

## PORTRAIT OF THE HYPNOTIST AS A YOUNG MAGICIAN: AN INTRODUCTION TO HYPNOSIS<sup>1</sup>

During a past summer, a friend of mine was travelling with his wife, by car, through the province of Saskatchewan when they found themselves driving through a number of small towns with Indian names. In most cases, they could agree on how to pronounce the names of these small towns; but eventually they came to one small town on which they couldn't agree. So they pulled into a little store, and got out and went in, and he said to the girl at the counter, "Would you pronounce the name of this place very slowly?" And she said, "D-A-I-R-Y Q-U-E-E-N."

Now, in these few brief moments which we have to spend together this morning, I will not have the luxury of speaking very slowly, so you may want to/listen very carefully to what I have/to say.

During this introduction to hypnosis, I will be taking you on a magical mystery tour de force, and it stands to reason that some of the information which I present to you will be of less interest to your conscious mind than to your unconscious/mind; so I want to assure you that it is all right for you to/only attend to those parts which are of most interest to your conscious mind. And rest/assured/that your unconscious/mind/will/hear and/remember everything that I tell you, and/keep it available for you to/use in your practice of hypnosis now/and in the future.

I want to begin by illustrating for you the principles of hypnotic induction, because I feel that/it may be useful to you in understanding the rest of this introduction. Enjoy the induction for its own sake and for what/it can teach you about hypnosis. And if you wish, you may/let your body relax in response to the hypnotic instructions, even as you keep your mind alert in response to your desire to learn more about hypnosis.

Before we begin, however, I would like you to take just a brief moment to make yourself comfortable; and after you have made yourself comfortable, just close your eyes gently, and think of peace, of quiet, of tranquility, of slowing down. And as you do so, you will/notice that your breathing becomes comfortable and deeper, and that/you will experience a feeling of calmness and peace as tension gradually gives way to relaxation. Enjoy the relaxation, the comfortable breathing, the feeling of peacefulness, as you/let your body become deeply relaxed.

Now, take a deep breath and let it all out. Stretch the muscles in your chest and throat, and let them relax. Let the muscles of your arms relax. Let them go. Let both your arms sink soft and loose. And now your legs. Let all the muscles of your legs relax the muscles of your lower legs relax the muscles of your upper legs and thighs relax. And now, relax, the muscles of your stomach relax the muscles of your lower back relax the muscles of your chest relax the muscles of your shoulders relax. Let your shoulders hang loosely. Very, very peaceful and calm.

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<sup>1</sup> The slash (/) indicated a minuscule pause.

Smooth out your forehead. Relax the muscles of your eyes. Remember that it requires effort even to maintain a facial expression, and let your face become vacant and completely without expression. Nothing is important at this moment except having an alert mind in a relaxed body, so that you may/learn more, about hypnosis.

And now that you are feeling moderately relaxed, I would like you to/let yourself/drift and dream with me, while I tell you about the magic/of hypnosis.

Among science fiction aficionados, there have always been debates about who is the greatest science fiction writer of all time. Some say Isaac Asimov, that well known popularizer of science who is responsible for formulating the laws of robotics:

"1 - a robot may not injure a human being, or, through inaction, allow a human being to come to harm.

2 - a robot must obey the orders given it by human beings except where such orders would conflict with the First Law.

3 - a robot must protect its own existence as long as such protection does not conflict with the First or Second Law."

(Asimov, 1959, p.6).

Some favour Frank Herbert, whose Dune series has just recently reached the movies. Some favour Gordon Dickson whose Dorsai novels have explored in such depth the psychological nature of man. My own favourite for this honour is A.E. van Vogt, mainly because of two novels which he wrote about the World of Null-A. This set of novels about the World of Null-A, which was first published in 1945, is a fictional elaboration on the concept of non-Aristotelianism, an idea derived from General Semantics, of which you will hear more later. In addition to the World of Null-A, however, Van Vogt also wrote a less-well-known novel called Empire of the Atom, in which he described the society that evolved after the world as we know it had been destroyed by nuclear war.

In this society, the scientists and technicians who had understood and serviced the nuclear power installations had evolved into a priestly caste who still worshiped "the four atom gods, Uranium, Plutonium, Radium and Ecks" (p.24), but who no longer understood the power which they attempted to control.

I see a certain similarity to the present-day field of hypnosis. As you may know, the Hypnosis Act (Ontario) limits the practice of hypnosis to physicians, dentists, and psychologists; yet, by and large, as a group, we have little understanding of the power that we are attempting to both restrict and utilize. Personally, I expect that 10 or 20 years from now the Hypnosis Act will be defunct. It will no longer make any sense to try to restrict the use of hypnosis, any more than it would make sense to allow only mechanics to own and use a car. What we know today will become common knowledge in the future; hypnosis will be increasingly secularized; and there will no

longer be any need to try to restrict its use. The process will not be dissimilar to that by which the Bible came to be available to all and sundry.

Well, that is still some time away; but I am going to do my best to move that time a little bit closer, by sharing with you some understanding of what hypnosis is all about. In this introduction to hypnosis, I intend to tell you a number of stories; I make no pretence to ensuring that the stories that I tell you are true. Fact and fantasy have been freely mixed. Untangle them if you can.

A long time ago, in a land far away, human nature was divided into two parts, an executive part called a God and a follower part called a man. Neither part was conscious. The man simply lived his life without thinking about it, and the God-part spoke to him from time to time, as one person to another, to tell him what to do. You may wonder how that could be.

In the dawn of history, mankind did not have a mental language. The pictogram language of Cro-Magnon man had consisted of pictures of visual events familiar to the artists, in contrast to our own writing which is primarily designed to give the reader information about something which he does not already know. Midway between these two kinds of writing were the hieroglyphs, the term meaning "the writing of the Gods," and the more widely used cuneiform writing with its wedge-shaped characters.

Most of the cuneiform literature is in the form of receipts or inventories, i.e., the subject matter was quite down-to-earth. But then a dramatic change occurred. About 1200 B.C., the king of Assyria had a stone altar made that was dramatically different from anything that had preceded it in the history of the world. In the days of Hammurabi, for example, the king was often pictured as standing and listening intently to a very present God. Suddenly, in the carving on the face of this stone altar erected by the king of Assyria, the king is shown twice, first as he approaches the throne of his God, and then as he kneels before it, and the throne before which he kneels is empty. No king before in history is ever shown as kneeling; no scene before in history indicates an absent God.

In fact, it wasn't until about this time in history that language had evolved to the point where man could consciously have a conversation with himself, and the Gods began to withdraw from his company and to make their home in heaven; and winged beings, angels (or genii, as the Assyrians called them) began to appear as intermediaries or messengers between the absent Gods and their forlorn followers. In addition, demons began to appear and needed to be defended against, and a priestly caste arose. In Persia, they were known as the Magi, or Magicians.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.'" From these few sentences in St. Matthew, a whole legend developed during the Middle Ages. The wise men became three in number, were promoted to

kings, and finally, during the sixth century acquired the names of Melchior, Gaspar, and Balthazar which, in Syriac tradition, are Persian and associated with Persian religious history.

The term "magic" is derived from the Greek "mageia," meaning the occult learning and practices of the Persian Magi. This magic was not merely an irrational substitute for a not-yet-developed science; it was an active attempt at mastery of a none-too-friendly world; and as long as the Persian empire lasted, i.e., well into the middle ages, the wisdom of the Magi was held in high esteem, and their magic was even given official recognition by the developing Christian church. After all, wasn't it the Magi who, through their astrology, had been among the first to discover Christ.

From the first century A.D. onward, however, it was clear that there were growing numbers of charlatans entering the field; the so-called Babylonian Magi, for example, were often considered to be impostors. Similarly, while angels continued to play an important role in Christian, Jewish, and Islamic religious thought (the Catholic church, for example, believed that God assigned a guardian angel to each baptized believer), the early church fathers were convinced that many magicians were in league with the devil and, hence, had a tutelary demon or "evil genius," rather than a guardian angel, to aid them in their work, and ought to be destroyed rather than just dismissed as charlatans. And gradually the term "magician" fell into disrepute.

In the mid-seventh century, the Persian empire, weakened by prolonged warfare with its Greek and Roman neighbours, was conquered by the Arabs; and, although the Arabs tolerated the old religion, it gradually died out. And those magicians who continued to practice in Europe came under increasing persecution by the church, until even the term became practically synonymous with charlatan, "an empty pretender to knowledge and skill." And that is pretty much where things remained until a mere ten years ago when Bandler and Grinder, themselves a couple of empirics from California, began using the term to describe a number of "charismatic superstars" of modern psychotherapy who, and I quote, "seemingly perform the task of clinical psychology with the ease and wonder of a therapeutic magician. They reach into suffering, pain, and deadness of others, transforming their hopelessness into joy, life and renewed hope.... Virginia Satir and others we know [and, parenthetically, including Milton Erickson, whom Bandler and Grinder have described as the world's "leading practitioner of medical hypnosis"] seem to have this magical quality. To deny this capacity or to simply label it... genius is to limit one's own potential as a people-helper.... Our desire in this book is not to question the magical quality of our experience of these therapeutic wizards, but rather to show that this magic which they perform... has structure and is, therefore, learnable, given the appropriate resources." (Bandler and Grinder, 1975, pp. 5, 6). But, more of that later. Before I say any more about this new "magic," I want to tell you about the similar rise and fall and rise again of the field of hypnosis.

It has been said that the history of hypnotism runs back to antiquity (Coppolino, 1965) when it was used as a treatment for possession by evil spirits (e.g., by the Persian Magi) and as a form of anesthesia (e.g., by the fakirs of India). "The Druids, at the

beginning of the Christian Era, were versatile in their use of hypnosis, and music was one of their chief ways of inducing 'magical sleep.'" (Williams, p.6) and some of the "fairy" lullabies of Scotland and Ireland can be traced to these sources. In Biblical times, we read about the laying on of hands for the healing of the sick, a practice which was carried on by kings and emperors during the middle ages, and called the Royal Touch. In the sixteenth century, Paracelsus wrote in part, "man possesses a hidden power which may be, in a way, compared to a magnet, for by his power, man attracts the surrounding chaos, and this magnetism comes down from the stars." (quoted in Coppolino, p.4). He also stated that magnetic iron would cure ailments. It wasn't until the eighteenth century, however, that Frederich Anton Mesmer began to seek a scientific explanation for the powerful psychological forces that he had learned to control. Shortly after being graduated with a medical degree from the faculty of Vienna, in 1766, Mesmer wrote: "I believe that health is based on a fluidum [and] that this fluid comes from magnets and astral bodies." At the time, a contemporary of Mesmer's, one Father Gasner, was achieving considerable success as an exorcist, literally scaring the devil out of his patients; and Mesmer wrote "What this clerical gentleman is doing is superstition; what I am doing is science. I'm talking about magnetism, and magnetism is something every scientist can know something about." In fact, he spent a great deal of his time conducting scientific experiments in an attempt to demonstrate the validity of his theories; and when he did get around to putting his theories into practice, Mesmerism soon became a household word, and patients flocked to his door begging to be cured.

Nevertheless, within the scientific community, a few dissenting voices continued to be heard; and finally, the French Academy of Medicine attempted to come to grips with the problem. At their request, King Louis XVI appointed a commission to investigate Mesmer's claims. The committee was composed of four doctors and five laymen, including Benjamin Franklin, and one Joseph Guillotin, soon to become famous as the inventor of that ingenuous device over which many of the aristocracy were soon to lose their heads. In due time, they passed a resolution branding mesmerism as sheer imagination; and, at least within the scientific community, mesmerism fell into disrepute.

Still, there had been some who were impressed by the power of the procedures that Mesmer had used, if not by the prepsychological theories with which he attempted to explain them; and in the mid- eighten hundreds, the English physician, James Braid (who has given us the term "hypnotism") suggested that the hypnotic effects which Mesmer had produced with such regularity could be explained solely on the basis of concentrated attention. That is, he proposed that hypnotic phenomena are both genuine/and important, but that they are essentially psychological in nature. The same conclusion was arrived at independently in France by an unassuming country doctor from the small town of Nancy, Ambroise Liebeault, and the professor of medicine from Strasbourg who championed his viewpoint, Hippolyte Bernheim; and Bernheim soon succeeded in drawing worldwide attention to the importance of mental therapeutics based on verbal suggestion.

Hypnotic therapy in the Nancy tradition, however, consisted essentially of induction of a

state of heightened suggestibility followed by verbal suggestions of general well-being and direct symptom disappearance/in a tone of authority and confidence. This mechanistic approach left little room for concern about the causal etiology of symptoms, although Bernheim and others, including Pierre Janet, Morton Prince, and Sigmund Freud, soon began to think in terms of multiple systems of consciousness and to direct their attention to the underlying dynamics of the symptoms which they were treating. Freud, for example, wrote about his visit to Nancy as follows: "I witnessed the moving spectacle of old Liebeault working among the women and children of the labouring classes. I was a spectator of Bernheim's astonishing experiments upon his hospital patients; and I received the profoundest impression of the possibility that there could be powerful mental processes that nevertheless remained hidden from the consciousness of men." (Quoted by Shor, p.31, in Fromm and Shor, Hypnosis, 1972).

An older colleague of Freud, Josef Breuer, in the meantime, had "discovered" that the root causes of hysterical symptoms were painful memories and pent-up emotions, buried below consciousness. Pursuing this discovery, Freud and Breuer found that the hysterical symptoms could be eliminated by encouraging spontaneous verbalizations by patients under hypnosis, to evoke a catharsis of the bottled-up energies causing the symptoms. Unfortunately, Freud did not turn out to be a particularly good hypnotist, and he soon abandoned hypnosis in favour of the free associative techniques which became the cornerstone of psychoanalysis; and with the prominence of that method of treatment during the first half of this century, hypnosis again fell into disrepute.

Prior to the eighteenth century, hypnosis had been used as an anaesthetic in several major operations. In 1842, for example, an English surgeon by the name of Ward successfully removed a leg at the thigh under hypnosis, and between 1845 and 1851 a Dr. James Esdaile performed approximately 300 major operations in India, using hypnosis as the only anaesthetic. However, it was in 1846 that ether was discovered, closely followed by chloroform, and from then until the Second World War, chemo-anaesthesia was used almost exclusively. Then, in 1938, an article appeared in the Connecticut Medical Journal, again extolling the value of hypnosis as an anaesthetic, and this cry was soon taken up by others. Soon, the Society for Clinical and Experimental Hypnosis was founded, and by the 1960s hypnosis had been accepted by both the British and American Medical Associations, both for the treatment of psychoneuroses and in hypnoanaesthesia.

In 1933, Adolph Hitler was appointed Chancellor, and Germany withdrew from the League of Nations. In that same year, Freud, who was 77 at the time, suffered a heart attack; and a displaced Polish scholar by the name of Alfred Korzybski published the first edition of his major opus, *Science and Sanity*, which introduced the public at large to the term "General Semantics" and the non-Aristotelian system of logic underlying it. In classical Aristotelian logic, it is taken for granted that all judgments about what goes on in the world can be broken up into simple statements in which something (a predicate) is asserted about something else (a subject). Examples are, "water is wet" and "grass is orange." It is assumed that such statements are either "true" or "false" - "water is wet" is a true proposition; "grass is orange" is usually a false one. In this way

of viewing the world, things are either good or bad, black or white, inside of a class or outside of it. And I might mention that this form of thought was accepted without comment and taught in our schools and universities from the days of Aristotle until the mid-19th century. Within the last 100 years, however, there has been a profound revolution in the way in which both science and philosophy have come to view the world. Whether it is describing nuclear structures or human behaviour, the language of modern science is simply concerned with changing patterns of relationships. It may seem, at first, that it is an affront to common sense to describe the world as patterns of relationships without needing to ask what "stuff" these patterns are "made of." But modern science affirms that the sensation of stuff arises only when we are confronted with patterns so confused or so closely knit that we cannot make them out. Take an orange, for example. It appears solid enough, but if you were to expand that orange to the size of the whole Earth, the atoms in that orange would still be only the size of grapes. And if you were then to expand those grape-sized atoms to the size of the Houston astrodome, the nucleus would still be no larger than a grain of sand. And all the rest of that space would be filled with nothing more than the probability of occurrence of an electrical charge, from time to time.

The same thing occurs when a scientist observes and describes social phenomena. The more carefully he observes and describes anything within a social system, the more he is also describing the environment in which it moves and other patterns of events to which it is inseparably related. Following this line of thought to its logical conclusion, we realize that classification provides us with units of description, perhaps useful to us in organizing our experience, but not natural entities and not necessarily the best way to conceptualize events. All of the ideas that we have of the world and of ourselves are really social conventions which have no universal validity and which should not be confused with reality. As the Buddhists and Taoists have been telling us for centuries, as science has discovered within the past 100 years, and as modern semanticists have recently begun to clarify for us, our language encourages us to think in terms of individual classes of events which are explicitly exclusive of one another, with the separation between them what we tend to notice, simply because it fits into our language.

Now, this way of thinking about things has many disadvantages. For example, the physicists have had to discard our language in favour of the language of mathematics in order to continue to develop their ideas about the world, and we can't even understand the world as they see it because we don't even speak the same language. Perhaps an even greater disadvantage, however, is that we literally come to be at the mercy of the language which is the medium of expression in our particular society (Whorf, 1956). For example, around the storage of what are called "gasoline drums," behaviour will tend to be of a certain type, i.e., great care will be taken; while around the storage of what are called "empty gasoline drums", it will tend to be different, i.e., careless, perhaps with smoking permitted and cigarette butts tossed about. Yet the "empty gasoline drums" are infinitely more dangerous since they contain explosive gasoline vapor. The situation is physically hazardous, but the descriptions that we use inevitably suggest lack of hazard. Thus, the dichotomous classification system of the

young child has to become more sophisticated if he is to learn to represent his world in ways which correspond more accurately with reality.

Parenthetically, I might mention that these ideas have received application to the field of psychotherapy through Albert Ellis' Rational-Emotive Therapy -- Donald Meichenbaum, for example, has noted that RET is a form of semantic therapy -- and that it is from this field of general semantics that Bandler and Grinder and their colleagues took the term "neuro-linguistic" to describe their model of human interaction and growth. (You remember Bandler and Grinder. They are the two California modellers who reintroduced the term "magician" to our current discussion of hypnosis). However, to pursue our argument: In his introduction to Bandler and Grinder's book, *The Structure of Magic*, Gregory Bateson says, "John Grinder and Richard Bandler have done something similar to what my colleagues and I attempted 15 years ago.... We already knew that most of the premises of individual psychology were useless, and we knew that we ought to classify modes of communicating. But it never occurred to us to ask about the effects of the modes (of communication) upon interpersonal relations. In this first volume, Grinder and Bandler have succeeded in making explicit the syntax of how people avoid change and, therefore, how to assist them in changing. Here they focus on verbal communication. In the second volume they develop a general model of communication and change involving other modes of communication which human beings use to represent and communicate their experience. What happens when messages in digital mode are flung at an analog thinker? Or when visual presentations are offered to an auditory client?" (Bandler and Grinder, 1975, p.x) . Well, this introduction is an introduction to hypnosis, rather than an introduction to neuro-linguistic programming [available for posting upon request], so I'm not going to go any further into the latter than is necessary and, in fact, NLP could be avoided entirely if it weren't for the fact that Bandler and Grinder have co-authored with Judith DeLozier a two volume set of texts on *Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D.* and a very readable paperback on *Neuro-Linguistic Programming and the Structure of Hypnosis*, called *Trance-formations*, which I would highly recommend to you should you/decide to continue study and application in this most interesting field.

However, to return to hypnosis: Korzybski is credited with the observation that, "A map is not the territory it represents..." and "If we reflect upon our languages, we find that at best they must be considered only as maps. A word is not the object it represents.... As words are not the objects which they represent, structure, and structure alone, becomes the only link which connects our verbal processes with the empirical data.... That languages, as such, all have some structure or other is a new and, perhaps, unexpected notion. Moreover, every language having a structure, by the very nature of language, reflects in its own structure that of the world as assumed by those who evolved the language. In other words, we read unconsciously into the world the structure of the language we use." (Korzybski, 1933, pp. 58-60). Bandler and Grinder added to this basic premise the observation that different people use different kinds of maps. Experience may be represented internally in many different ways; furthermore, the predicates that people use in describing their experiences may be taken as an indicator of their primary representational systems. Some people encode the bulk of



their experience visually, for example, and their descriptions of events employ a lot of visual terms. Others encode their experience primarily auditorially, and their descriptions employ a lot of auditory terms. Still others encode their experiences primarily kinesthetically, and their descriptions employ a lot of kinesthetic terms. "I see what you mean," "I hear you," and "I feel that I am really getting to know you," respectively. And the representational system in use at any given time delimits what is in consciousness at that given time.

Now, what does all this have to do with hypnosis? The answer lies in the fact that leading your client from one representational system to another will result in an altered state of consciousness, which Bandler and Grinder claim is synonymous with hypnosis.

In most systems of hypnosis this is accomplished through a two stage process known as "pacing" and "leading." Pacing refers to verbalizing and otherwise acknowledging and matching the ongoing conscious experience of the client, while leading refers to gradually shifting the client toward a different way of experiencing reality. For example, if your client is using a primarily kinesthetic representational system because, for example, she has arthritis in the fingers of one hand, you might say something like (paraphrasing Bandler and Grinder, 1981, p.19) "You can feel the pain in your hand, and it hurts,/but you can also feel the beating of your heart, the feel of your feet within your shoes, and your glasses on your nose. You can feel the heaviness within your body as you/let yourself relax and/sink comfortably into your chair." You begin by making statements that are easily verified by your client, gaining credibility by matching her experience; and then, by introducing elements that are just outside her momentary awareness, you gradually lead her into an altered state of consciousness. For example, through reference to the feeling of her feet within her shoes, you provide your client with a covert instruction to change her present consciousness. But once you have established even minimal rapport, you can effect an even larger change by making statements that direct attention to other sensory modalities: "And you can hear the sound of my voice, and as you listen to my instructions, you can/let yourself become deeper and deeper relaxed. Smooth out your forehead. Relax the muscles of your eyes. Imagine, if you like, gazing off into the distance at some calm and pleasant scene. Perhaps you are walking along a country road, listening to the hum of the insects and the chirping of the birds, feel the soft breezes rustling through the leaves, and watch the gentle grasses blow./ Or perhaps you have been walking along the beach, with the warm sun shining down upon you, listening to the gentle lapping of the waves. Perhaps you can/smell the sea and taste the salt upon your lips." Continue to lead, building a full experience in imagination to replace the one your client left behind. Then, as you achieve confirmation of the altered state through feedback which you will obtain by closely monitoring your client, pace the altered state to ratify the trance. That is, the appearance of your client should change to match her new experience, and if you watch closely you should see those changes; and, as you verbalize those changes, you confirm or ratify the trance.

Lankton (1980) recommends that two additional steps be interposed between pacing and leading, and while I don't know that they are essential for hypnosis, I believe that

they are helpful, so I will just mention them here. They are: dissociating parts of the client's personality and establishing a learning set. The first is accomplished through statements such as "Let your mind remain alert while your body learns to relax"/or/ "And now I'm going to give your unconscious mind some instruction. It isn't important whether or not your conscious mind listens to it. Your unconscious mind will hear it, and it will always stay with you in your unconscious mind." The second step which Lankton mentions, establishing a learning set, can be stimulated by statements such as "Now, in learning hypnosis, it is not essential that you/understand what you have learned. What is important is the acquisition of knowledge, and having it ready to utilize when the proper situation comes along."

Now, what is the point of all these references to the unconscious mind. Well, in point of fact, it is probably just a ploy that serves no other purpose than confusing the subject and introducing a little mystery into her life. However, it could be more meaningful than your average hypnotist will ever know, because where do you suppose the Gods really went when man became conscious those many years ago? You don't really believe that stars are the windows of heaven, where angels peek through, do you? Well, perhaps you do, but I want to offer you an alternative conceptualization. "Dr. Paul D. MacLean is a noted neuro-physiologist who serves as chief of brain evolutionary research at the National Institute of Mental Health. MacLean believes that the human brain evolved over millions of years from the brain of lower animals. But this evolution took place in three main stages, says MacLean, and thus the human brain has three main parts. MacLean calls this belief the theory of the triune brain.

According to MacLean, the first animals to develop a true brain were the ancient reptiles. This reptilian brain still exists inside your head, says MacLean, in the form of your brain stem. The stem of your brain sits atop your spinal cord, and reaches up to your cerebrum, much as the stem of a mushroom reaches from the roots of the plant up to the big, fleshy cap. Your brain stem includes such neural structures as the pons and the medulla, which help control such vital activities as walking, breathing, swallowing, and adjusting your heart rate. The brain stem is also the main pathway for conducting messages between your brain and your spinal cord.

Over millions of years, the ancient mammals evolved from the reptiles. And in the evolutionary process) MacLean says, many additional neural structures got tacked onto the reptilian brain. MacLean calls these 'tacked on' nerve centers the old mammalian brain. The most important parts of this old mammalian brain are the thalamus, the hypo-thalamus, and the limbic system. Your thalamus acts as a giant switchboard which routes sensory inputs to the proper areas of your cortex, and transmits output commands from your cortex to the muscles you want to move..., your hypo- thalamus is intimately involved in the process of motivation..., [and your limbic system is responsible for such primitive, emotional reactions as sex and aggression]

According to MacLean's theory, as the mammals themselves evolved (from rat to cat to elephant to monkey), they acquired the huge cerebral hemispheres that make up the major part of the human brain. MacLean calls this the new mammalian brain, which is

composed of the cerebrum (and the cortex), the corpus callosum [the connecting pathway between the two cerebral hemispheres] and the cerebellum [ 'or little brain, ' a large centre of neural tissue at the rear of the brain that is involved in the co- ordination of muscle movements].

Now, most people are right handed and, as you know, in right handed people (particularly in males), speech is localized in the left cerebral hemisphere of the brain, whereas certain other functions are localized in the right cerebral hemisphere. Left hemisphere functioning tends to make use of digital information. It tends to remember and recognize names, to respond to verbal instructions, to rely on words for meaning, to produce logical thoughts and ideas, to be serious and systematic and planful in solving problems, to deal with problems sequentially, one at a time, to be critical and analytic in reading or listening and understanding, to use language in remembering, and to be receptive to abstract truths. The right hemisphere, in contrast, tends to make use of analogical information. It is primarily responsible for recognizing and remembering faces, for responding to visual and kinesthetic instructions, for interpreting body language easily, for responding to metaphors and analogies and emotional appeals. It is synthetic and holistic in thinking, intuitive in problem solving, creative and associative and playful. In fact, according to McConnell, "there is a striking parallel between [Freud's] descriptions of 'conscious' and 'unconscious' mental processes and the functions shown by the left and right hemispheres..." of the brain (1983, p.47); and it is the unconscious which we evoke when we engage the right hemisphere of the brain. Again, to the extent that our ordinary state of consciousness is governed by the left hemisphere of the brain,/you will induce hypnosis as you assist your client to suspend logical reasoning and to enter a world of music, intuition, metaphor, imagination and dream.

In one of his early books, Gordon Sinclair told the story of Baboo Dass, a 300 pound Hindu of average height who used to frequent the sidewalks in front of the Imperial Bank of India on Clive Street in Calcutta. As soon as he was seated, he would start a spiel in sing-song English telling everyone who would listen that anything can be done by people who believe in themselves. To prove what he meant, he would call the birds from the air and they would gather around him. Doves, buzzards, and now and again a parrot. These birds were called to attract attention and to help to draw a crowd; and when sufficient people had gathered, Baboo Dass would begin his magic tricks. He might hand you a copper coin and tell you that if you wish hard enough it will turn into silver, or maybe even into gold; and Sinclair said that many people claimed the money had done just that, although it never worked for him. But the Baboo's real secret was his ability to give people extra strength, and for this demonstration you had to pay a quarter or more. Then Baboo Dass would repeat his sing-song chant about being able to do anything in the world if you'd only/believe in yourself. Next he would pick on some little fellow in the audience and say "Here my friend. Lift me up. My weight is 314 pounds but you can lift me if you only believe;" and some would actually try; and much to their amazement that great hulk of a man would come up with the ease of a baby. Sinclair, himself, tried it several times, and I'll tell you about his experience in his own words. "I thought at first that I must be hypnotized/to the point where I thought I was

lifting the man but in truth I was not. This wasn't the case at all. Several different visits spread over several different weeks proved beyond doubt that I, who certainly can't lift a 200- pound man, had easily hoisted this man of more than 300 pounds. What's more, I could hold him with ease. Even more amazing is the fact that when you are holding the old chap up he may suddenly tell you that he is about to withdraw his power from your muscles. Instantly your arms go limp and the Baboo's body slumps to the pavement. Sometimes in fact it goes down with a bruising thump. Many a scientific body has investigated Baboo Dass, indeed he is one of the prime sights of Calcutta, but none has been able to identify the hidden power he holds over the bodies of other people (Bright Paths to Adventure, pp.166-169).

There are, of course, many other stories about people performing miraculous physical feats. There is the story of the truck driver who literally tore a car door off its hinges to free a man who was trapped in a burning car, and the mother who lifted a car off her child which had been trapped beneath it. I tell you these stories to illustrate the fact that there are many limitations on what we can do in the world which we have constructed to live in; but those same limitations may only exist for us within our normal state of consciousness, that primarily digital, rational map of the world which we have drawn in our dominant hemisphere with our primary representational system. And in other states of consciousness, those same limitations may no longer apply. In any altered state of consciousness one's normal kinesthetic experiences may be temporarily suspended (in hypnosis, we call this dissociation), uncommon muscular rigidity may occur (catalepsy), memory may be affected (hypermnesia or amnesia), past events may be relived or revived (age regression), a person may experience sensory input from objects which aren't there or may fail to see objects which are (positive and negative hallucinations, respectively), unusual amounts of strength may be available, and so on. And of course, what I have been describing for you are the standard hypnotic phenomena.

Of course, interesting as these phenomena may be, none is important except as/they may be used to/enrich your life and the lives of those with whom you come in contact. Dissociation is useful, for example, to help you/overcome unnecessary fears and/ leave those maladaptive learnings from the past behind. Memory for pleasant events can be enhanced, enabling you to/retrieve those situations in which you have attained success, and to/ experience again the feelings which you still have/at such times. And you know that we all/forget many things; and it is particularly pleasant to/forget about the unpleasant things that have happened to you in your life, so that/you may/move forward to the joy and comfort and achievement and satisfactions which/you will realize in the future, and the contributions that you can make to the lives of those who need your special help.

Now, if we suppose that these new and magical (some would say, "godlike ") abilities can frequently be found (under the direction of the hypnotist) by a person who is in an altered state of consciousness as a result of moving from left hemisphere to right hemisphere functioning, how can the hypnotist facilitate such change? Well, the field of hypnosis is largely composed of techniques for accomplishing just that. In describing the hypnotic techniques of Milton Erickson, Bandler and Grinder suggest that Erickson

used language in hypnosis primarily to accomplish two related tasks: distraction and/or utilization of the dominant hemisphere (the conscious mind), and accessing the non-dominant hemisphere (the unconscious mind).

First let us consider the distraction and/or utilization of the dominant hemisphere. Erickson suggests that, whether or not relaxation is essential for psychological treatment, it is useful because it facilitates the hypnotic subject's beginning movement away from his normal state of consciousness. That is, it gently helps the client to/stop defending the status quo. He also uses pacing to accomplish the same objective. By verbalizing an accurate description of the client's ongoing experience, both observable and non-observable, he creates a type of "yes set." The client is willing to/listen to him because he is able to demonstrate that he/knows what he is talking about.

Distraction and/or utilization of the dominant hemisphere, however, can also be accomplished somewhat more subtly and indirectly. In discussing his work with facilitating problem solving in patients, for example, Erickson (Erickson, Rossi, and Rossi, 1976) suggests that the dimming of outer reality (what he calls "depotentiating habitual frames of reference"), leading to confusion and a receptivity to clarifying suggestions, can be facilitated by introducing paradox and double binds; by using shock and surprise, the unrealistic and the unusual, all in the interest of freeing the patient from the tyranny of his usual limited frames of reference. (Being Erickson, of course, he also uses depotentiation of the client's habitual frame of reference as an induction procedure in its own right, one which he calls "the confusion technique." Just/pay close attention to this example, which was designed to help a patient with chronic pain and/you will know what I mean: "And just as you wish there were no pain, you know that there is, but what you don't know is/no pain/is something you can know. And no matter what you know, no pain would be better than what you know/and of course what you want to know is no/pain/and that is what you are going to know, no pain. You wish to know no pain but comfort/and you do know comfort/and no pain/and as comfort increases you know that/you cannot say no to ease and comfort/but you can say no pain and know no pain but know comfort and ease, and it is so good to know comfort and ease and relaxation and to know it now and later and still/longer and longer as more and more relaxation occurs/and wonderment and surprise come to your mind as you begin to know a freedom and a comfort you have so greatly desired/and as you feel it grow and grow you know and really know that today, tonight, tomorrow, all next week and next month that the wonderful feelings which you have had in the past seem almost as clear as if they were today/ and the memory of every good thing is a glorious thing. And now you have forgotten something, just as we all forget many things, good and bad, especially the bad because the good are good to remember/and you can/remember comfort and ease and relaxation and restful sleep/and now that you know that you need no pain and it is good to know/no pain/and good to remember, always to remember that in many places, here, there, everywhere you have been/at ease and comfortable/and now that you know this, you know that no pain is needed/but that you do need to/know all there is to know about ease and comfort in relaxation/and numbness and dissociation and the redirection of thought and mental energies/and to know and fully know all that will give you freedom to know and to enjoy unimpeded the

pleasures of being comfortable and at ease, and that is what you are going to do." If you have been paying very close attention to that induction, you will notice that it tends to overload the cognitive system, with the result that the client is likely to become more receptive to clarifying suggestions.)

Visual imagery, as in the guided fantasy, is one of the commonest methods used for accessing non-dominant hemisphere functioning. "The hypnotist needs only to/ask the client to visualize to/begin the process of trance induction effectively." (Bandler and Grinder, 1975, p.186). Another common technique is having the client count, or counting for the client. "This technique serves several purposes. In the present context, the counting technique is a special case of visual accessing of the non-dominant hemisphere. When a client is listening to himself or someone else count, he is quite likely simultaneously to represent the numerals which he is hearing as an internal visual display. Numerals, as with other standard visual patterns, are stored in the non-dominant hemisphere: thus, the counting technique accesses the unconscious part of a client's brain. The relative ineffectiveness of counting as a trance induction and deepening technique for certain clients now becomes understandable - these are clients whose ability to access the non-dominant hemisphere for visual representations has yet to be developed. With this understanding of the counting task as a special case of visual accessing of the non-dominant hemisphere, hypnotists who are working with clients who have some ability to see visual representations in their mind's eye may increase the effectiveness of this technique simply by instructing the client, for example, that, as he sits there breathing rhythmically, listening to the sound of the voice counting, he is to make clear, focused images of each of the numerals as he hears its name, each in a different colour. Listening to the client's use of predicates for identifying the client's most highly valued representational system will allow the hypnotist to easily decide whether a visualization accessing induction will be effective." (Bandler and Grinder, 1975, p.187).

The use of melody as a technique for accessing the unconscious portion of the human mind is also specifically mentioned by Erickson: "...A musician, unresponsive to direct hypnotic suggestion, was induced to recall the experience of having his thoughts haunted by a strain of music. This led to a suggested search for other similar [memories]. Soon he became so absorbed in trying to recall forgotten melodies and beating time as a kinesthetic aid that a deep trance...[developed]..." (Erickson, 1967, p.30, quoted in Bandler and Grinder, 1975, p.192).

It is not my intention in this paper to exhaust either you or the variety of techniques which hypnotists have used for trance induction. Rather, I have merely wanted to draw you a map which you might use to/begin to find your way about in this most fascinating field. In the map which I have created, a brief pathway cuts across a corner of the land of magic, just enough so that you may/be aware that there are societies other than our own, each with its own language, and customs, and belief systems, foreign to us but possessing a certain validity within the boundaries of that foreign land. Then we come to the major arteries, which I will highlight for you (using a magic marker, of course). First, there is the field of hypnosis, the magnetic properties of which have interfered with

many a compass and led many a traveller astray. But then we pass the town of Nancy and enter a purely psychological realm where concentration and suggestion become the order of the day. In our travels, we pass Vienna (where we can glance aside to see the microcosm that Freud created) and in doing so become conscious of the unconscious, and the role which it plays in everyday life.

Our next road leads to America and Korzybski's examination of the complex ways in which our language guides our thoughts and determines what we will and will not see, or hear, or feel, as the neuro-linguistic programmers were soon to point out.

In California, we learned about primary representational systems, the fact that different people draw their maps in different kinds of ways, and that/moving from one representational system to another will result in an altered state of consciousness, which some would claim is synonymous with hypnosis. Next we travelled to the National Institute of Mental Health, and considered the parallels between left and right hemisphere functioning and the conscious and unconscious minds.

Finally, we travelled to Arizona to listen to the words of the greatest medical hypnotist of all time, Dr. Milton Erickson, and to/learn from him some of the ways in which he depotentiates habitual frames of reference by distracting and/or utilizing the dominant hemisphere (the conscious mind) and in which he accesses and facilitates non-dominant hemisphere functioning (the unconscious mind). Here [hear], you may (remember, you may have become somewhat confused, but you will) recall being reassured that/it is not important that your conscious mind understands everything it hears, for/your unconscious/mind will know more than you will ever know, and it will keep that knowledge for you to use when the proper situation comes along.

I hope that in these few moments, I have been able to point you in the proper direction and perhaps even assist you along the way. However, please remember that the map is not the territory; there are many other ways of describing the field of hypnosis. There are, after all, no truths to be found in the magician's bag of tricks - only new and different descriptions of new and different worlds in which new and different abilities can be found. I wish you well on your upcoming journey.

And by-the-way, whether or not you may choose to be hypnotized, you will/remember that even the longest journey begins with the very first step, and that/you want to become fully conscious of the instructions which I have given you, and/understand these instructions, not only with your unconscious mind but with your conscious mind as well. May I suggest, therefore, that you now alert yourself, really wake yourself up, refreshed and rested, and eager to/learn more about hypnosis and how it works! When I count to three: One - becoming more alert. Two - open your eyes wide and look around you. And three - take a deep breath, stretch, and really wake yourself up. Wide awake! Thank you.

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