces our

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president's letter continued

certificates, membership cards etc, Jim Vieth and Mahmud Nestman for their time and energy in serving on the IACH Board.

Moira Campbell has been producing our newsletter since our inception. Due to personal circumstances she can no longer continue in that capacity. It is my view that this is one of the best newsletters I have seen. This association thanks her for her talent and dedication. She has laid the groundwork for another member to continue the high standard she has set.

As we move into our second year we are beginning to have a solid foundation and can start to consider options which were not available to us before such as holding events that would be of benefit to our members. We will also be working on two projects; providing advertising at no cost to any Resident or above member on our web site and creating an online library of pre-researched links. Please feel free to offer your suggestions.

Last but not least it will soon be time to pay your yearly dues. Invoices will be sent out shortly. The money we receive from dues are essential to keep this association running and progressing. When we began a surprising number of members not only paid their dues but generously donated much needed money for start-up costs. Please make it a priority this year to pay your dues on time and help to build even more on what we have accomplished so far.

Contact Sheldon Bilsker at president@hypnotherapyassociation.org

A peek into the mind and practice of...

Irene Reese

Questions by MOIRA CAMPBELL



Describe your training, experience and qualifications.

In 1988 I took a course in Herbal/Nutritional Symptomology & Iridology and completed training sessions on Issues of Child Sexual Abuse, Police and Court Procedure, Peer counselling and Facilitation. In 1997, I completed certificates for Herbal Consultant through Nature's Way Herbal Health Institute and Herbalist from the Alpine Herbal Centre. I am also certified in Touch for Health, Therapeutic Touch, Reiki, and Shiatsu. In 2000, I started training in Counselling/Hypnotherapy with the Orca Institute and through this have also taken Joe Solanto's PTSD workshops; I've taken numerous other workshops including a couple facilitated by Elaine Hopkins. I worked with the mentally handicapped in Maple Ridge, 100 mile House, and Sardis.

How would you describe the work that you do?

I aim to act as a catalyst or bridge by facilitating and guiding the client toward his/her own empowerment to finding their inner wisdom and the healer. My hope is that they are able

to realize that we are all truly our own healers, that we can and should trust our intuition and abilities and that we are all connected to The Universal Source/higher self, in accordance to each individual's beliefs. I incorporate whatever additional healing modalities are agreed upon by the client and myself, and are relevant to their issue.

How much do you charge?

\$50.00 per session, even if it goes over an hour or other modalities of healing are incorporated into that healing session.

Describe your work space.

I work out of our home; Right now, we are re-arranging rooms so, my work space is somewhat chaotic. Since we live a fair ways out of town, I often go to the client's home to work with them. Some prefer this, as they feel more at ease in the comfort of their familiar surroundings. Others have told me that they find the drive therapeutic, and the atmosphere at our place a healing part of the process.

Tell us about your greatest challenge as a counseling hypnotherapist.

Lack of confidence. I have lingering fears that the client won't feel that any strides have been made, that they will be unhappy with the outcome of the session, not feeling that they have been benefited, that my mind will go blank and I won't be able to think up a scenario to fit their issue, or that I will forget something crucial, worrying, stressing, replaying the session over in my mind.

...and your greatest accomplishment.

Doing this work despite my lack of confidence, thereby over-coming some of my own issues. Trusting that all will work out in the right

Irene Reese continued

‘order of things’ and in the way that will best benefit all who are involved. Trusting my intuition, knowing that it always serves me well when I let go and ‘just allow’.

Having someone say after a session, “That was interesting and very relaxing, but I wasn’t actually hypnotized and I don’t think the goal was accomplished.” Only to phone a few days later to tell me that, “Oh my God, it actually worked!” When someone says that they don’t believe that it worked for them, I now leave them with the thought or suggestion that they may notice things over the next little while, and generally they do.

The knowledge, after a session, that something greater was at work, helping and guiding us through the process and that I/we have tapped into the realm of spirit/energy/higher consciousness; these times make me feel like I have accomplished something great.

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

I am not religious at all, especially in the ‘organized religious’ way, but I have respect for the beliefs of others and an interest in what all religions have to teach and offer us. I am especially interested in the truths shared by many of the great religions. I’m more spiritual than religious. My belief is that we are all spiritual beings and I like to feel tapped into the infinite energy/God that surrounds us and all things, and is within us. I am careful in my approach with clients and considerate of their beliefs and try to work with them from whatever religious belief system they are comfortable with. I feel that we tend to meet each other on an energetic

level and that we have a sense as to where a person’s heart lies. This, I believe, can often help overcome many barriers or differences in belief systems.

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

I have always been spiritual and this is part of what attracted me to taking the counselling/hypnotherapy course.

Some very interesting phenomena happened for myself and others, which I attribute to the hypnotherapy process and to the combination of people involved. In one instance, we had an uneven number of people in class. I became the observer for the client and therapist, taking notes so that I could comment on the session. I decided to try to follow along with the therapist and see how I felt and if it worked for me even though not directed at me. I was actually seeing, what felt to me, to be what the client was seeing in his mind. I wrote down what I observed and handed it to the therapist before the client said anything about his experience. She read it to herself as the client began to tell what his experience had been during his session, it was word for word what I had written. This was a powerful spiritual leap for me in trusting in what I see and in my intuition.

What book, if any, do you find most useful in your practice?

I am embarrassed to admit that I have tons of books, lots on hypnotherapy, but have not had the time to read. I keep buying them though, and am hoping to absorb the information through osmosis. I have used ideas from ‘Hypnotherapy Scripts’ by Ronald A. Havens & Catherine Waters. I incorporated the story of ‘Protective Ants’ into

a session that was very powerful for a client with cancer. ‘My Voice Will Go With You – The Teaching Tales of Milton Erickson, with which I got a good response using the story ‘Cacti’ in a group setting for issues relating to alcohol. I also like Bernie Siegel’s, ‘Peace, Love and Healing’ which has well articulated ideas that can be incorporated as suggestions. I have used ideas from ‘You Can Heal Your Life’, by Louise Hay. Ted Andrews’s ‘Animal Speak’ and ‘Animal Wise’ are often helpful when people get imagery around nature and animals. These books have great insights to the meanings of the images, which usually carry messages that make sense to the client.

When someone says that they don’t believe that it worked for them, I now leave them with the thought or suggestion that they may notice things over the next little while, and generally they do.

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

My favourite technique is to go down a country path or through the woods then into a meadow or clearing, leaving the colours, sounds, textures and imagery open to the client’s imagination. I will often use suggestions, stories or metaphors at this point, pertaining to the clients issue, then give them the opportunity to step into a healing waterfall that is cleansing/clearing/relaxing and energizing/washing away any residual stresses or worries. Before coming back, I allow for time to notice any ideas/revelations/messengers/images /gifts that are here and suggest that they can bring these with them and return to this place of healing and knowledge, that is safe and uniquely

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their own, at any time that they chose to.

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

Hypnosis has gotten a bad rap from movies and stage shows that portray mad hypnotists taking control over someone's mind and making them do bizarre things. It is important for people to learn the facts and I believe that this mode of healing is making strides at this time. There have been many articles in popular magazines lately that are written about the positive effects that hypnosis can have on one's life. I think that more education of the general public is needed about the myths and benefits of hypnosis.

Who is your hero(ine)/mentor/guru and why?

Oh dear, Who isn't? Honestly, I have so many. There are the famous ones that movies are made of and books are written about (Mother Teresa, Gandhi, Rick Hanson, Terry Fox etc...) and the everyday people that are equally full of insight, inspiration, wisdom, kindness and determination to fight against all odds. Many people inspire me every day.

How do you unwind/rebalance?

We live on acreage out in the boonies where there are creeks, streams, ponds, trees and all kinds of wildlife. This is a very balancing environment for me. I like to go for walks out back with the dogs, taking deep breaths, and taking in the beautiful natural sights and smells. I like to sit by a stream and let it carry my thoughts. It is meditative. I also bike, exercise, drink a steaming cup of tea, do crosswords (not too hard or they're just frustrating) or word searches and yard work.

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

I don't remember last night's dream and the night before is a jumbled mess. But, lately when I meditate, I find myself in my healing waterfall and my arms fall off then my skin starts to fall off in chunks and my entire physical body begins to fall apart. This was freaky the first time it happened, but I stayed with it to see where it was going. It ends with me radiating a wonderful glowing energy, so bright that I can hardly look at it. I am experiencing this at the same time that I am watching it. My 'flesh and bone' me stands looking at the 'spirit' me in shock and then amazement. Then I come back to this reality.

I believe that this is good. The old physical attachments are falling away leaving the spirit in all its genuineness, beauty and brilliance. Free and void of the human drama, pain, baggage and other things we cling to in the physical. It is like both a preview of what we are and what we can aspire to become and a reminder to let go of my self-limiting ways. It's a sign of personal change and growth.

What place in time and space is most special to you?

The same meadow and waterfall as described above. I have had many magical experiences here. The benefits to my physical and emotional health and to my spiritual evolution have been tremendous. I am comfortable here and when I introduce clients to their own healing place, I can do so with confidence and belief in its value.

What is your greatest hope?

That I do this work with confidence, have the ability to be creative and dynamic, able and capable to tap into my intuition and knowledge as needed to guide and facilitate, and be flexible enough to change my approach with the needs of my clients and wise

enough to know what tools to use and when. To be a catalyst in the client's healing and to learn and grow in my own awareness and healing as well. I aspire to be shaman minded and a better person in every way, hoping to make a positive difference in the world and with all those with whom I cross paths.

...your greatest fear?

The opposite of above. Not being able to tap into what I need, when I need it; being disconnected from energy/Spirit/that great source of Universal Good.

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

Pass

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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.

Stephen Gilligan

the skills of love

By PAMELA GAWLER-WRIGHT

Stephen Gilligan is the world's foremost modeller of Milton Erickson. A member of that hallowed circle of individuals who were in the original Bandler/Grinder set at the UCSC, he soon departed from the pure structuralist approach of fledgling NLP to study with the man himself. Having received 5 year's of free hospitality in Milton's house, he never paid a penny for the tuition he received in that legendary garage in Phoenix. Milton Erickson asked for just one thing in return - "Pass on what you have learned here."

In January, Pamela Gawler-Wright was there when Stephen was doing just that.

As you read this, I'd like to let you know that I thought of you, whoever you are, as I sat in a warm, fragrant room in an old farmhouse at the foot of the Cumbrian mountains. I wondered how reading this could offer you a drop of the soul's nectar that I was drinking in at that moment. How to cup it into words and serve it with a good, belly-filling helping of the practical experience that accompanied it? I can only offer your imagination an invitation.

Stephen Gilligan begins and ends his training days with poetry readings from the likes of Rumi, David Whyte and Rilke. "The language of hypnosis is a poetic language," he says. It weaves betwixt the grammatical chains of thinking and the sensory forms of physical knowing. It can behold complementary truths as existing at the same time. It is born of a blending of perceptual energies that comes from the moment by moment

attendance to another's unique inner being, expressed through the fluent non-verbal language of their somatic intelligence. It comes from accepting everything offered by another and gently entering into their system with love and wonder. As I listen to these descriptions, Stephen's voice seems to be resonating in my heart. It is a definite physical sensation. I feel my mind coming to rest as if from a long journey. It is the same feeling I had the first time I accidentally found an obscure tape of an American psychiatrist called Milton Erickson. It feels like coming home.

This is Georgina's house. When the history of systemic NLP is written in years to come, I believe this house will be remembered and will acquire its own mildly legendary status. For the last ten years Georgina Evers of Long Close Farm, Keswick, has been opening her house and her heart to small groups of people to study with the neo-Ericksonian masters of the hypnotherapeutic arts. Stephen Gilligan, David Grove, Ernst Rossi and, by fascinating contrast, Michael Yapko, have offered many residential intensives here, to groups of 18 or less people at a time.

From the moment Stephen begins to speak something uncommon is happening in the room. A charisma that requires no tricks but reaches out in humble warmth seems to instantly draw us together in some field of collective energy. I have watched shamans and spiritual leaders do this, but this guy is quoting the Grateful Dead alongside Sam Keane, Bob Dylan and "Mission Impossible"! This easy,

irreverent charm is not just the result of years of trying to be Milton Erickson (a quest that led him to ride round campus in a purple wheelchair) but the effect of a human being reaching out from his authentic centre.

Born to a Californian Irish/Italian family, Stephen learned about hypnosis as a child, like many using dissociative trance to cope, in his case with an alcoholic father and the silent grief of a family who had lost three babies. At the age of eight the boy had an early experience of spontaneous "Trance Identification", letting his consciousness leap from his body into that of another, perceiving the infinite subjectivity of multi-framed reality. Back in his own identity, the eight-year-old had made a decision. He wanted to give his life to explore the eternal wonder of human experience - so he studied psychology.

"The language of hypnosis is a poetic language. It weaves betwixt the grammatical chains of thinking and the sensory forms of physical knowing."

At University California in Santa Cruz, his proficiency and interest in trance work led to much extra curricular research, including the work of Raikov, a Soviet psychologist who had developed a procedure that he called "Artificial Reincarnation" (1). Stephen proposed to John Grinder that he, Stephen, do this process, identifying as Milton Erickson. Stephen is surprised by some people's impression that it was Bandler and Grinder who selected him and trained him to be Erickson for their own testing of their modelling project. He is aware of how much was his own living process and how much of his learning

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came directly from Erickson. "That old man set my soul on fire and I have never been able to put it out - though I've tried many times."

Following doctorate studies and his own psychotherapy practice, Stephen wrote several of the books that have become classics in the field (2). A period of tremendous personal challenge, including the death of his father, mobilised Stephen to realise that the behaviour that had won him attention and respect, that of modelling his personality utterly on Milton, was in some way detrimental to his own personal development. Years after Milton's death, Stephen was browsing through a book that Milton had given him and found an inscription in his handwriting: "Steve, Does it profit that after I depart I shall linger on?" It felt like a letter had been posted to him through time, "Which is just the kind of thing he would do".

Stephen accepted finally that he had to do more than merely copy Milton, but to dare to take what he had learned right into his own being and allow it to be spoken in his, Stephen's, own voice, from his own soul. Milton had never much liked people trying to be him. His consistent message was to be what you are and be all that you, and only you, can be.

So he began to rework himself and his approach to Ericksonian Hypnotherapy and to develop his own expression of psychotherapy, what he calls "Self-Relations". This work has influenced many of the key figures in NLP, especially Stephen's old UCSC pal, Robert Dilts, who centralises the concept of personal and self-sponsorship (meaning "to pledge solemnly"). Stephen's work honours the original values of Erickson, Perls and Satir, in that ecology of process is prioritised over brevity and uniformity of procedure.

None-the-less, Self-Relations can spark momentous breakthrough in a moment, as we on the course experienced. Although it may only involve one therapeutic intervention, its aim is to activate an ongoing process for the client, changing their relationship with themselves and offering new conscious and hypnotic life-skills.



Stephen explains that Self-Relations encourages an end to what he calls "self violence". Violence against the self occurs when we label symptoms, behaviour or uncomfortable feelings as "negative", "irrational", "destructive" and when we offer attacks upon ourselves in demonising these aspects of ourselves, trying to "get rid of it" or make it "disappear".

In alignment with Erickson's core principle and resulting presuppositions, Self-Relations regards symptoms as expressions of vital healing process, and sees more artful solutions than psychic amputation. The act of "acceptance" is not an analytical reconciliation to an inevitable dissatisfaction - but a psychic act, offering peaceful

sponsorship to the isolated and banished parts of ourselves, and other people.. If this seems akin to Core Transformation (4) or six-step reframing, yes, the presuppositions are similar and the approaches are highly compatible. Both these processes however concentrate on translating the somatic signals (feelings, behaviour, symptoms) into cognitively acceptable forms and values. Self-Relations works to create an energetic bond between cognitive self and somatic self, bringing acceptance and sponsorship to and from each to each.

The "fressen" energy (German; to eat like an animal) of the unstoppable, integrity of our natural, somatic self will take life and love however it can get it. Sponsoring and nurturing this energy with our human presence into "essen" energy (to eat like a person), liberates these energies into a relationship that fosters "human, artful expressions" (5) This creates what Stephen calls the Relational Self, which is "the experience of both selves simultaneously, without an identification with either" (6). It is also "a shared field with other persons, so that the deeper unity with others may be sensed and realised in many ways" (7). The basic sensitivities, tools and precepts of Self-Relations are compatible to almost any therapy model and, I believe, a deep enhancement to the practice of any therapist.

The principles and skills of Self-Relations are at once simple and complex, weaving many aspects of healing tradition into a multi-coloured whole, offering specific and general enhancements to a person's relational skills, communications and choices. Stephen's latest book "The Courage to Love: Principles and Practices of

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Self-Relations Psychotherapy" (8) is both a practical manual and a moving testimony to what it is to be human.

One of Stephen's key learnings from Milton was the difference in the healing property of associated trance compared to the escaping quality of dissociated trance. Though vital as part of a set of psychic choices and perceptual options, dissociation can become detrimental if this becomes a person's default response to uncomfortable emotion. Milton himself always said that he learned about hypnosis at a time when he had lost all capacity for speech or movement, due to a savage attack of polio, that he miraculously survived only to be completely paralysed. It was through the process of re-embodiment of his consciousness that the young Milton honed his extraordinarily receptive relationship skills, his tangible connection with his and other's somatic intelligence and mastery of the poetic language of the unconscious mind.

Stephen describes hypnotherapy as "a performance art" because it requires "a moment by moment channelling of life force through the senses, accepting all of one's own and the other's human presence", and respectfully engaging with it through "the skills of love".

So, what if you are not Erickson and you don't have the good fortune to catch polio? The "Ericksonian Function" is born of skills and values and can be learned, says Stephen. Stephen describes hypnotherapy as "a performance art" because it requires "a moment by moment channelling of life force through the senses, accepting all of one's own and the other's human presence", and respectfully engaging with it through

"the skills of love".

This is not "fast food" training. Buddhist and Taoist concepts are interwoven into the training, not as a mere intellectual icing, but as tangible, nourishing practices, making the fruit, nuts and grains of the cake.

It is a relief to find a trainer in hypnotherapy who grounds the work in developing the body as refined instrument, demonstrating and coaching the use of voice as a directing of vibrational energy. Entering another's field requires respect and sensitive placing of physical and mental energy, with skills and flexibility that take practice and experience. Holding another safely, "Not too tight, not too loose" is a dynamic, changing relationship, guided by kinaesthetic sensitivity. A disciplined cultivation of "the terrible, pleasurable intensity" of refined sensory channels is vital to be witness to unconscious events and communications and to utilise them in a shared (between client and practitioner and between conscious and unconscious intelligence) redirection of energy.

The mastery of these skills rests in the authentic, individual journey, of practitioner and client, to embrace all of our emotional and psychic energy, balancing them in a dynamic yet solid triad of tenderness, fierceness and playfulness. This enables one to extend one's energy to embrace another while remaining in a safe, centred and embodied state.

Milton taught Stephen that "not all trances are created equal". Some are restorative of the communication between cognitive (conscious) and somatic and intuitive (unconscious) intelligence. Other kinds of trances may be the very basis of problematic conditions, when the conscious mind loses rapport with the vital, non-linear,

somatic multi-intelligences that can hold different truths simultaneously and thus open new possibilities that the conscious mind cannot make sense of yet. If separated from the creative and healing state of paradox, the cognitive intelligence gets boxed into "rational" either/or thinking. It gets confused by other complementary truths, banishing the communications of the unconscious mind ("symptoms") from the domain of what is considered to be useful and good.

Stephen's mastery of the peaceful martial art of Aikido (literally: the way of reconciling the energy of differences or opposites) grounds the work in physical discipline, training the body/mind to natural flexibility in yin (accepting and holding energy) and yang (penetrative and redirecting energy). It is a very intimate experience within the group, without drifting into "touchy-feely hippyshit". The opportunity to touch and embrace the physical and relational fields offers a vital chance to explore through test and feedback the appropriateness of connection. Using human presence responsibly to sponsor support and interaction within the individual's process, rather than to control or fix them, requires a courage to love that comes from a place of grounding our own being into a safe sheathing of awareness.

Stephen asserts that operating as a therapist from the delusion of "objective", disassociated diagnosis, what NLPers would call "camping out in 3rd position", is unethical. Abuse can occur when a therapist, trainer or manager - self-identified as outside of the system (group or client/practitioner) - protects their cognitive consciousness in model and theory, from a rigidly dissociated place. From this position a person

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is separated from the emotional resources and other somatic intelligences that are the riches of the highly sensitive feedback machine that is our mind/body.

It has at times reflected unfavourably on NLP, and it frustrates many who identify as Ericksonian Psychotherapists, that some people have mistaken the surface structure language patterns of Bandler and Grinder's "Milton Model" for Ericksonian Hypnotherapy. This perception is a bit like believing that putting on a grass skirt will teach you all you need to know to be a hula dancer, or using trigonometry to dance a waltz.

... it frustrates many who identify as Ericksonian Psychotherapists, that some people have mistaken the surface structure language patterns of Bandler and Grinder's "Milton Model" for Ericksonian Hypnotherapy.

On reading the subsequent books Bandler and Grinder wrote on Erickson, Gregory Bateson, who had made the original introduction, said he regretted having done so (3). Bateson believed that Bandler and Grinder had studied his friend Milton's work from a Western epistemology, of observer operating on the system from outside. It had been presented therefore as an external ego applying a bag of tricks onto a system (the client). Bateson observed Milton's work instead as entering so thoroughly and receptively into the client's system, that by the time he acted within it he was not an ego separate from the system but actually woven into the whole, part of its ecological complexity.

Thankfully for us in the NLP community, the modelling of

Erickson did not end with Bandler and Grinder. Modelling itself has been greatly developed and refined beyond the, then fashionable, confines of structuralism and the opaque labels born of a hybrid of various traditional and radical schools of linguistics. We have so much to thank Robert Dilts and Judith DeLozier for, and those who have since contributed to the cultivation of excellence in modelling. Modelling is a natural human behaviour that, previous to NLP, was largely instinctive and intuitive. Modern NLP has recognised that complex systems have dynamic and multi-levelled structures - and Erickson was a complex system. All the more so because of the dynamic system within which he joined, with

each and every one of the unique individuals who were his clients and trainees, each one their own dynamic and multi-levelled system.

I sympathise with Bandler and Grinder's task. Attempting to transcript my tapes of

Stephen's workshop defies the laws of punctuation and a voice that beat in my breast bone like a funky bass line is almost imperceptibly soft on recording. Yet to be there was to feel like the listeners had become the beat and cadence of a song that each member of the group had a sense was being sung to them. Looking round the room of participants it is like a flashback to the shaky videos of Erickson's workshops. Each is in their own trance, some eyes closed, some prized open, some with tears rolling down their face and I don't think it's because they are unhappy. Stephen loves to talk and he talks well. As we listen we are not passive, but our activity is internal, individual and multi-layered.

Stephen offers cogent processes, self-monitoring tools and a wealth of exercises to develop self and to offer as interventions, suitable for work with individuals and couples. This is

process-lead training, where adherence to the course content comes secondary to the learning opportunities that come up through the issues presented by the group's exploration of the material. Demonstrations of electrifying hypnotic and healing intensity are offered and demonstrate that Stephen's "Self-Relations" is more a process of activated principles rather than a scripted procedure. Extra-curricular videos (for the really keen) help to highlight the individualised response of each client and the flexibility required of the practitioner. For those who have a more procedural metaprogramme, a clear and comprehensive manual of processes is part of the package and I have found this to be a useful, cognitive reminder and a valuable workbook to continue my exploration.

A profound level of personal healing work was promoted through this workshop and Stephen served as a model in his tireless demonstration of sponsoring the group members throughout the four days and nights. I feel rejuvenated with my work as a therapist, more deeply affirmed of my values and beliefs as a hypnotherapist and NLP psychotherapist, and pushed through to another level of refining my skills base. In the last couple of weeks I've witnessed the breakthroughs of several clients using Self-Relations. To see some previously very stuck individual's be able to quickly absorb the skills of Stephen's processes into their own individualised method, with resulting breakthrough outcomes, convinces me that this is learning that can and will be passed on.

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Reflection

intuition and integration

By SANDI LOYTOMAKI

Intuition is a skill that is available to all people. It is an ability that is not readily acknowledged in mainstream North American society. However, it is also an area where many people are turning to look for answers. All one need do is to peruse the myriad of books available in self-help or new age sections of a bookstore to see the interest that is developing in this area. It is also, now, not uncommon for complimentary medicine practitioners to have intuition as one of the skills they employ in their services.

In this time of great technological advances and access to information, there is much information and misinformation available to people. Historically, intuition has been downplayed and disregarded in mainstream society. Therefore intuition and related processes have often been shrouded in mystery or lack of understanding.

Intuition is a normal, natural process. It is a process that in some societies, for example, indigenous knowing systems, is not referred to as such, but rather simply communicating with the world around you. In other systems of thought, it is described by other means such as: extrasensory perception, enlightenment, touching God, inner knowing, knowing without using the mind, sensing, anomalous cognition, and clairsentience to name a few.

Intuition is often discussed as being the inner guide, or the inner language that helps us. This word derives from the latin word *intuitio*, meaning 'a looking at', which is the past participle of *intueri*, meaning 'to contemplate'. It is said that intuition

will always guide us in our higher purpose. It will sometimes be loud and clear for us, and at other times piecemeal and foggy. It can come in fullness or arrive in little snippets spread out over time.

Intuition can be experienced through any of our senses, including our sixth sense. People may have the experience of: a body felt sensation, a voice, an image, an emotional sensation, a whisper on the wind, a knowing, a taste, a smell, a gut feeling, or an instinct, to name a few. An individual's experience of intuition is as unique as the individual themselves. In this way, intuition is an individual experience.

There are schools of thought which will teach you how to interpret the information you receive. This interpretation or, development of meaning, is most effective when it is personal, or rather, when it occurs in relation to individual truth. As there are many dimensions within an individual, there are many dimensions to intuition as well. Remembering that individuals are both material (physical) and non-material (energetic or spiritual), this broadens the scope of these dimensions.

With so many dimensions and variations, this is where the realm of intuition becomes intriguing for some, and negating for others. As the experience of intuition is individual, so to is the pursuit. Historically, apprenticeship training fostered the development of inner knowing, hand in hand with other skills. In mainstream society, over the last few hundred years, this fostering of intuition was discounted.

We have then necessarily lost some of the skills, principles and ethics that were once in place. And yet many people, unspoken, have used intuitive abilities for their own purposes:

- The mother or father that knows something is wrong with her child when it is not physically obvious.
- The doctor who orders a test on a gut feeling.
- The business person who makes that deal, when everyone is advising not to, because his gut tells him to.
- The person who walks into a room and feels uncomfortable so leaves.

Although we do not necessarily talk directly about intuition, we often can find ways in our life where we are already using it. Bringing this awareness to conscious understanding is often what training programs or courses in intuition offer.

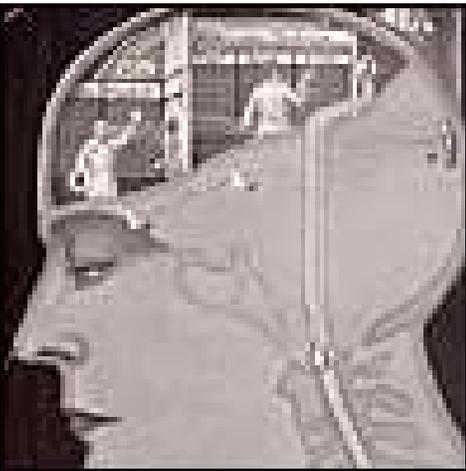
Knowing our self – how we receive information, how we process information and how we interpret or put meaning to the information – will assist us in trusting, using and acting on what we receive.

In this light, it is one thing to use our intuitive abilities for our self, and another to use our intuitive abilities for another individual. How is it possible with all of these variations and dimensions that a person is able to use their intuitive abilities to assist others? This is a fine line, one that some people readily take on and one that some people reluctantly take on. Knowing our self – how we receive information, how we process information and how we interpret or

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Intuition and integration continued

put meaning to the information – will assist us in trusting, using and acting on what we receive. Intuition involves use of all of our faculties. When we are in service to others, using all of our faculties will often be a natural development for us. As there are many dimensions to our intuition, and many dimensions to an individual, when we use our abilities with others, we are exponentially increasing the dimensions of our experiences.



Intuitive abilities will require discipline (regular practice and persistence) in their development. This is a process which continually develops. Intuition is not a stagnant pool of water rather it is like the full cycle of flowing water. Therefore, how it is used and how it is experienced within a setting of serving others will also continually change and develop. Understanding this can assist practitioners who have chosen to integrate intuition into their services.

Naturally from this development, and the historical development of serving people, if we do not carry our intuitive abilities, as we would other abilities, with responsibility, respect and ethical conduct, we do a disservice to our self and others. In this way, a practitioner can focus on relating information as it is received, without placing personal

interpretation upon it, thereby allowing all the dimensions of intuition to be expressed as they need be expressed. After relating the information, the person being served can be facilitated in developing their own meaning. Attaching one's own meaning to the experience will result in a more power filled experience – an experience that has the potential to touch all aspects of an individual's being.

Listening (with all of our senses) is a fine art and a skill. It is this ability to attend which can assist the practitioner with both their own intuition and applying their intuitive abilities within a practice. The ability to listen is rooted in awareness - awareness of where you are at any moment in time and what you are experiencing at that moment in time. Awareness is the recognition of what moves through your system and of what is experienced.

In the beginning, this can be a laborious process, requiring one to focus intently. Some find movement into a relaxed state of being advantageous – creating the environment of open reception. It is in this altered state of consciousness, or non-ordinary awareness that we simultaneously remove unwanted information, like the street traffic outside an office, and amplify other information, like the energies of our client.

Developing a routine for moving into a non-ordinary state of awareness can assist this process. Examples are: lighting a candle, closing eyes, meditating, visualization and movement. This routine or ritual may require a fair amount of time in the beginning, or occur outside of session time, as preparation. As one practices and repeats the ritual, the ability to move into this state and heighten the reception of information, will become easier and require less time.

When the information received is foggy or splintered, some find it very useful to breathe (forced relaxation) and focus specifically on that piece of information that is arising. It is this movement through the microcosm and macrocosm, changing focus and attention that allows for the dance of information to occur. When information arrives in a brief moment of time, it is beneficial to remember that time is irrelevant to intuitive abilities.

Thereby, one may simply jump back on the timeline to retrieve the 'missed' piece of information. Once information has arisen, it is always accessible. Similarly, pushing for the information or meaning of information, may not yield results.

Sometimes information arises with pauses in between. A push may negate the reception of the next piece of information. Again, breathing while maintaining contact with the client's energies, or pausing for a moment before doing anything can be a valuable asset. Finding a mentor, a person who has more experience in this process and in integrating intuition into a service is also beneficial.

The extraction of meaning or the interpretation of information may not always occur immediately upon receiving information. Doing nothing with the information following the receipt of it is sometimes a very useful tool which allows for synthesis and integration to occur at a conscious level.

Amplification of information can also occur through journaling, drawing, collage creation and color to name a few tools. Some people, those who live in their body, find great benefit from moving (walking, running, biking, dancing) and thinking of the information, in order to develop meaning or insight.

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Intuition and integration continued be contacted at
wochange@albedo.net or visit her
website at
www.onthewindsofchange.ca

The experiences and tools you have developed, which enhance your intuitive abilities can be shared with those you serve. In this manner you can encourage your client to listen to their inner resources. We can learn much from the stories and experiences of others. Reminding your clients of the process of development will assist them in accepting and trusting their self and their intuitive abilities. Having resources on hand to share, being open to answering questions, asking further questions and referring them on when you do not have the answers are all beneficial practices.

With intuitive information – it is one thing to listen, another to acknowledge, a third to accept the information, and a final step to act on the information. Each step in this process requires practice, persistence, and patience. When we can also bring a sense of play to our experience, we can enhance our learning ability. Do you remember learning to tie your shoes or ride a bike? And you may now have forgotten all the hours and effort it required to accomplish these tasks, which are second nature. Enjoy your exploration of intuition and the process of your intuitive abilities becoming second nature!

Sandi Loytomaki is a mother of two children and founder of On the Winds of Change Healing Services in Guelph, Ontario. She operates a private practice and is a teacher, seminar leader and workshop facilitator in a variety of areas related to health and wellness. This includes and is not limited to areas of self awareness (body, mind, spirit and emotions), energy medicine, healing journeys, Shamanic experience, drum making, intuition and integrating modalities. She can

For your calendar what's on

Summer Courses

2-4, 6-812 - Basic Hypnotherapy Certification Course (intensive). Calgary, AB. Basic Counseling Hypnotherapy Certification in Vancouver, Kelowna, Chase, Victoria and Calgary.

Advanced Hypnotherapy Certification Course will be available at the end of June 2005. For more details contact Sheldon Bilsker, Orca Institute at 800 665 6722, email info@orcainstitute.com or visit www.orcainstitute.com

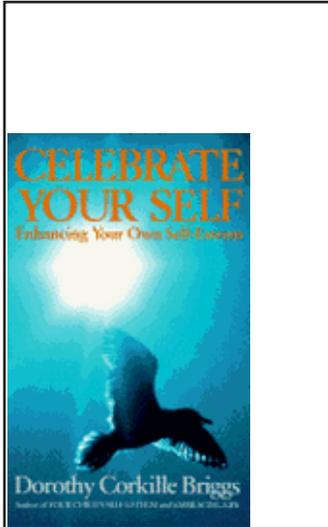
11 - **Holistic Birth Fair.** Victoria BC. For more details contact Moira Campbell, Blissful Birthing at 250 480 6729, email moira@blissfulbirthing.ca or visit www.holisticbirthfair.com

Please submit events that you feel would be interesting to IACH members. Inclusion is free and at the discretion of the editor. newsletter@hypnotherapyassociation.org



Parents can access information about complementary therapies like HypnoBirthing at the Holistic Birth Fair

Reviews

the book
shelf

**Celebrate Your Self: Enhancing
Your Own Self Esteem**
By Dorothy Corkhill Briggs

Published by Broadway Books,
2001
ISBN 0-385-13105-4
226 pages

Reviewed by Luciana W Lopes

According to the author, most of what we believe about who we are is an illusion; a distortion of our real Selves. This distorted perception of the Self is the core of low self-esteem. *"Your self-image is learned; your Real Self is a given."*

Although this is primarily a self-help book on self-esteem and therefore not directly intended to be a guide for the counseling practice, its content definitely can be beneficial to it.

Based on the Transactional Analysis theory, the author guides us through identifying the source of our low self-esteem and recognizing the triggers to a self-destructive behavior. Briggs explains how early

in life our self-image and belief system were built by the negative interaction with significant others and their perceptions about us. These negative experiences lead us to develop an inner voice of inadequacy and non-acceptance, which becomes a self-fulfilling prophecy restricting our ability to deal with reality. When we treat ourselves in the same negative way we were treated by others, we perpetuate our negative self-image and poor self-esteem. As the author relates, since this self-image is not part of our essence, we can rebuild our self-perception in order to improve self-esteem changing our self-dialogue and belief system.

Briggs states that most of our conduct in life are a copy of the models we had in the past, and to substitute old behaviors and attitudes for new better ones we must continuously expose ourselves to positive models who have the qualities we want to improve in ourselves. We may start this change process by imitating the behavior we want to develop and it will eventually be interiorized. The author also affirms that, in order to free ourselves to function at our full potential, we must throw away our social masks and fears of non-acceptance. When we have unrealistic expectations about the world outside and within us, we move towards suffering and emotional pain. According to the author, the means to achieve a positive self-image is to keep focused on our strengths rather than on what is wrong.

This book is important to all healers, because it helps us we to identify and improve our own shortcomings and self-esteem issues in order to properly guide the counseling process. In some level, we all face self-esteem problems without even realizing it. Therefore, it is advisable that all of us, counselors, revisit our own self-esteem issues, so we will be able to maximize our own potential as professionals.

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editor's note

As we draw near to the end of our first year as an organization I am humbled by the talent and knowledge of our members. My favourite part of the newsletter is "A Peek Inside the Life & Mind of..." and I'm grateful for the honesty and courage of those members who have kindly participated in this section.

What strikes me most is how dedicated we are as a profession to personal and professional development. I hope the script contributes to this process.

Earlier this year I was lucky enough to have the opportunity to attend a workshop on intuition given by the renowned healer Sandio Loytomaki. I am delighted that Sandi has contributed an article written especially for the script on developing intuition and integrating it into your practice.

This is my third issue of the script,



Moira Campbell

and I am ready to pass the responsibility of editing our associations' newsletter on to someone new. Our AGM will be held on June 4, 2005 (2-5 pm), and a new editor will be elected then.

Thank you to everyone who has worked so hard (unpaid!) to make this copy of the script possible - our contributors and the newsletter committee: Diane Auld, David Greig and Lee-Anne Wiseman.

I hope you enjoy this third issue of the script.

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

the script Advertising Rates & Policy

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

Symbolic meaning

Horse

Transporter to the otherworld, stent to "bare up" under the strain of difficult circumstances. the night, the moon, mystery, and magic. Nightmares, a name which is derived from that of the female horse, were thought by the Celts to be brought by a visiting horse Goddess such as Epona or Mare.



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