

An eBook

AN EASY GUIDE TO EASY HYPNOSIS



WITH DR ROB MCNEILLY

WELCOME

This book is offered as a humble gesture of appreciation of the continuation of Milton Erickson's heritage into the future.

also

an acknowledgement of my parents

*Tom & Ella McNeilly
two ordinary people
who blessed me their gift of life
and with their love*

Rob

WELCOME



“Those that speak do not know. Those that know do not speak.”

Lao Tzu.

Hello and welcome to this easy guide to easy hypnosis.

My name is Rob McNeilly. I come from a medical background, and had the privilege of learning from Milton Erickson.

Over the last 35 years I have been using and teaching my version of what I learnt from that remarkable human being.


This series guide is offered so that anyone interested can join me in these experiences, take what is useful, alter anything so you can find your own approach to hypnosis as a wonderful way of assisting clients to resolve their dilemmas and continue with a more satisfying life.

Let the learning continue ...

Chapter 1



AN EASY
GUIDE TO
EASY
PRINCIPLES



SECTION 1

an introduction

Hypnosis has been associated with weirdness, magic, the devil and requiring special legal restrictions, professional monitoring because of fear of the power that hypnosis evokes.

Hypnosis has also been regarded as a specialty within the helping culture. There are many professional hypnosis associations with special emphasis on the complexity and dangers of this special therapeutic approach, requiring stringent regulation.

In Australia, some insurance companies apply an additional levy to cover the use of hypnosis. Until recently some Australian states had strict limitations on who could and who could not use hypnosis legally, further exaggerating the specialness of hypnosis.

One of my hypnosis teachers said decades ago that if hypnosis was as powerful as it is supposed to be, he'd have an army of helpers doing all the work for him, and smiled as he looked and couldn't see any such army.

Milton Erickson made numerous massive contributions to therapy in general and to the understanding and use of hypnosis in particular. He spoke of "The common everyday trance" where anyone can become absorbed in reading a book, watching a movie, daydreaming ... From this starting point, we can then approach hypnosis as an extension of this common everyday experience, and avoid the absurd paranoia that still pervades society's attitude.

Paradoxically bringing hypnosis into our ordinary experience also allows for extraordinary expansion of the potential benefits.

With this elegant idea, he freed hypnosis of its spookiness, made it more acceptable and accessible to clients, more relevant to therapists, and easier for therapists to learn.

After Erickson, hypnosis could emerge from the dark dungeons of medieval magicians, and into the light of a contemporary world.

SECTION 2

what is hypnosis, really?

Rather than try to define what hypnosis **REALLY** is, I prefer to begin with a description.

I have noticed that when we say that something is hypnosis, we can observe ...

an experience

with focus

and absorption

that we can mutually agree as being “hypnosis”.

If we can begin here, we can avoid the heady arguments that have been raging about whether everything is hypnosis, nothing is hypnosis, or what is or is not hypnosis.

Instead, we can begin to explore, with each individual client, what experience would be useful, how they could benefit from focusing and becoming absorbed in so that they can move from their problem and towards their solution.

SECTION 3



an easy recognition of the common every day trance

If anyone were to look around they would see examples all around, where someone is reading a book, watching TV, gardening, waiting at traffic lights, looking out a window daydreaming ... looking to see the natural focus and absorption that is a transparent aspect of experience such as these allows us to see how ubiquitous they are. We can ask a client a question, and their eyes glaze over as they become focused and absorbed in their searching for a response.

This “common everyday trance” as Erickson described is then a common, naturally occurring experience with focus and absorption - the ingredients of hypnosis - and is a delightful way to begin to create the possibility for anyone to experience hypnosis.

This brings hypnosis down from the towers of esoterica and weirdness and connects it with everyday living.

We can then put aside questions of “Can I be hypnotised?”, measurements of hypnotisability, worries about “depth” of trance, since in our individual experiences of everyday trance, our degree of focus and absorption varies. We can be deeply absorbed in reading a fascinating book, and if the phone rings, we put the book aside, answer the phone and then return to the book naturally and easily.

I invite you to begin to look for this in yourself and others and be prepared to be surprised just how much there is to see.

SECTION 4



easy beginnings - continue doing ...

Here's an exercise for you to play with.

Ask a client, friend or yourself to continue doing whatever they are doing - looking at you, out of the window, noticing their breathing - whatever that happens to be, and then as they continue doing that to allow a natural focus to evolve, and as that happens to allow an increase in absorption to happen naturally and easily.

Since they are already doing what they are doing, there is no question of whether they can or not and since focus and absorption is a natural consequence of noticing anything, the whole process is smooth and respectful.

If we then observe the client, we can see the obvious physiological changes that accompany any experience of focused absorption - the slowing of their blinking, the subtle slowing and deepening of their breathing, the relative stillness, the smoothing out of their face - and if we comment on these changes, this natural process is ratified and encouraged.

We are not “suggesting” anything, merely inviting their own individual experience of focus and absorption - an experience we can call hypnosis.

Some clients ask specifically for hypnosis, so it will be important to name the experience as hypnosis or they will be dissatisfied.

Others are opposed to hypnosis for a variety of reasons, so we can invite an experience, focus, and absorption without mentioning the “H” word - all with total integrity and adding to the individual client's resolution.

SECTION 5



another easy beginning - doing what we like to do

When we do something we like to do, we have all our resources at our fingertips ready to deal with any hiccups, and disruptions, and problems.

If someone likes riding their bicycle, they are ready to adapt to hills, weather, punctures, even falling off.

These occurrences are treated as temporary interruptions, are taken care of, and the cycling continues. If such a person wasn't able to manage these problems, they wouldn't continue to like cycling.

If someone likes gardening, they will be ready to adapt to dirt under their fingernails, scratches from roses, pruning, plants dying. These occurrences again are simply temporary interruptions.

So ... if we ask a client to recall or imagine that they are doing something that they like, then invite them to focus on some aspect of their experience, then become more absorbed in whatever they are becoming absorbed in, then comment on the associated physiological changes ... we have the makings of a hypnotic experience, one that is a function of the individual client, not imposed by us, and one that is full of resources.

If you're interested, you could play with this with a client, a friend or yourself. As an experience it may not be obviously therapeutic, although it may well be relevant as a starting point ... more of this later.

SECTION 6

an easy direction - likes/likes, problem/problem, what's missing

My Irish ancestors have a saying “If you don't know where you're going, you might end up somewhere else.”

Clients come for therapy “because of some discontent with the present and a desire to better their future” to quote Erickson, and instead of asking “What's wrong that needs fixing?”, we can ask “What's missing, that if you had it you'd be OK?”. Finding what's missing for each individual client give a direction to our conversation.

Erickson told me “When a client comes to see you, they always bring their solution with them, only they don't know that, so have a very nice time, talking with your clients, helping them to find the solution that they brought that they didn't realise that they brought.”

If we begin a session by asking “What do you like to do?”, clients find themselves in a resourceful state. If they didn't have resources to hand to manage any disruption, they would hardly like what they are doing.

If we then ask “What do you like about that?”, we, and the client can discover the unique deep connection they have with this activity.

Clients come with problems, and asking what aspect of the problem is particularly problematic can lead us to an individual experience and avoid the deadening trap of diagnosing a condition.

So ... if we know what's missing for each individual client, and we know where to look for it ... the stage is set for a respectful and easy hypnosis experience for a client to realise their own unique solution.

How do we do that?

Next ...

SECTION 7

easy finding - go to likes, focus, absorb, comment, and look for the missing resource

Now we know how easy it can be to invite someone into a focused absorbed experience, and we know what we are looking for - What's missing - and the anyone's "likes" is an easy and fruitful place to look resources ...

We can invite this focused absorption in something a client likes, and if we observe, we can see some obvious physiological changes - a slowing of the breathing, a change in the blinking, a relative stillness [except in children!] and often a smoothing out of the face. We can comment on the changes and as a result, enhance them as well as ratifying the change that's happening, all in a natural respectful way

It can then be a natural, easy, and respectful opportunity for a client to look within their experience and find precisely the resource that is

missing in their problem. I still feel amazed at the predictable ease of this experience. It's such a mutual joy.

Just the discovery of this missing resource may be enough for some people, but for others, more is needed ...

My invitation is to play with this with yourself, a colleague, a client, and be willing to be surprised at the easy and effectiveness of the process.

SECTION 8

easy connecting - spontaneous, state or ask connection, learning

Once we have helped someone to find their missing resource, the key to dissolving their problem ... then what?

Sometimes the experience of connecting with this previously missing resource is enough so a client can have an epiphany, sometimes actually leaping to their feet, knowing that they are OK! When this happens it can be as surprising to us as it is wonderful for the client.

Of course this doesn't happen every time - although we can't help wishing it would.

Within the client's experience of connecting with their previously missing resource, we can make what might seem a psychotic statement. Say the experience the client likes is horse riding, and say the missing

resource is trusting a plane so they can fly comfortably, we can make this statement ... "Flying in a plane is like riding a horse". If we can put our logic aside for the moment, some clients will make the connection, sometimes easily as if it were obvious, however weird it may seem to us. Once the connection is felt by the client, they are up and running.

Also, instead of us making the connection in this very illogical way, we can ask the client "What is it about this experience in your likes that could be helpful for you in finding your solution?". This question is an invitation for the client to make their own connection, and since it is theirs, it can sit more easily than something imposed from outside.

If none of this helps to connect the newly experienced resource to the problem, we can bring in the wonderful possibility of learning. To piggyback on the plane and the horse example, we can say something like "When you first learnt to ride a horse, you may have had difficulties, but somehow, you learnt, and now you can ride with pleasure and all the difficulties you may have had can be forgotten. In the same way, you can learn to ride a plane and look forward to forgetting the problems that you used to have."

And if this still doesn't help, we can invite the possibility of it happening later, in another place.

So here are 5 ways that can lead to the connection of the missing resource towards the solution -

- 1 It can happen spontaneously
- 2 We can speak the connection into existence
- 3 We can invite the client to make the connection
- 4 We can invite learning
- 5 We can evoke allowing in there future

If you're interested, have a play with these alternatives, and be willing to be surprised with what happens.

SECTION 9

easy feedback - what's different?

Feedback keeps us connected with the client and their experience, creating a trusting therapeutic relationship which is a core component of any effective therapy.

Scott Miller is the champion of feedback, and his FIT [feedback informed therapy] has been accepted as an evidence based approach.

There are many ways of eliciting feedback. We can ask, we can observe, we can discover.

Asking can be verbal “What’s happening now?”, “What is different now compared with when we began today’s session?”, “What’s different since we spoke last?”, etc.. It can also be written as in Scott Miller’s SRS and ORS - 2 easily administered analog scales which are available as a free download

from his website. Many people use his scales and value the feedback that results.

I prefer the old fashioned way of asking.

Erickson was a keen observer, and said the three most important skills for us to learn are to observe, to observe, and to observe.

Observing can be fascinating and not always comfortable. If we are inviting someone into some experience and we see them frown, turn up their nose, turn down the corners of their mouth, grit their teeth, clench their fists, go pale or flush, then this is instant feedback which allows us to ask what’s happening, ask if it’s Ok, and change tack or proceed accordingly. The relationship can be maintained and we can remain more or less following the client’s direction rather than going off on our own, however “wise” that may be.

If you’re interested, next time you’re with a client ask randomly “What’s happening now?” and be willing to be surprised. Also, if you’re interested, keep an eye out for subtle changes in body posture, breathing or facial colour.

SECTION 10

easy ways to get unstuck

If someone goes into supermarket and they don't know what they went there for, they can be there a long time, and not necessarily be satisfied with the outcome.

If someone goes into the same supermarket knowing they want bread and milk, they may need to ask for help to find them, but the result will be perfect.

In supervising many people over the years, I have found asking "What's missing for this client?" to be a jaw dropping, eye opening experience.

Clients get stuck when they don't know what's missing, and therapists get stuck if they don't know what's missing for their client or themselves.

A friend told me of two tourists who were lost in country Ireland. They went into the local pub, put a

map on the bar and told the publican that they were lost. The publican scratched his head and after some time perusing the map said "Well, I wouldn't be starting from here". The Irish have a way of revealing the absurdity of our humanity.

A man had been in a psychiatric hospital for a long time and all he would say was "I shouldn't be here." Erickson replied "But you are here" and when this eventually clicked, the man said "Oh my goodness. What do I need to do to get out of here". He needed to get to where he was before he could move.

Many clients can only begin to resolve their stuckness after their pain and suffering have been sufficiently acknowledged. We can help here by saying sincerely something like "You've been through hell", "This has been terrible for you", "You suffered so much and nothing seems to help", "I can image that you must feel desperate at times". These kinds of statements can be like water in a desert and I've witnessed many people weep with relief that at last someone recognises the legitimacy of their suffering instead of rushing in to assist. It can be tempting for us as therapists to want to lessen a client's suffering so we don't feel so bad.

Validating a client's suffering can be the first step towards relief, and getting some movement where there had been stuckness.

Here's an experiment for you ...

Next time you feel stuck with a client, explore what's missing for them and see if you're on track. If you are see what happens when you validate their experience.

SECTION 11

a disclaimer

Every aspect of what is included in this collection of short essays has been about easy. My experience of using and teaching hypnosis over the last 4 decades is that if we can make an easy start, and do what we can to make the process easy for each client, then everyone benefits. Instead of overwhelm, lack of self confidence and the killer mood of resignation, we can have a place to begin from, a genuine self confidence, and the enlivening mood of possibility.

Obviously not everyone is going to be easy, not everyone is going to progress easily. It would be naive to think so.

However, I've found, and I've had recurrent reports, that starting easy, and expecting an easy process seems to skew the outcome towards easy.

That is why I'm not recommending this approach, simply inviting you to explore and discover for yourself.

Thank you for being willing to explore with me.


“Many scholars have made the Buddha’s teaching complicated and difficult to understand. But the Buddha said things very simply and did not get caught up in words. So if a teaching is too complicated, it is not the sound of the Buddha.”

Thich Nhat Hanh

Chapter 2



AN EASY
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EXPERIENCES



SECTION 1

an introduction

When I first learnt about hypnosis, from a traditional, formal version, I was fascinated and at the same time overwhelmed by what was called “Hypnotic Phenomena” - association, dissociation, time distortion, age regression, age progression, amnesia, anaesthesia, analgesia ... a long list of highly technical words which only served to intimidate me - hardly a useful approach to learning!

After meeting and learning from Milton Erickson, I was relieved to approach these experiences as an extension of everyday experiences, in the same way that I found it useful to approach hypnosis itself as an extension of the common everyday trance.

This allows us, and our clients, to have a natural and easy access to these experiences instead of being overwhelmed and anxious about what I was originally taught as advanced “techniques”.

SECTION 2



connecting and disconnecting

Anyone can focus and become absorbed in some everyday activity such as reading a book, watching a movie ... and in that experience it's not uncommon for some alteration of perception to happen. We can become so connected with the reading or watching that we become disconnected from our surroundings.

This experience of connecting and disconnecting is much more available than “association” and “dissociation”.

SECTION 3

elastic time

In an experience of reading a book or watching a movie, time can seem to pass quickly, or if the book or film is boring, slowly. When we are looking forward to a holiday, the second hand on a clock seems to be taking hours, and when the holiday starts, after a few short days it's already time to go home!

We have all had a variation on this experience.

This experience is likely to be relevant to someone who has a time issue - not enough time to study, the tennis ball is coming at me too fast to respond to, or I have a boring task to do that will take ages.

Isn't that easier to play with than the weird sounding "time distortion"?

SECTION 4

time travel

We can look at a school photo or a brochure about a future hypnosis conference, and if we focus and become absorbed in these experiences, it can be as if we can have the experience of being back at school or at the conference.

Revisiting the past can be useful when therein a sense of incompleteness or dissatisfaction so we can play with the memory and alter it to something preferable. Imagining the future is going to be useful when someone feels stuck and blocked about the possibility of a change so they can have an experience of a preferred outcome.

Isn't this preferable to "age regression" or "age progression"?

SECTION 5

forgetting

Am I the only person who can go into a room or a supermarket and ask myself “What did I come here for?”. I have even parked my car, gone shopping, walked home forgetting I’ve left the car in the car park. Forgetting is a part of our everyday human experience.

Some clients will want help with intrusive memories after a trauma and my even say “I wish I could get them out of my mind”. Forgetting is going to be called for, and is likely to result in relief.

I prefer this approach to helping someone forget something no longer wanted, to “inducing hypnotic amnesia”!

SECTION 6

not noticing

We can sit in a chair and not notice the sensations of our feet on the floor, glasses on our nose, our body in contact with the chair. People who live near busy roads or an airport don't notice the sounds even if they are loud. I can walk past something I'm looking for in a supermarket and even though I know it's there, I don't notice it as if it's not there at all.

Erickson commented that we have all had a lifetime's experience of not noticing so many things. It's something we have all learnt.

People suffering with painful sensations can be relieved to be reminded of this and invited into the possibility of not noticing those unwanted painful sensations.

This is likely to be so much more acceptable to them that trying to induce "hypnotic anaesthesia."

SECTION 7

not being bothered

I was intensely irritated one night when neighbors were enjoying a loud party. The more annoyed I became, the louder the noise seemed. When I realised that I was being kept awake by my annoyance while the neighbors, completely unaware of my suffering, were having a fun time, my annoyance went and the noise was no longer irritating. Sleep happened quickly.

I prefer to help someone who is being troubled by pain to discover their ability to not be so bothered by it, so the pain is less, or possibly not at all intrusive in an easy and natural way rather than having to learn “hypnotic analgesia”!

SECTION 8

which and when?

I have introduced these experiences as ordinary and every day experiences so that with hypnosis they can be introduced and then extended to provide relief that will be tailored to each individual's needs. This avoids the need for jargon and weirdness which will only add to the difficulty for all.

When to use which will be informed by the wonderful question "What's missing?" and if we listen to what a client says or ask specifically what would be helpful, we will hear what will be relevant in each situation.

If someone wants more closeness or more space, then connecting and disconnecting will be called for.

If the solution has something to do with time, let's explore ways of stretching or extending their experience of time.

If their problem calls for resolution of some past event or creating a different future - let's play with hypnotic time travelling.


If pain is severe, not noticing is likely to be useful, while if it's too intrusive or causing suffering, then learning not being bothered will be worth exploring.

I trust these reflections will be helpful for your learning so we can add to our effectiveness in relieving suffering and add to our personal satisfaction at the same time.

Chapter 3



AN EASY
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APPLICATIONS



SECTION 1

an introduction

When I first learnt hypnosis, everything was leading up to the clinical application of what I have learnt.

After Erickson, I saw that looking at specific conditions became irrelevant or even troublesome. It becomes increasingly clear that we are never dealing with anxiety, depression, trauma, etc. We are always in conversation with an individual who is stuck in an unwanted experience, and wanting to move on with their life.

Instead of asking what's wrong so we can diagnose the situation, treat it and fix it, we can explore, with each individual person what may be missing for them, that if they could access it, they would be OK.

This allows us to converse as one human being with another, and explore where this missing resource may be, and encourage a process for each individual

to connect, reconnect, or learn this experience.

Because the process allows someone to see what's there and had been overlooked, the therapy can often be quite brief, sometimes surprisingly so.

Because the emphasis is on each individual's unique experience, the therapy is usually experienced as respectful and leading to a lasting resolution.

Even if a client comes with a diagnosis, such as "anxiety", it can be so delightful to find out just how this person experiences what they call anxiety, which will be different between different individuals, sometimes dramatically.

I have noticed that clients will often be relieved to hear that they are not suffering from some psychological condition, but rather, having some problem which they can resolve.

Exercise: Next time a client comes for help, instead of trying to diagnose their condition, see what happens when you explore with them what might be missing.

Next time a client comes already diagnosed, explore just how they are experiencing that "condition".\

SECTION 2

problems with moods - anxiety and depression

When we concern ourselves about future loss we can become anxious, with past loss depressed. We can all have these experiences as part of our daily living, and for some people, they escalate into a problem and can seep into their body as if to take up permanent residence.

If then someone is suffering from anxiety, we can explore this in greater texture - are they feeling insecure, uncertain, afraid, unsafe ... and this will be different for different people. From here we can explore what's missing for them so they would be OK, and this may be security, certainty, courage, safety etc.

And if someone is suffering from depression, we can explore with them wondering if they may be sad, resigned, hopeless, worthless, which will again be different for different people so we can explore what might be missing here - acceptance, possibility, hope, self worth.

As with any problem, once we have a hint of what's missing for a person, we can explore with this individual just how they might connect, reconnect, or learn how to find and utilise this missing resource.

Here again, we are not treating a condition, we are exploring with each unique individual what is missing and helping them to connect with it.

SECTION 3

problems with past trauma

We have all had traumatic experience in the past beginning with being born! Mostly we resolve them, forget about them, learn from them. They cease to be problematic.

Sometimes, however, this doesn't happen and it is as if they are still present in some way to trouble us, limits us, cause suffering.

When this happens, the results will be as varied as the people suffering. Some will be haunted by intrusive memories, others by surges of overwhelming emotions, others by limitations in behaviour such as difficulty sleeping, inability to go to work or drive, etc.

Because the resulting problems will be widely varying with each individual person, it will be useful to

explore with each individual just what is it about the past trauma that is still present for them, is still troubling them, is limiting them in some way.

Then instead of treating PTSD according to some rigid protocol, we can tailor our approach to each individual so they can then heal, move on with their life free of the previous suffering.

SECTION 4

problems with pain

Nobody wants to feel pain and yet without pain we probably would not have survived as long as we have. Pain can have a signal value, alerting us to the need to do something different - remove our hand from a hot stove, have a broken bone set so it can heal.

Some pain persists and causes suffering and we are asked to help.

Pain has two components - the sensation itself and the associated suffering.

Hypnosis is wonderful as a way to help someone with their unwanted sensations both by allowing them to not be “hypnotised” by the pain [to focus on it and become absorbed in it] and also by helping someone to learn how to focus and become absorbed in a preferred experience such as

walking in the bush or gardening.

Hypnosis is also wonderful as a way of helping someone suffering from pain to be less frightened, less opposing, and more accepting and so reduce or even dissolve the suffering element.

SECTION 5

problems with habits

We all develop habits - driving on one side of the road or another depending where we live on the planet. We move the food from our plate to our mouth without poking our eye out or putting it into our ear.

Like all of our human experiences these habits can be useful or cause suffering. It's the unwanted habits that bring some people to therapy and require our exploration to be of most use to help clients learn a preferred habit.

Erickson said that all problems are learnt limitations and pointed our attention to the possibility of learning a preferred habit or unlearning a troublesome one. If someone has learnt the habit of smoking cigarettes, they can learn the habit of breathing fresh air.

If someone has learnt the habit of being angry, they can learn the habit of being calm or accepting.

After Erickson, we can see the benefit that hypnosis offers as a way of enhancing any learning.

SECTION 6

problems with obsessions and compulsions

We can think of an obsession as an unwanted thought that gets stuck, and a compulsion as an unwanted behaviour which takes us over so we have no control over it.

Anyone can develop an obsession simply by trying not to think of it - don't think of a pink elephant right now and we are in danger of being trampled to death by a herd of elephants. It is as if the unwanted thought "hypnotises" us and fills our awareness. Hypnosis can help to play with the thought and have more freedom around it so that it becomes "just a thought" or disappears completely, just as a bully loses interest when we don't play their game.

Compulsions can "hypnotise" us [we become focussed and absorbed in the unwanted behaviour] so we can then help someone to "come out of trance" so they are no longer "hypnotised" by the compulsion or we can invite such a person into a preferred experience that they can focus on and become absorbed in.

Rather than treating OCD, I have a strong preference to approach these problems in this way.

SECTION 7

problems with relationships

We humans are relating beings. Our relationships are the major source of joy and pain. Some therapists are reluctant to work with couples because they say that it's difficult enough working with one person, but two ...!!!

I have found that if we approach a couple as an entity, we can ask the couple "What do you like to do as a couple?", "What is the problem for you as a couple that you want to have some help with?", "What's missing for you as a couple that if you could have it, you'd be OK as a couple?"

These questions avoid being diverted by conversations with two individuals where we can find ourselves cast as judge and jury, where nosy wins and we suffer. Instead, the responses to these questions, just as with individuals, helps to shift their experience from problem to solution.

Also, if we invite a couple into hypnosis together, they then have a shared experience which can be pleasing, and can be the beginning of discovering other shared experience that can be pleasing.

The result of this approach is often a complete resolution, and even a transformation where instead of having to accept a compromise as in mediation, they can each and both have the pleasure of a shared resolution with shared satisfaction.

SECTION 8

group hypnosis

As with couples, we can approach a group as an entity, and assist them to have a shared experience which can be so helpful for creating a mood of trust, openness and cohesion - to literally create a group where there was previously a gathering of individuals.

I have found it to be very important to keep my language general, to offer multiple alternatives, to be as invitational and permissive as possible so that no one is alienated and disconnected from the experience, for example I might say “Everyone has their own way of focusing and becoming find your own way of finding yourself having the experience that is useful for you, not what you think I want you to have, not what you think you want to have, but the experience that will be useful for you, and just for you.”

By using inclusive language, anyone in the group can respond to the invitation individually and feel respected with no force or obligation.

SECTION 9



self hypnosis

Once someone has experienced hypnosis, we can simply ask them to remember the experience and with minimal encouragement help them to find their way back to a previous hypnotic experience.

It can be that easy, that simple, with no need for any formal protocol or “hypnotic trigger”, simply an opportunity for anyone interested to remember, re-experience, and learn in their own way.

SECTION 10



where to from here?

We all want to be as effective as possible to help our clients to heal, but how can we achieve this? Scott Miller's exploration of "Supershrinks" in the process of creating excellence gives us some clues - to return to basics and to learn into our growing edge.

I trust that these short comments can be useful for you in your learning g towards excellence.

Thank you for your willingness to explore.

Rob McNeilly.

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CONTACT DETAILS

Rob McNeilly
CET
191 Campbell Street
Hobart TAS 7000
Australia
+61 433273352



rob@cet.net.au
www.cet.net.au

