



**International
Association of
Counseling
Hypnotherapists**

Summer 2011

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the script



President's Letter

Sheldon Bilsker H.T., R.C.C.
President, IACH

Welcome to the Summer
2011 IACH Newsletter.

Dear IACH members,

I hope you're all having a great summer. Considering the way the economy is these days I know for many of you in private practice it's been a bit of a struggle. I think it's very important at times like these that we keep our eye on the long-term vision of success through high standards. Our Association is a vehicle to let the public know that our members have reached a high standard of practice in our field. Using our Association as this type of vehicle benefits everyone who belongs to it. I know you've heard it before, but here it is again ; we need ideas. Ideas to let the public know that we are not only here but we have some of the highest standards of any hypnotherapy association in North America. Please let people know about the IACH and let's continue to build the best Association possible..

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Vice-president's Letter Tyler Gjernes



As Counseling Hypnotherapists, our job, at simplest level, is to talk to and listen to people. It is an exchange of signals, both verbal and nonverbal. The verbal signals, namely words, are some of the basic tools of our trade. The choice of words, their sequence, and tone with which they are spoken is a large part of what we do. We learn to pay close attention to words, their flavour and nuance.

One word that I hear frequently at the beginning stages of working with clients is “motivation”. They want more of it, or they wonder where theirs went. There is nearly always a particular tone that goes with this discussion. The client is usually disappointed with themselves. The lack of motivation has a hint of shame about it. They judge themselves for this lack of motivation.

This formulation of the problem seems to focus on a failure - that they lack this mysterious substance called motivation, or have failed to muster it in themselves. The implicit subtext seems to be that there is something wrong with themselves, that they are not striving and climbing on a ever-upward path to success, the way society expects them to.

Given the prevalence of this word in client interaction, I’m surprised how long it took for me to pay much attention to it. What is this motivation, exactly? What does it mean? Examining the word, we find that the root is of it is “motive” - a goal, incentive, or other force which moves one to act.

Re-phrasing from “where is my motivation” to “what are my motives” is a small shift in meaning, yet somehow feels quite different. Instead of focusing on the depletion of gas in the tank, it focuses on the direction the car is pointing. It is like studying a road map, looking for interesting places to go. Discussing motives soon leads to talk of goals, needs and wants. The subtle shift from talk of motivation to motives helps transform the focus of attention from “what is wrong with me” to “what is it that I really want”. This transformation towards feelings of choice and empowerment is exactly what I love about counselling, and it fascinates me that a simple word choice can help begin this process.

I would love to hear from you, dear fellow IACH members, about your own favourite word choices!

Motives

Goals

Desires

Needs

Choices

Taking action



Editors Note:

Our newsletter comes a bit later this year. Something to enjoy while sitting beside the pool, in a cool forest resting spot or on your back porch. We have a fascinating article by Dr. Lee Pulos his article is a journey of evolution, healing and energy. Dr. Pulos is a fellow hypnotherapist and a person I have a lot of respect for, I experience him as creative, innovative and generous.

Change - *have you ever noticed how involved us counselling hypnotherapists are in the change process. That is one of the many thoughts that came up for me after reading Lee Pulos' article. To continue my thought..*

As a species we really need time to change. New ideas have their right timing in our change process. Ideas that come from within and ones generated from our outer world. Ideas generated from outside us can sometimes seem impossible to accept until we have the chance for the unconscious to let the conscious mind know it is safe to entertain this or that concept. Ideas generated from within need time to land, the seed to root and the concept to sprout. In the mean time the conscious mind and the old patterns often struggle with the elements in the growth and change process. That is where we come in, creating the space in trance for a bit of ease and possible opening to possibilities.

In the history of hypnosis many wonderful and courageous people put their reputations at risk to bring the value of hypnosis to the world. Lee's article brings a topic near and dear to my heart to our awareness. Energy - Qi - life force.

As a hypnotherapist do you consider yourself as working with energy?

Do you find your hands moving when a client is deep in trance?

Are you aware of fields of energy? And what about the field of the mind?

Is the mind the brain or is it the whole body - every cell being part of the mind.

I would love to hear your thoughts after reading Lee's article.

This brings me to another thought. In the article you may get a sense of diversity in Lee's way of working. Having taken a course with him I was thrilled to experience that first hand. All of us as practitioners have our own unique diversity. I would like with your help to set up a new section in the newsletter. One where we share ways of working with clients, processes that evolve in a session. Share your experiences in complete confidentiality. For example: when working with a client a few months ago, I wanted to tell three stories to speak to their unconscious. I had created a story for them and wanted to include one of Milton Erickson's stories as well as a story by Stephen Lankton. These three stories had very different energy, languaging and flow. I wanted the unconscious to have time to prepare for the change, it seemed important for this client and as you can tell for this hypnotherapist. So I told a story of a group of storytellers getting together to share their stories with each other. The induction was the set up of the coming together of the storytellers and the change from one story to another was wrapped around the ending of the one storytellers telling and the beginning of a different storyteller beginning to speak. I enjoyed the process of creation and felt the session had a flow.

A Peek into the mind & practice of:

Anne Laurence

Fritsch G.H.R.,G.H.S.c.

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Describe your training, experience and qualifications.

I am a 53-year-old French Australian and have been in the counselling field for many years, firstly as an ESL teacher to refugees and newly-arrived immigrants in Australia in the early 1980s and later on as a teacher trainer at the Multicultural Education Unit of the NSW Education Department of Australia.

I left Australia in 1993 and after a short return to mainland France I founded my own teaching centre in Reunion Island in 1998 and have been teaching adults ever since namely in self-development techniques. From 2002 to this day I have continued to train myself professionally in different fields: kinesiology, NLP, Ericksonian hypnosis, Humanist hypnosis, energy therapies, Reiki, psycho-genealogy, art therapy.

I have been using conversational hypnosis for many years in my teaching and counselling.

Since 2009 - when I officially started my life coaching activities here in Reunion with NLP,



kinesiology, Ericksonian hypnosis, Humanist hypnosis techniques and symbolic therapy I have had about 500 clients in counselling among which about 80% of adults and 20% of children and teenagers. On average each person came for counselling between 3 and 10 times, sometimes up to 15 times depending on the issue at hand and individual targets (each session lasting between 1 hour and 1 hour and a half, sometimes 2hrs).

Australian and French university diplomas:

Bachelor of Arts Degree, double major in foreign languages and literature (French, Italian), anthropology and sociolinguistics – University of Western Australia, 1982

Diploma in Education - Univer-

sity of Sydney, 1984

Post-graduate diploma in translation and interpreting – University of Paris 8, 1983

How would you describe the work that you do?

Thrilling, varied, heart taking, challenging, fulfilling.

Describe your work space.

A large welcoming room with warm-colored walls and paintings, a cozy area for hypnosis and kinesiology sessions, another area with plenty of room to feel free to move around for NLP techniques.

Tell us about your greatest challenge as a counseling hypnotherapist.

a teenage girl who came to see me with drug problems and suicidal thoughts and who absolutely wanted to do hypnosis and nothing else. I was worried she might misinterpret or interpret in her own way (as her mother said) what I would say during hypnosis and use it as a pretext to continue her addiction. I had somewhat my doubts about her unconscious mind being able to solve the problem given that she had never ever – she said - experienced a feeling of self-confidence in her life time, a resource she considered as essential to be able to reach her goal to get rid of the addiction and the suicidal thoughts.

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But I decided to trust her own conviction that hypnosis was the only cure. And so I proceeded. We did 2 hypnosis sessions after our first encounter. Two weeks after the second one, her mother called to say it must have failed since her daughter had asked her for permission to take drugs from time to time. I myself thought (and told the mother) that it was a good sign since she had never communicated with her mother about such things before. Anyhow, the mother decided to stop the sessions at that point. Imagine how I felt ... for the girl!

I recently (6 months later) found out from one of my clients who is a family member of the girl, that she had completely stopped taking drugs and had succeeded in her driving test. What a relief that was!

....and your greatest accomplishment.

A mother who after 3 hypnosis sessions got rid of a 6-year lasting pain in her chest following the successive deaths of two premature children and also forgave her husband, whom she deeply loved, for having been unfaithful to her one time during that painful period, which had triggered the intense chest pain and reactivated the mourning pain

(it was impressive : she fell onto the floor crying with pain

and I lied next to her on the floor and accompanied her with reassuring and encouraging words that her unconscious was there to do what was needed in the most beneficial and safest way. And when it was over, she got up still in trance and sat down again and the work lasted a bit longer until a smile came on her face and she opened her eyes.

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

Even though I was raised as a Catholic, I don't believe in any specific religion while I respect everybody's convictions and beliefs. I believe in universal love, in energy (God or whatever we may call it) that spreads life, love and plenty of other things. And to which our unconscious mind is deeply connected.

In hypnotherapy, I always ask about the person's beliefs (religious or other) and use them beneficially during the hypnosis sessions.

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

I work more and more with the energies, with Reiki, with love in general and feel them in my heart, in my body, in my mind. And I trust my unconscious

mind, my intuition more and more during my counseling.

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

The Psychobiology of Mind-Body Healing. The New Concepts of Therapeutic Hypnosis by Ernest Lawrence Rossi

W.W. Norton & Company;
Revised Edition January 1993

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

Ericksonian in any case as it is indirect, subtle and respectful of the person and therefore works with most people, humanist when dealing with health problems with people believing in universal energy or in other symbolic or religious "superpower"

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

In France I would like more open-mindedness from the health professionals who mostly consider that only doctors should – and can - use Ericksonian hypnosis safely

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

Ernest Rossi for the universal di-

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Integrative Energy Psychology and Hypnosis

By

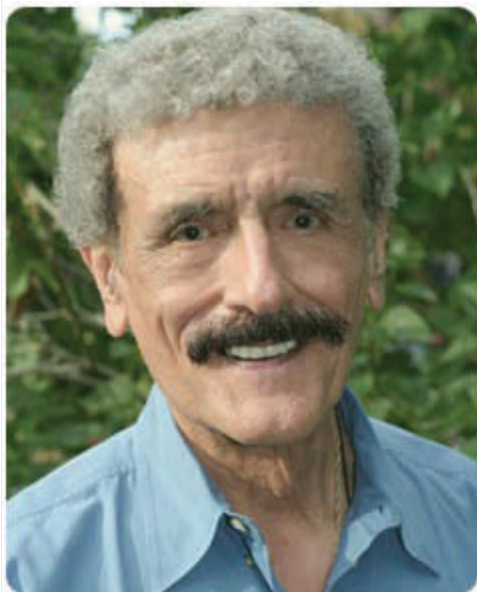
Dr. Lee Pulos, PhD, ABPP

Registered Psychologist #207

Certified Traumatic Stress Counselor

Member of APA, ASCH, CSCH

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The scientific revolution began as a heretical thought: Reality is not what the spiritual authorities were teaching. This breach subsequently gave way to the scientific method and, eventually, to scientific reductionism. Recently, a new heresy has emerged: Reality may be much more than what secular and scientific authorities have been teaching, and reductionism must make way for meaning, purpose, and a more inclusive description of the human condition.

The history of ideas in general and the history of science in particular both

demonstrate that every new major concept met with outright rejection, which gradually subsided into resistance, where it remained, in the discomfort zone of science, before moving into acceptance. In the 17th century, when Sir William Harvey proposed that blood circulated throughout the body, he was a laughingstock; it took medical science almost 100 years to acknowledge circulation as a fact. Pasteur's germ theory was originally met with scorn and apathy, and Sir Humphrey Davy was howled down because he proposed that London could be illuminated with gas lamps. In 1893, Berlin surgeon Carl Schleich presented a paper at a medical congress stating that local anesthesia was possible; he was driven from the auditorium with taunts and skeptical catcalls from the audience. of physicians. Scientific revelations on continental drift, quantum theory, and the idea of an expanding universe were met with rejection or resistance when they were first proposed.

One of the major schisms dividing our cognitive sciences concerns the very origins of mind. Many cognitive scientists subscribe to the theory that mind evolves from the interaction of molecules within brain cells; mind is an "afterglow" or epiphenomenon resulting from the mysterious interplay of molecules and neurons.

The specific mechanisms of just how this interplay occurs are vague, and we are asked to accept this "fact" on the basis of faith, without empirical proof. Other scientists such as David Bohm and F. David Peat (Peat, 1997) subscribe to the theory that mind creates physical reality. What are referred to as "bottom-up" theorists feel that consciousness is a by product of molecules that create mind, while "top-down" theorists propose just the opposite: that consciousness is the creative force of the universe. This fundamental issue of the origins of mind is a continuing matter for debate and polemics between scientific reductionists and physicists researching the subtler energies and frequency domains (Tiller, 1997).

Compounding the theories on the origin of mind is whether mind is confined to, and localized in, the brain or whether it is nonlocal, meaning that its reach is unrelated to its location. Physicist John Stewart Bell introduced a theorem in 1964, which subsequent experiments have verified, that paired electrons, once separated and regardless of distance, remain in con-

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tact as evidenced by the fact that a change in the polarity of one electron results in a complementary shift in the companion electron. This nonlocal communication occurs faster than the speed of light and at distances that are thousands of light years apart. The theory of nonlocality of mind is supported by the prayer studies reported by Dossey (1993) and the transpersonal imagery studies of Braud and Schlitz (1989). In the latter, 13 experiments demonstrated that intentionality and visualization influenced electrodermal activity, blood pressure, tension headaches, and sympathetic autonomic activation non-locally at distances of 20 meters.

Of relevance to the emerging discipline of energy psychology is the sharp distinction between the Cartesian model, in which modern medicine has its roots, and the Eastern model of traditional Chinese medicine. It was Descartes's oft-quoted statement "There is nothing in the concept of body that belongs to mind; and no thing in that of mind that belongs to the body" that laid the foundation for a major schism on how to treat health and medical problems. The Cartesian model of dichotomy pictures the body as a machine from which damaged or worn-out parts can be removed and replaced. Western medicine equates healing to waging war on disease; the doctor is the general, disease is the enemy, the patient is the occupied territory, and the goal is to eradicate symptoms via surgery, pharmaceuticals, or radiation.

Antecedents to Energy Psychology

In Eastern or Chinese health practices, upon which energy psychology is based, the individual is viewed as a microcosm of nature, a universe in miniature, a fusion of seen and unseen energies. In the Eastern model, the body is perceived metaphorically as a garden ideally emanating a sense of harmony and interconnectedness, healthy ecologically,

in modern terms. Furthermore, the body is seen as representing the visible or external constituents of the garden, whereas the totality of the human landscape includes the primal forces in nature-wood, fire, earth, metal, and water-which organize the body's internal landscape (Beinfeld & Korngold, 1995). The Chinese call the animating force or energy that breathes life into all organs, systems, and cells of the body qi.

The notion that there is a (thus far) nonquantifiable bioenergy associated with life, breath, and blood—a vital force that infuses all living matter—has a long history from a broad spectrum of cultures, healers, and now scientists. Huang Ti, the Chinese Yellow Emperor, first referred to this energy as Nei Ching; Prajapati Daksha, founder of the Ayurvedic health-care system 4,000 years ago, referred to the life force as prana; Pythagoras (560-480 BC) described the life energy as pneuma; Sir Isaac Newton identified the electrical force as subtle spirit; Descartes discussed bio energy under the term animal spirit; and Franz Mesmer believed in a vital healing force that he called animal magnetism. In a more modern vein, Yale anatomist Harold Saxton Burr (1992), following a series of experiments over 43 years, described the energy as I-fields (life fields) and said that these fields act as organizing energy blueprints for developing organisms and that, within these fields, the organisms are connected to the universe itself.

Wilhelm Reich (1949) formulated the notion of orgone energy, Hans Selye (1956) dealt with what he called adaptive energy the chiropractic profession refers to qi as innate intelligence, and, since the 1960s Russia and other Central and Eastern European countries have described the vital force as bioenergy.

More recently, psychologist Hiroshi Motoyama (1987) developed a device for measuring the functions of the meridians (AMI machine), a computerized system for measuring imbalances within the qi meridian system. The

The Chinese call the animating force or energy that breathes life into all organs, systems, and cells of the body Qi.

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AMI apparatus includes 28 electrodes that are attached to the terminal acupuncture points of each of the 12 meridians and two carrier vessels. After studying over 5,000 subjects, Motoyama identified qi as primarily an electromagnetic energy with accompanying infrared and infrasonic energy signatures (1987). Eisenberg (1995), an American physician, described different types of subtle energy: qi inherited from one's parents, respirational qi from the air we breathe, nutritional qi from food, jing qi (sexual energy qi) and shen qi (a higher spiritual vibration). Rubik (1995) provides two perspectives to explain qi and the meridian system within the framework conventional science. The biomechanical or anatomical viewpoint suggests that the meridians are somewhat like mechanical pipelines along which qi flows. This view is supported by the work of French scientists de Verneiuol, Albarede, and Darras (1985), who injected radioactive technetium into acupoints of patients and traced the isotope's uptake by gamma-camera imaging. De Vemeicul confirmed that the radioactive technetium flowed along classical acupuncture meridian pathways for a distance of 30 centimeters in 4 to 6 minutes. Rubik's second hypothesis—the anatomical perspective supported by Becker and Selden (1985)—suggests that there may be endogenous electromagnetic fields in the body capable of transporting ionic substances such as technetium. These are both mechanistically based hypotheses, however, and do not explain the non-locality feature of acupuncture whereby treating a single acupoint will affect a distant locale of the body or even the whole body.

In contrast to these viewpoints, Pomeranz (1996), a neuroscientist, contends that there is no evidence for an electrical circulatory system and the existence of qi. He hypothesizes that acupuncture's mechanism of action is via stimulation of peripheral nerves that

send messages to the brain, which, in turn, activate the brain to stimulate endorphin release and thus block pain in the respective neural pathways. Einstein (Stachel, 1989) stated that "science has no eternal theories"—which, in effect, means that all theories are explanatory fictions. Reductionist Western science has always placed its emphasis upon the empirical attributes of reality; in this paradigm, such concepts as intuition, qi, and subtle energies are viewed as unverifiable hypotheses.

Acupressure/ Acupuncture Theory

There are approximately 1,100 acupuncture points or "windows" on the body where the electrical resistance on the skin is significantly lower (12,000-14,000 ohms) compared to 300,000 to 400,000 ohms on non-acupuncture points. According to traditional Chinese medicine, this lowered resistance allows the life-giving energy or qi to either exit or enter these points, in addition to being inhaled through breathing and then distributed to the major meridians via the lung meridian. Osteopathic surgeon John Upledger has provided research indicating that acupoints are directionally specific: some of the acupoints allow qi to enter the body, other acupoints allow qi to exit only, and many of the points are "two-way streets" where the energy can enter and exit (Upledger, 1995).

Each of the 12 primary meridians channel qi to 12 different organs (heart, kidneys, etc.) and 12 sets of muscle groups; in addition, there are 12 pairs of emotions (positive and negative) that correspond to each of the meridians. Furthermore, there are 12 diagnostic points located on the 12 respective meridians, 6 located along the midline of the body, and 6 points situated bilaterally on the

Thus, at the very essence of our physical being, we are electrical and electromagnetic creatures.

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body. There are also 12 primary treatment points corresponding to each meridian through a diagnostic point.¹ In addition to the electromagnetic qualities of qi, every cell of the body is like a miniature battery in that it has a positive polarity outside the membrane and a negative polarity inside the nucleus. We have 75 trillion "batteries" in our bodies. At a quantum level, the orbiting electrons around the "shell" of an atom are a negative electrical charge, while the nucleus of an atom (protons, quarks, and gluon) is a series of positive electrical charges. Thus, at the very essence of our physical being, we are electrical and electromagnetic creatures. However, Western medicine, with its emphasis upon molecules and pharmaceuticals, has not paid much attention to the subtle energies and electrical circulatory system of the body that marry traditional Chinese medicine practitioners believe subsume all other systems of the body. As indicated earlier, there are many Western scientists who are still sceptical of the existence of the meridian-acupuncture-system; and this scepticism has contributed to the ongoing polemics and attacks against meridian-based therapies and their practitioners (Swenson, 1999).

¹ According to some authorities, there *are* 20 meridians, while Becker and Selden (1985) suggest there is only 1—a closed DC circuit that surfaces into each of 12 meridians and 2 carrier vessels.

Development of Contemporary Energy Therapies

Roger Callahan (1987, 1990) has been one of the pioneers in the development of energy psychology. As a successful cognitive-behavioral therapist, he became interested in applied kinesiology in 1979 and subsequently took over 275 hours of training in different schools of this field and meridian therapy (Callahan, personal communication, 1997). His early training included work with chiropractor

George Goodheart, psychiatrist John Diamond, who founded the field of behavioral kinesiology, and chiropractor David Walther. Goodheart has been acknowledged as the founder of applied kinesiology, in the early 1960s, when he developed muscle or energy testing to "diagnose the basic underlying cause of the health problems" (Walther, 1998). Goodheart researched and established a relationship between muscle groupings and the 14 energy meridian pathways. Callhan's

experience and training with Goodheart formed the nucleus of what he initially called the Callahan techniques and, subsequently, thought field therapy. The theory of thought field therapy is based upon Rupert Sheldrake's hypothesis of formative causation, which suggests the presence of invisible fields, beyond time and space, that influence physical forms. This has been a recurring theme expressed by Plato (ideal forms), Aristotle (external forms), Hans Dresch (entelechy), Burr (life fields), and what Sheldrake refers to as morphogenic fields (1988). As new learning or behavior creates a new morphogenic field through morphic resonance, the causative field for the species is changed, however slightly. If the behavior is repeated long enough, its "morphic resonance" or energy blueprint affects the entire species and it becomes increasingly easier for members of that species to learn the new behavior.

Thought field therapy assumes that in the case of a psychological disturbance (any negative emotional condition such as depression, traumatic stress, anxiety, phobic fear, guilt, shame, and so forth), a perturbation or "energy static" in the thought field (or morphogenic field) creates a break or disruption in the circuitry of the body's electrical circulation system the qi circulating in the 14 meridians of the body—which gives rise to anxiety, fear, and higher stress levels. Israeli physicist Itzhak Bentov (1977) supports Callahan's hypothesis of perturbation: "The micro-reality that underlies our commonsense reality is made up of a vast empty space filled with oscillating fields. The tiniest disturbance

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in one field carries over to the others Whenever a focus of disturbance tends to drive these fields out of their harmonious rhythm, the irregularity will spread and disturb the neighboring fields"

(pp. 27-28). Bentov goes on to state that when a strong harmonizing rhythm is applied to the matrix of interlocking fields, the parts of the field that were "perturbed" will be entrained back into orderliness and harmony. Callahan contends that by focusing on the source of the perturbation or disharmony in the field while tapping specific acupoints in a certain sequence, the energy disruption in the field will be removed, reducing anxiety and stress and subsequent restoring of health.

Perhaps of relevance to energy psychology, Bentov (1977) further states that disease is "out of tune behaviour" (p. 27). When a strong harmonizing rhythm such as energy tapping is applied to a diseased state, the interference pattern of waves, which is the affected organ, will "rediscover the resonance of health" (Bentov, 1977, p. 27). This may be the principle of psychic or energy healing. Gary Craig was one of Callahan's first trainees. He utilized the thought field therapy algorithms successfully for several years with hundreds of people. However, he found many conditions (such as bruxism, nightmares, temporomandibular joint, dyslexia, and insomnia) for which there were no specific algorithms. In 1993 Craig reasoned that if one tapped all 12 treatment points in sequence, one could expand the number of conditions that could be treated without developing or diagnosing new algorithms. Craig developed one comprehensive algorithm and called this simplified procedure emotional freedom techniques (Craig & Fowlie, 1995). I was diagnostically trained in thought field therapy by Callahan in 1994 and used it

When a strong harmonizing rhythm such as energy tapping is applied to a diseased state, the interference pattern of waves, which is the affected organ, will "rediscover the resonance of health"

exclusively for 3 years. Following a 3-day training in emotional freedom techniques by Craig in 1997, I began to use his single algorithm with almost all of my clients. I have treated approximately 2,200 clients during this period, with half being treated by thought field therapy and the remainder by emotional freedom techniques. The success rate with both procedures was between 85 and 90%. This finding does not necessarily detract from Callahan's position on the importance of the proper sequencing of algorithms. However, I feel that the salient factors are belief, intentionality, and expectancy of the

therapist, which can have a very profound influence on subtle and quantum energies.

Research in Energy Psychology

showed trends opposite to those clients who sustained improvement. All of these

comparisons were statistically significant. While peer-reviewed randomized double-blind studies are the gold standard of validity in scientific journals, Sheldrake (1995) recently noted that less than 2 % of scientific studies utilize this methodology. Energy psychology is a relatively new discipline and involves a subtle quantum energy that can barely be measured or identified with certainty. Many clinicians have reported anecdotally that intentionality of the therapist could possibly influence therapeutic outcome through expectation (placebo). Nobel laureate Werner Heisenberg's uncertainty principle suggests, in simplified form, that the very act of observing something changes its behavior. Yet the majority of scientists today state unequivocally that mind cannot influence matter. Nevertheless, the double-blind methodology is utilized to control for experimental bias-to make certain that the researcher's mind cannot penetrate the veil of the double blind and influence matter. Could Continued on page 14

Metaphors and Stories

by Diane Auld

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I think I would like to tell you a story today.... Stories often start with Once Upon a Time Some stories start with In a land far far away.... This story starts with a woman, not so far away.... who wished to be far far away In this moment in this time she had many questions ... and really needed a place to ponder, to go inward and be with her questions.... A part of her really wanted to go inward and another part wanted to just drift off drift off and let things take care of themselves ... After all she had been told ... been told that her unconscious mind would work on the things important to her.... Would help her in all the ways it knew how.... Was actually helping her right now.... She imagined her unconscious mind in a grand library questions floating all around the room, like the candles in Harry Potter.... So many questions.... which one would her unconscious mind choose first which one seemed the most important she watched the questions float and move as if they were assessing their importance... figuring out... creatively figuring out which one would lead to the rest falling into place

lead to an insight she really wanted some insight so she watched and waited waited as the questions jostled for position she noticed her conscious mind could not wait it was already wondering which book her unconscious mind would pick, would choose to help her in this grand library of possibilities her conscious mind drifted back to the moment quite the partnership the conscious and unconscious mind have lovely how they can work together the unconscious always protecting



the conscious the questions were still jostling and yet they seemed to have an intelligence ... rhythm ... pattern to their movement like pieces of a jigsaw puzzle slowly falling into place.... creating a picture like the notes on the music paper slowly being written as a symphony emerges out of the chaos picture and sound creating some-

thing beautiful something wonderful allowing a new way of seeing a new depth of listening to self She had arrived this was the place far far away no more Here she could ... she really could and her body breathed deeply allowed the moment this moment to really support her in her own unique way her skills and abilities emerging out of the next breath to create the new create the new way create the new way of approaching her life of making decisions and of taking action taking action towards taking action towards the longing in her heart

that which her heart really wanted her to choose on the breath deep relaxing breath allowing the unfolding and integration of this moment ... deep within the integration of her longing preparing her propelling her forward gently and with ease change really could happen with ease change really could happen with ease.....

At this point you could bring the client out of trance or become a little more specific if you wished by including the things the client is specifically working on. By this time the client will most likely be in a lovely deep trance and more specific, direct language can be quite helpful and will be accepted by the unconscious. This is a short trance session so you could create another story about possibilities and trusting the

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unconscious. Milton Erickson often told stories in threes, to help the unconscious listen and hear more clearly. Stories are the most playful and reverent way to communicate to the unconscious as they speak the language of the unconscious. Allowing a story to emerge out of the relationship you have with your client can be transformative for both you and the client. Being in the moment with the inspiration that comes to you as the counselling hypnotherapist helps one to build trust of self and trust that the words will come to you. You may actually be surprised at how easily they come when you create the space and use the silences to listen deeply within yourself for what comes next.

I encourage you to play, use your creativity and the connection you have with your client to guide the moments of trance work.

Stories can be magical, technical, simple, elaborate, confusing, restful and relaxing. Stories are only limited by your imagination and your willingness to trust what you know and this moment.

Diane Auld

*From the mind of the storyteller
a world emerges.
Colours, textures and the unfolding of life.*

*Magic carpets, mystical dragons and
talking clouds.*

*Come with me to a land of your own
creation.*

*Come with me to the inner world of
possibilities.*

*Wrapped in the healing stories of your
heart.*

*For it is not I who tells the story it is your
own unconscious.*

Diane Auld 2011

*I like nonsense, it wakes up the brain
cells. Fantasy is a necessary ingredient in
living, it's a way of looking at life through
the wrong end of a telescope. Which is
what I do, and that enables you to laugh at
life's realities. ~Theodore Geisel*

*When you are describing,
A shape, or sound, or tint;
Don't state the matter plainly,
But put it in a hint;
And learn to look at all things,
With a sort of mental squint.
~Lewis Carroll*



Continued from page 5

mension of healing he contributed into the field and for the supporting clinical research he brought with it. Also for his never-ending respect and admiration for Milton Erickson and his willingness to share with other practitioners – That's what happened to me when I sent him an e-mail to let him know how much his book was helpful in my practice and he sent me a whole bunch of interesting articles he wrote on the subject.

How do you unwind/rebalance?

Daily: with self-hypnosis, Reiki or Qigong.
When time permits: with sports (running, swimming or golfing).
Between clients: with a couple of anti-stress and focalization Brain gym exercises

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

I had a dreadful dream about my 87 year-old mother whom I recently visited in France. She was rising from the dead. I felt awful when I woke up and after doing Reiki on myself, I understood and felt it's high time I stopped feeling guilty and responsible for her well-being

What place real or imagined is most special to you?

My inner garden, my spiritual inner child deep inside me

What is your favourite quote?

“Events don't happen to you. They are already there and you meet them on your path” (Albert Einstein)

What is your greatest hope?

Less cruelty in the world

...your greatest fear?

That human kind might lose its humanity

(kindness).

How do you want people to remember you

As someone enticing people to find their own self-respect and autonomy – their own better self, their own personal power.

Anne Laurence Fritsch lives and practices on Reunion Island in the Indian Ocean.

Her office phone number:

06 92 68 32 69

Website:

www.energiecreatrice.com



"If nature has made you for a giver, your hands are born open, and so is your heart; and though there may be times when your hands are empty, your heart is always full, and you can give things out of that--warm things, kind things, sweet things--help and comfort and laughter--and sometimes gay, kind laughter is the best help of all."

— Frances Hodgson Burnett (*A Little Princess*)

Integrative Energy Psychology and Hypnosis

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this be an example of a double-bind double blind? Physicist Tiller (1997) states that, in order to observe the experimental effects of subtle energy on our four-dimensional space, the experimental design should not be constricted too tightly. He goes on to quote a brief article by W. B. Jonas that most therapies, delivered under optimal clinical conditions, will result in about an 80% success rate. This is particularly evident in rapidly changing problems such as certain infections, electrocardiogram (EKG) changes, or ulcers. However, including a control group that does not receive any treatment often reduces the effectiveness by 40 %, and adding randomization as an additional control can reduce the effectiveness another 20 %. Tiller suggests that this control effect is an expression of Heisenberg's uncertainty principle such that rigid experimental methodology significantly reduces the effectiveness of research via subtle energies. I believe a future challenge for the energy psychotherapies is to create a new methodology that also explores the role of intentionality in research with subtle energies.

***Part Two of this article will appear in the
Fall newsletter.***

You will find information and so much more
from and about

Lee Pulos Ph.D on his website:

<http://drpulos.com/>

2036 West 15th Avenue

Vancouver, BC

V6J 2L5, Canada

Telephone: (604) 669.6979



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All photographs copy write Diane Auld

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***“The secret of life...
is to fall seven times
and to get up eight
times.” - Paulo Coelho, from
The Alchemist***

Editor's Note

Let me know what you think. Send me your experiences with names and personal references either taken out or obscured.

Does my sharing spark your creativity? Have you done something like that yourself?

Sharing helps us realize how unlimited the imagination is when in relationship with another person.

I wish you all a wonderful rest of the Summer.

If you have any quotes or articles you have written and think they would be valuable for our membership please send them along to :

newsletter

@hypnotherapyassociation.org

What is the story in the picture below?

I come from a long line of tellers: mesemondok, old Hungarian women who tell while sitting on wooden chairs with their plastic pocketbooks on their laps, their knees apart, their skirts touching the ground... and cuentistas, old Latina women who stand, robust of breast, hips wide, and cry out the story ranchera style. Both clans storytell in the plain voice of women who have lived blood and babies, bread and bones. For them, story is a medicine which strengthens and arights the individual and the community.

Clarissa Pinkola Estes

