

Chapter sections from Chapter 1 of *The Art of Spiritual Hypnosis*

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Spiritual Hypnosis

Many cases presented in this book do not fall into any of the categories mentioned above. Rather, they resulted from *spiritual hypnosis*, which I briefly described in the Introduction of this book. The client goes into a state of deep hypnosis and receives help from a spiritual source.

Here is my own protocol for a type of spiritual hypnosis that I call the *Spirit Trek* process, which I frequently employ with clients who wish to experience spiritual hypnosis...

First, after the preliminary discussion, a client tells the hypnotherapist what question or concern he/she would like to ask God, or his/her perception of Higher Power. Second, I remind the client of the importance of BOTH client and hypnotherapist setting aside any preconceived opinions regarding the answer, because any preconceived opinions can taint the trance and distort the results.

Once the client achieves a deep hypnotic state (called *somnambulism*), I call out that part of the client's subconscious or inner mind that is most closely connected to his or her perception of God, and ask the question. Additional questions are asked about applying the response(s) in the present, and/or coming weeks and months; and also about any new information regarding the client's life path or primary purpose in life.

When any type of spiritual hypnosis is employed, I believe it is important that the hypnotherapist be trained in client centered techniques, and understand the difference between leading and guiding. Over the years I have witnessed a number of demonstrations where a hypnotist used an alleged spiritual trance to try to inject his or her own beliefs into a client; but that is not client centered. Instead, it is important for the hypnotherapist to work within the belief system of the client. I do not have the right to "convert" the client to my spiritual views. Rather, my job is to assist rather than to interfere. All the contributors of this book understand the concept of client centered hypnosis, even though they might use a different approach to Spiritual hypnosis than what I described above.

We can also say that Spiritual hypnosis explores new frontiers of the subconscious, where only a few have gone before. To my surprise, as mentioned in the Introduction, I was not the only hypnosis professional to make this discovery.

Experts Visit New Frontiers

Gordon Emmerson, PhD, is a psychotherapist who has continued the work of the pioneers of *Ego State Therapy*, Drs. John and Helen Watkins. Emmerson is an Honorary Fellow in the school of psychology at Victoria University in Melbourne, Australia, and is a highly respected trainer as well as the published author of a number of excellent books. He discusses the "Inner Strength" part in the very first chapter of his highly praised book *Ego State Therapy* (2003), stating that it may refer to itself as "Higher Self" or "Spiritual self." Emmerson goes on to state that everyone appears to have an inner strength state.

John Rowan, a psychotherapist with decades of experience, devoted an entire chapter to this same topic in his book, *Discover Your Subpersonalities* (1993). On page 173 he writes,

Amazing insight can come from such parts of ourselves. When such a voice is contacted, a strong empowerment may take place. We are beginning to connect to inner sources of strength and wisdom.

Rowan goes on to warn us not to confuse this spiritual energy with an "inner pusher" that may be judgmental, critical and controlling. The Higher Self is compassionate, loving, wise, forgiving, nurturing or peaceful, etc.

Hal and Sidra Stone are recognized pioneers of a technique called voice dialogue. They devoted an entire chapter to spiritual selves in *Embracing Our Selves* (1989). On pages 218–19 they write:

In Voice Dialogue, we can contact another self—a self that can open us to our spiritual selves. This self is more concerned with being than with doing. When we experience this "being" energy, there is no goal and no task ...

The Stones go on to mention that the client is in a meditative state. Like Rowan, they describe the spiritual energy as nonjudgmental and uplifting. However, they believe that voice dialogue can work with spiritual energies only to a limited extent. In my opinion this may be due to the fact that most clients of voice dialogue are normally in lighter states of hypnosis rather than deeper states.

More recently I learned about the work of Edwin Yager, PhD, who is a Clinical Professor, Department of Psychiatry, at the UCSD School of Medicine. He pioneered a therapy technique that he calls Subliminal Therapy, and wrote a book with the same title (Yager, 2011). His documented success rate with individual patients is 83%, with many categories over 90% as disclosed on his website: <http://docyager.com>. His method involves calling out the part of the inner mind that has the patient's best wisdom and intelligence. While the process does not appear to be spiritual on the surface, Dr. Yager told me personally that a number of patients felt as though they experienced divine wisdom or guidance from a spiritual part.

All of the authors selected for this book have also facilitated spiritual hypnosis sessions with clients, working within each individual client's belief system. They are well known and respected within the hypnosis profession; and I am honored by their willingness to participate in the research to help bring this book into reality. Furthermore, they are also willing to go where few have gone before.