

THE MILTON H. ERICKSON FOUNDATION NEWSLETTER

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INTERVIEW

Stephen Gilligan, PhD

Interviewed by Jeffrey Zeig

Stephen Gilligan, PhD, is a practicing psychologist and teacher based in Encinitas, California.

Stephen Gilligan was one of the first students of NLP, attending groups given by Richard Bandler and John Grinder in the mid-1970s. His primary mentors were Milton Erickson and Gregory Bateson. After receiving his psychology doctorate from Stanford University, he became one of the premier teachers and practitioners of Ericksonian hypnotherapy. He developed an original approach to therapy with Self-Relations and Generative Self, and then in collaboration with Robert Dilts, developed Generative Coaching. Currently, he is focused on Generative Trance and a spirit, nature, collective consciousness, moving into integral consciousness.



Stephen Gilligan

During the last 30 years, Gilligan has taught in many different cultures and countries, and has extensively published books, including The Hero's Journey: A Voyage of Self Discovery (coauthored with Robert Dilts), Therapeutic Trances, The Courage to Love, The Legacy of Erickson, Walking in Two Worlds (with D. Simon), and Generative Trance: The Experience of Creative Flow. He is currently working with Robert Dilts on their most recent book, Generative Coaching.

Jeff Zeig: Stephen, we've known each other for more than 40 years, during which time we each have been practicing and teaching. What have you been developing with hypnosis?

Stephen Gilligan: As you may know, I don't use the term *hypnosis* anymore because it is irreparably tied to this idea of one person manipulating and controlling another person, which is a deep misunderstanding—and the problem, not the solution. Over the years, I've developed something I call *generative trance*, although I'm not totally happy about the term *trance*, as it doesn't translate in some cultures.

I see trance work as what Erickson called a *special learning state*, where you're free to reorganize your meanings and your maps. This is a periodic necessity for every human being, in every relationship, in every community. I see trance work as opening a container where you can let go of all of your old, fixed ways of thinking, and are able to reorganize them, in accordance with your present needs, values, and competencies.

JZ: Inertia is a powerful force. That is, people tend to repetitively do the same thing despite their lack of success. Generative trance gives people an opportunity to reevaluate their situation and decide what resources are needed for being adaptive in the present.

SG: That's right. And some of those old maps reflect an earlier time in your life, created during stressful periods where you had to dissociate. And the way you responded came from that much more limited state. I think in terms of universal needs: We all have a need for safety, warmth, and basic connection. And human beings have this boon and the bane of being able to understand and express those needs in many different ways.

I was just doing an online session with a client, and she had been overeating. When she is particularly activated and stressed, she likes to eat potato chips—junk food—and she blames herself afterwards. She said to me, "I don't know why I eat those things. I feel so much better when I don't." I said, "Well, let's do a little trance process of the behavior you're doing automatically—what is called somatic modeling. For overeating, it's pretty simple. Instead of thinking of it as shoving food in your face, we can

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EDITOR'S COMMENTS

Change is a constant and we have been reminded of that throughout the COVID pandemic. Much change has been forced upon us from the outside, and for many of us, this has motivated us to change internally. I have become aware how my limited mobility, loss of familiar social contacts, and disruption of routines have forced me to slow down, leaving more time to observe and contemplate. And in doing so, questions have evolved: Do I need to do this the same way I have always done it? Do I need to do it at all? And my unconscious has frequently prodded me with my favorite question: "What is the problem I am trying to solve when I am doing things in the way I am doing them?" This slowing down has helped me discover the deeper meanings and functions of actions that I have long forgotten to question. And questioning them has produced unanticipated answers.

Complexity Theory talks about the process of emergence where something unanticipated is elicited from individual elements that offered no hint of what was to be created by combining the elements. We can know everything about the nature of hydrogen and oxygen and still never be able to predict the existence of "wetness" For many of us, this has been our experience of living through the pandemic. How we organize our lives may never be the same again.

In this issue, we present some evocative elements that have the power, in a unique combination, that can lead to the unanticipated "Aha" moment.

In the 1988 summer issue of this newsletter, Michael Yapko, the then editor, interviewed the then up-and-coming Stephen Gilligan. At that time, Gilligan had been on the Ericksonian scene for more than a decade as a therapist, author, and presenter at the Erickson congresses. I first met Gilligan more than 40 years ago and today he is one of my favorite presenters at the Evolution of Psychotherapy Conference. In this issue, he is the subject of our *Featured Interview* and Jeff Zeig asks him for an update on his Ericksonian perspective, *generative trance*.

Also in this issue, we once again have Michael Hoyt and Ruben Battino sharing their brilliance and whimsy in *Theoretically Speaking*, with their contribution, *On the Importance of (Occasionally) Being Unpredictable*. It is both quintessentially Ericksonian and a window into the duo's approach to life. A true metalogue.

In *the Spirit of Therapy*, John Lentz treats us to an interview with Michael Vincent Miller. Once an aspiring poet, but "coverted to Gestalt by Perls (Fritz)," Miller discusses how he chose between an Eastern path of Zen Buddhism and a Western path of Gestalt psychotherapy. Today, with more than 40 years of practicing and teaching Gestalt therapy and couples therapy, Miller continues to practice meditation with his wife at annual retreats. This is a wonderful interview with insight into how we can only live life as it presents itself.

As this is the spring issue following an Evolution of Psychotherapy conference, look for our mini-reviews of 2021 Evolution of Psychotherapy Conference. If you have not already caught the presentations we review, you certainly will after reading these excellent, heartfelt reviews.

In our book reviews, Ruben Battino offers his perspective on John Edgette's *Hypnotic Erotic: A Practitioner's Guide to Sexual Healing*. Battino is the ideal person to review this book, given his lighthearted, skillful, and compelling use of language. Lentz also reviews Jeff Zeig's, *An Epic Life: Milton H. Erickson Professional Perspectives*. This is an amazing book that comes from Zeig's own experiences and observations as well as "...the perspectives, insights, and memories of 96 of the world's most impressive hypnotists who had contact with Milton H. Erickson." Truly an epic book.

Erving Polster is turns 100 on April 13, 2022. Jeff Zeig honors his life in his



column *Inspiring Moments with the Masters*. Everyone who attended Polster's presentations at the Evolution of Psychotherapy conferences witnessed a vibrant and brilliant man whose influence and wisdom has been felt across disciplines. And Zeig adds his personal touch to this with his memories and appreciation.

There is also poignancy in this issue, as we say good-bye to two giants, Art Bodin and Carl Hammerschlag. The tributes are testimony to the impact of their deep connections. They were a blessing to everyone they touched and will be missed.

I began this column talking about emergent experiences. Such experiences will be provided at our upcoming Couples Conference, Jun 24 through Jun 26, 2022 (couplesconference.com). The Couples Conference presenters have always been chosen to provide a weaving of perspectives that leave the participants with "Aha's" that present themselves unexpectedly. And those Aha's can provide further questions that open doors of positive change for the coming year.

Rick Landis, Orange, CA

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IN THE SPIRIT OF THERAPY

Michael Vincent Miller, PhD

By John Lentz, D.Min.

Dr. Miller is president of the New York Institute for Gestalt Therapy. For more than 40 years, he has practiced and taught Gestalt therapy and couples therapy, with the last 20 years being in New York City. He has trained with Fritz Perls, Erving Polster, and Isadore Fromm. After 10 years of teaching at Stanford University and MIT, he co-founded the Boston Gestalt Institute, where he directed training. He has also taught and trained psychotherapists in Gestalt therapy in 18 countries.

Along with contributing numerous articles to academic journals and magazines, he also reviewed books on psychology and related subjects for The New York Times Book Review (1985–1994). He is the author of four books: Intimate Terrorism: The Crisis of Love in an Age of Disillusion (Norton, 1996), published in eight languages; La Poétique de la Gestalt-thérapie (Exprimerie, 2002); Teaching a Paranoid to Flirt (Gestalt Journal Press, 2011), a collection of his writings on Gestalt therapy; and A Gestalt Therapy Testament (Casaperlarte, Milan, 2014), published in English and Italian.

John Lentz: Would you call your work spiritual?

Michael Miller: I never thought of myself as a particularly spiritual person but as an insistently secular one. Yet sometimes things suggest that is not the end of the story. I was brought up in the reform Jewish tradition. My parents managed to get me through a bar mitzvah, but that was it. I've never been drawn to organized religion.

But in my early 20s, while I was still in graduate school at the University of California at Berkeley, a friend of mine insisted that I accompany him to a Zen center in San Francisco where the Zen master, Shunryu Suzuki Roshi, was overseeing meditation practice and teaching the dharma according to the Soto Zen tradition. That was a profound experience for me, and because of it I continued practicing meditation for nearly two years. The practice of meditation meant getting up at 4:30 in the morning and driving over the Bay Bridge from Berkeley to San Francisco to the Zen Center. We would meditate for about a half hour, then listen to a dharma talk by Suzuki Roshi. After that, my friend Philip and I hightailed it back to a Berkeley, so that I could get to my first class. Philip eventually went to Kyoto, entered a Soto Zen monastery, and was ordained as monk. He returned to the U.S. to help Suzuki found Tasahara, a Zen monastery in Big Sur, California.

Toward the end of that two-year period, another friend and his wife told me that I must go to a workshop in San Francisco and experience the work of an extraordinary psychotherapist, Fritz Perls. My friend's wife was a therapist who was being trained by Perls. Perls was stationed at Esalen, but also regularly trained a group of therapists in San Francisco. I got permission to attend his workshop as a guest. After I went to another one of Perls' workshops, I was committed to becoming a Gestalt therapist.

These two extraordinary men—Suzuki Roshi and Fritz Perls—are among the most impressive human beings I have ever encountered, and they were utterly different in character. However, both taught about the meaning of inhabiting the present moment, something that became very important to me.

There is no question, that if indeed there is a spiritual dimension to my therapy practice, it comes out of what these two master teachers and mentors taught me about living in the present moment.

JL: That is clear from your books. The people who mentored you and who you mentor are about *being in the now*. There is a holding to that truth that I experience from those who practice Gestalt.

MM: I will have to think about that a little, John. Truth is a concept that mostly makes me uneasy. I shy away from it in the same way that I shy away from organized religion. I don't like gospels, ideologies, or teachings of any kind that claim to have their grip on the truth. But I bet you mean something different than that anyway.

JL: You bet, because you just demonstrated what I was talking about: **Instead of knowing the truth, you lean against the truth. You know the truth not as some obtainable tool, but as an understanding of things right now.**

MM: That is much closer to something that I understand and to which I aspire. When I think of truth, I think of truth and mystery.

JL: Yes.

MM: I think of the truth of not knowing, and the state of not knowing opens up something that is terrifically important, and that is curiosity—which means having the patience to not know and thus be attentive and be interested in discovering. From this, curiosity arises. What I love about curiosity is that it takes you to the world. And for me it is one of the great allies of love.

JL: Yes, it takes us to life. It is a great part of love. I was intrigued by your emphasis on curiosity. The honesty came through.

MM: Glad to hear it. Curiosity does mean movement toward more life. The thing about honesty is the willingness to not have an answer. It means not coming to a premature conclusion in order to have the comfort of an illusion of certitude. And to me, uncertainty is part of what it is to live closer to the present moment, because you can never stay there; you can only be in the passing moment. To deny the uncertainty inherent in the passing of time is the heart and soul of neurotic functioning. Neurosis is something one does to oneself, as if to stop time in its tracks in order to create a feeling of certitude. It's an attempt to make the future known, which is impossible. Impermanence is a central teaching of Buddhism, and temporal change is a core teaching of Gestalt therapy.

JL: Yes, so in a sense seeing those two men, back-to-back as spiritual gurus, was important. You really connected them, not only by timing, but also by importance of what they mean to your life.

MM: That is certainly true. Perls converted me. Not instantly though. It took time. I was a graduate student in literature and an aspiring poet. I was starting to publish poems and to teach poetry writing at Stanford. And I taught literature at Stanford and then MIT, for about 10 years. And that continued a few years after my initial meeting with Perls and with Suzuki Roshi. What happened was I became torn between the Buddhist path and Gestalt therapy. But I decided that since I am a Western man, I am going to go back to school and get my doctorate in psychology so that I can become a psychotherapist. I wanted to continue training with Perls, but right after his death, I discovered Erving and Miriam Polster and embarked on a program with them for a year and a half. After that, I spent many years with Isadore Fromm, a great teacher who became a dear friend until his death. I was also close to Paul Goodman and Laura Perls. I guess you could call me a second-generation Gestalt therapist.

JL: You are in some ways the heir apparent. Erv is beginning to slow down.

MM: Erv has written and published a new book. That is pretty impressive at 99 years old! I hope that I can do that.

JL: That would be wonderful!

MM: I reviewed Erv's book for the *British Gestalt Journal*. It is a lovely book about the enchantment of everyday life, another possibility inherent in the present moment. It is great to be thinking of enchantment as a way of life at 99.

JL: Absolutely. You are inviting people to a spiritual experience by inviting them to discover curiosity. You are inviting them away from the fear that blocks them to discover that they can really be okay. Would you say that curiosity leads to enchantment?

MM: I certainly would. Life is never certain. You have to tolerate uncertainty. If you insist on certitude, curiosity and wonder come to an end. What is often left is anxiety or depression. So I pay a great deal of attention to people's curiosity, and I think about the possibilities of freeing and restoring it where it has been blunted or distorted. This is very important psychotherapeutic work for me.

JL: Do you view that as being spiritual?

MM: I had not connected it to spirituality, but as we talk about it now, I'm beginning to think that maybe I'm heading in that direction.

JL: It seems so honest and healing—especially in your hands. Bill O'Hanlon says that spirituality is compassion, connection, and commitment. That really works well with curiosity—exploring it and assisting people to discovery by means of their own curiosity, so they are more able to let go of the neuroticism of the known and the fixed.

MM: There is no question of that. To take it a step further, consider the importance of curiosity in making art. And since Gestalt therapy is founded on an aesthetic basis—considering the patient not the therapist as the artist—one can think of people in therapy as artists who are using their creative resources and energies to stave off emergencies and such. So, they end up making not very good art—repetitive and defensive art.

An important role for the therapist is a bit like that of an art teacher: to help people discover that they can funnel their resources and energies in new directions, toward more fruitful possibilities. In this respect, therapy is not always looking for pathologies and flaws, but looking for the patients' creative strengths, where they might be able to redirect them toward making more vital, exciting, and fulfilling art in their everyday lives.

JL: Surely you would suggest that that is deeply spiritual.

MM: I guess I would have to go in that direction, but it is a secular spirituality. It is what I mean by being spiritual. And it sounds like what you mean by being spiritual as well.

JL: Yes, it is moving toward a hope and healing. I like the freshness in the way you say it.

MM: Here is another biographical thing: After about 30 years away from the practice of Buddhism, my wife, who had been to Nepal and become very involved in Buddhist practice there, hauled me off to my first silent retreat at a meditation center in rural Massachusetts. That turned out to be an extraordinary experience. I went with some uneasiness into many days of complete silence, meditating all day long and sitting for long periods of time. But since then, we have gone back every year for the last 15 years for periods ranging from eight days to two weeks.

JL: Wow.

MM: This has become an important aspect of my learning: that one can find time to exist fully. So maybe I can't get very far without a dose of that kind of spirituality.

JL: You haven't moved very far from your Jewish upbringing, with the idea of continued learning and appreciating different voices and different perspectives.

MM: The pluralism you describe is very important to me. People's differences are what makes life exciting. Where else can you learn about new possibilities for your own ways of being, except from people who are different from you? And that possibility interests me almost more than anything. It can be a real source of growth, although their differences can become a big problem in the life of couples.

Couples tend to get into a clash of wills about their differences, especially if they conclude that love is scarce and there is not enough to go around. Then a struggle can get underway over whose needs are going to get met, as though I better get mine before you get yours at my expense. And that struggle can extend all the way from married couples to war between neighboring nations. Both parties or sides have differing and collaborative interests. But they ignore the collaboration, weaponize their differences, and go to war.

JL: That is pretty much what we have done polarizing the nation.

MM: And it has brought us to very frightening times.

JL: Yes.

MM: You're right though ... I do like that freedom of thought about Jewishness. My grandfather was a very big influence. He took me to synagogue. He was a very kind man and an important one in my life. There is a pluralism in the easy-going, looser forms of Judaism, but with the orthodox I have the same sense of discomfort and distaste as I do around every sort of fundamentalism.

JL: Erickson talked about rigidity being a lack of health.

MM: True, making oneself rigid is self-protective. It is among the ways that people try to shape their lives into forms that are repetitive and fixed in place, as if time is not passing. The sands only drop in one direction: downward, in the hourglass. We are moving toward a place where we are going to fall silent. There is an ending to this story of our lives. I like the way that Buddhism comes to terms with that, teaching the acceptance of impermanence, but it takes a long, disciplined practice to get there. One thing that Gestalt tries to do is to speed that up a little. Maybe that is one of differences between the East and the West. We are always in a hurry.

JL: You spoke about deciding between the East and the West, and then went with the West. When was that?

MM: It was right after Fritz Perls died. I said to myself, "I am leaving the academic world and joining an ongoing program in Gestalt therapy." A group of about 20 of us from a workshop in Boston that Perls gave just before he died, got together and we invited Erv and Miriam Polster to train us. They came to Boston for a year and a half. I think it was around 1970, 1971. Erv and I hit it off immediately, and we have been friends ever since.

JL: He is a remarkable person and there is a harmonious feel between how you both operate. I can see how you two would get along.

MM: It is not going to be terribly long before we are going to lose him. I seldom see anyone with such openness, and he has even retained his mischievous humor. He was always like a mischievous elf on the move, doing strange tricks that changed people's lives. It is quite amazing to watch him work.

JL: I have done a lot of these interviews and you began with an openness and total acceptance of me. It felt amazing.

MM: That is nice to hear. Thank you!



Michael Vincent Miller, PhD

INSPIRING MOMENTS WITH THE MASTERS

Erving Polster

By Jeffrey K. Zeig

I first met Erv Polster in 1973 or '74 when I was in training at the Western Institute for Group and Family Therapy in Watsonville, California. The institute was established by Robert and Mary Goulding who integrated transactional analysis and Gestalt. They invited Erv to be one of the guest faculty. Erv had studied Gestalt therapy in the early 1950s with Fritz Perls, who founded Gestalt therapy. I remember casually talking with Erv in the institute hallway. I was in awe of him. I was amazed at his wizardry in offering therapy. He had an impressive way of being present. In his presence, I felt that I mattered.

Over the years, Erv and I have had many opportunities to collaborate. He became regular faculty at the Erickson Foundation conferences. He taught at the Brief Therapy Conference and the Evolution of Psychotherapy Conference. As post-conference programs, we taught several master classes together.

In the morning session I would see a patient—one of the enrolled students—and Erv would provide commentary. Then, Erv would see a patient and I would comment. We repeated the process in the afternoon. We became conversant with each other's approach. But curiously, when we offered these parallel processes, I would use an empty chair—something often used in Gestalt therapy—and Erv often wouldn't. I was using technique. Erv was focused on being present.

In March 2022, my inamorata, Julie, and I traveled to San Diego to celebrate Erv's 100th birthday, which is actually the following month. It was a catered affair, a joyous occasion. Other than age-related problems, including difficulties with vision, Erv is



From left to right: Rose Lee Polster, Erving Polster, Julie Anné and Jeff Zeig

in good health and cognitively sharp. True to his life's mission and personal nature, Erv was therapeutically present. He was quite helpful to me in teasing out solutions to my thorny professional problems.

Here is a quote from Erv when we were coteaching:

“One of the things that is important is that people come into therapy very often with views of themselves that are repetitious. And nothing of immediacy counts. So, the problem is, if you can get a step-by-step relationship, a sequential inevitability, that one thing does follow another, if you can get that rolling, what you're doing is making what the person says matter. Because very often people will talk about things, and

they may have said them 1000 times, but they don't matter. And it's the job of the therapist to see to it, that what the person says matters. And it takes a certain discernment to tell whether something seems to matter or not.

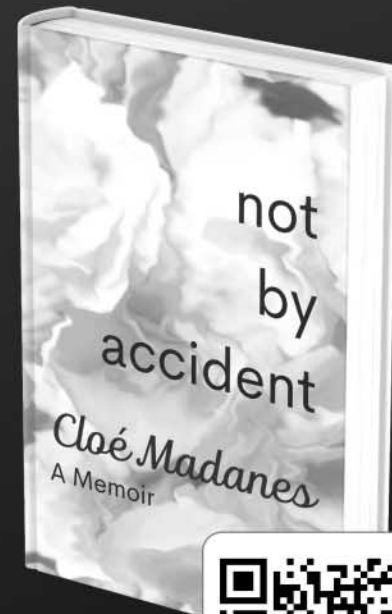
Your presence in my life, Erv, has mattered a lot. I am a better man because of it.



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Not By Accident reflects Madanes' conviction that free will and a system that follows its own rules exist simultaneously, and that the human spirit has the capacity to triumph in the face of all kinds of adversity. This conviction is central to Madanes' account of her own life journey. In *Not By Accident*, she shows us how her therapy strategies evolved from her unshakeable belief in the power of people to drive each other sane and the power of words to change the world. The book is a no-nonsense exploration of the hard truth about how Madanes went about constructing her own life. She captures contradiction, paradox and the complexity of the human experience in ways that will resonate with her readers' own experiences and life stories.



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HISTORICAL HYPNOTIC PROCEDURES

George Pritzer and Positive Suggestion

By Jeffrey K. Zeig, Ph.D.

History provides a benchmark against which we can measure our evolution. History is also a steppingstone for constructive advances.

The history of hypnosis is rooted in medicine and medicine is rooted in a base of knowledge that is esoteric to the patient, the effects of which seem to originate from the physician's ministrations. In this sense, medicine is "outside in." According to the law of cause and effect, the externally derived medicine the physician prescribes is curative—the antibiotic ameliorates the infection. The influence is the "outside" agent. The patient has little to do but wait for the effect.

Historically, hypnosis is rooted in medicine and is often practiced in a way that is "medical." Many contemporary hypnosis exponents search for the right "medicine" (the correct suggestions) to prompt a curative response from a relatively passive patient. Such was not the case with Milton Erickson who was evocative rather than informative. His approach was "inside out." The job of the counselor was to stimulate into play dormant potentials and inner resources.

Let's return to history, science and art:

Human history is a transmission of information. The fact that information can be transmitted to progeny fuels evolution. This is especially true with the sciences. Evolution is slower in the arts, which are evocative rather than informative.

Science is based in cause and effect. Facts are central to clearly explaining realities. For example, a quantifiable amount of force is needed for a rocket to achieve escape velocity.

Art acts in manner that is complementary to science. The arts are evocative. A created association prompts, but does not guarantee, a response. Seeing Picasso's *Guernica* may prompt horror about the effects of war. But it may not have that outcome. Similarly, telling someone a joke does not necessarily result in laughter. Telling a joke only has the potential to evoke humor. Cause and effect is not always operative in human interaction. Being happy is not a product of information. Happiness results from an evocative realization often in relationship to another.

Hypnosis is an art in the sense that an induction does not elicit trance; it only has evocative potential. Yet, the history of hypnosis places hypnosis squarely in the land of cause and effect. Historical literature infers that induction causes trance and subsequent suggestions "cause" a cure. But is this really the case? Is

this philosophy a historical artifact? Can we use it as a steppingstone to evolve a better orientation?

To wit, I have used this column to review historical books. This column is about *Suggestion*, written by George Pritzer. First published in 1898, I have a copy of the seventh edition published in 1908. To earn a seventh edition, the book must have commanded a considerable audience.

Pritzer was primarily a St. Louis, Missouri physician and medical college professor. His area of expertise was suggestive therapeutics: using suggestion to treat disease. He had knowledge of mesmerism and hypnosis and he was seemingly aware of Mary Baker Eddy, the founder of Christian Science, and her works. Pritzer posited a distinction between the soul (the subjective mind) and the mortal mind (the objective mind). According to Pritzer, the subjective mind is the source of healing and positive suggestions were curative. Here is a verbatim case report of Pritzer's approach with my commentary to follow:

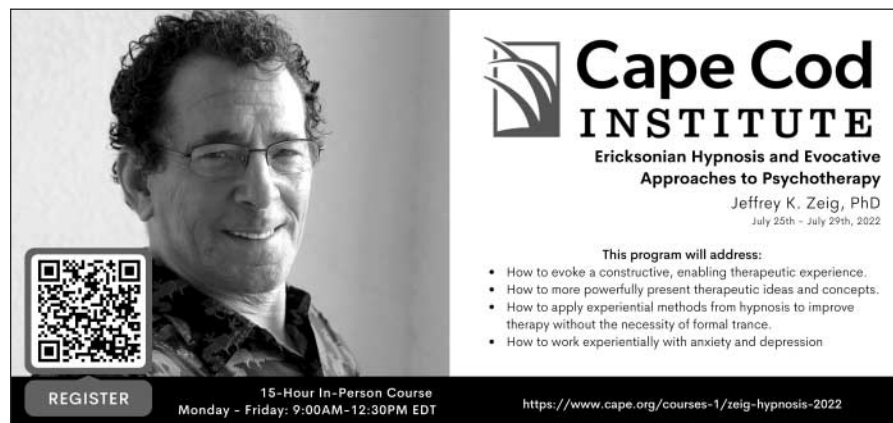
"A lady comes to me suffering from a severe neuralgia of the face. She tells me that she has heard of the wonderful power of animal magnetism in the cure of painful diseases. She describes her ailment in detail. She is in great earnest, and confidently expects relief. I listen very attentively to all she says. I at once feel confident that I can cure her; I have no doubt about a cure. I feel that *I know I can cure her, and I told her so!* While she remains seated I arise and approach her, with a firm earnest expression on my face; and with an air of confidence I take her right hand in mine, and place my left hand upon the painful part of her face. I now request her to close her eyes, and to keep them closed and attentively listen to me while I talk to her. I address her thus: 'Madam, the position of our hands, one of mine holding one of yours, while the other is fixed up on the painful part of your face, will immediately change the nervous currents in your body. This will put us on the same scale of mental vibration, when we will be in perfect harmony with each other, and healthful, healing influences will be the result. You will soon feel this influence all over you. You are beginning to feel it already. The nervous forces in your body are seeking, and will soon reach conditions of equilibrium. It is already coming. An easy, quiet feeling is coming all over you. Your whole nervous system is easy and quiet. You feel easy and quiet all over it. Your face will soon feel perfectly easy also. It is already coming, coming, and your face is feeling better. Your face feels warm now, your face feels only warm now, your face feels warm and comfortable. Your face feels warm and comfortable. You feel quiet and easy all over, and your face feels perfectly easy, and you feel well all over your body—perfectly well.'

I repeat the above formula with slight variations, several times, still keeping my hands in place, and then say to her: 'Now, after I count five, you may open your eyes, enjoying natural, comfortable sensations in every member and organ of your body—*face perfectly easy*. One, two, three, four, five. Open your eyes, please.'" (pp. 67-69)

Commentary

It is no curiosity that hypnosis and its predecessor, animal magnetism, were looked at with askance. The method is "outside in," derived from the influence of the treating professional. Suggestions are direct and repetitive. The procedure is pedestrian. It is curious that Milton Erickson developed his approach within a similarly pedestrian environment. To his credit, he recognized that concepts need to be evoked rather than informed and he brought hypnotic treatment out of its infancy.

Even so, it is valuable to understand the procedures of predecessors. Even more it is valuable to advance them.



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INTERVIEW*continued from page 1*

explore it in a non-stressful way, almost like a Tai Chi movement or arm levitation. And circulate it with this idea that you have some unconscious need, or unconscious needs.”

Whatever the language is, she is able to see that the core need in this negative habit is, “I really need to feel my body and to feel safe in my body.” So maybe when we were 10 years old, in our family or culture, the best way to do that was eating junk food. Or maybe later in life it was drinking alcohol or smoking cigarettes or watching pornography. These all represent ways that could be used to satisfy some need, and then it starts creating more problems than it solves. So periodically, we’ve got to have some safe way to skillfully let go of the old maps to assemble new ones.

JZ: So, in many cases, the past is a determinant of the future. In your generative trance work, is it important to understand the forces of the past that

have created the present problem?

SG: Well, it’s the traditional idea of understanding being helpful. But that which will set you free is in many ways a central part of how the problem is maintained. And the reason for that, and what trance and particularly Erickson got right, was that in the act of understanding, we’re going into what I call a neuromuscular lock; we’re trying to get a fixed answer to explain a much deeper experiential process. So in the act of trying to understand, you are further blocking. We could use the Chinese term, blocking the qi, or blocking the river. Verbal understanding may be helpful at some point in the process, but typically it’s not a good first step, just by virtue of the fact that you try to understand it and verbally control it.

So, we have to get back into the ocean, get back into what Ian McGilchrist, the Oxford neuroscientist, calls the *presencing experience of the nonverbal brain*.

JZ: Okay. What’s the difference between generative trance induction and traditional hypnotic induction?

SG: Well, it depends on what you mean by that. When I was studying with Erickson, I was working in the Stanford hypnosis lab where they use a standardized induction. We’ll call this process first-generation hypnosis, which is basically reading a script. The thought is: Trance is an artifact of suggestion coming from the therapist’s technique, not from the client’s own experience.

Erickson had a radically different idea—that trance is natural. That it’s in the fabric of human consciousness, whether a hypnotist is around or not. And what hypnosis could do would be to amplify it and make selective use of it in a kind of safe container. I think Erickson had the idea that the conscious mind is an idiot; that it should be told to wait in the other room, so that the brilliant unconscious could make things right. But I don’t think that is an accurate model. If

we look at the more than 100 years of research on creativity, I think it’s pretty clear that creativity is really a conversation between what we would call in hypnosis circles, *the conscious mind and the unconscious mind*. So, generative trance is really about being on the edge of that conversation. And to have the change be sustainable, the person’s verbal conscious mind has to be an integral part of that solution.

JZ: Now you’re talking about a third generation.

SG: That’s how I see generative trance.

JZ: If I’m a practitioner of generative trance, is there something that I do to engage people that is different than a second-generation practitioner?

SG: For Erickson, the idea was to bypass the conscious mind. In generative trance, you would probably be addressing different elements. A good example is

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EVOLUTION CONFERENCE 2021 REVIEWS

Program Reviews of the 2021 Evolution of Psychotherapy Conference

Being the first issue after the 2021 Evolution of Psychotherapy Conference, we usually do a series of mini reviews to highlight the conference. After I polled the moderators and newsletter family for their favorites, we once again decided to cover several of the moderated presentations. Here are our offerings from the 2021 Evolution of Psychotherapy Conference.

Due to space constraints, we were unable to print all the Evolution reviews but you can find the rest online at <https://www.erickson-foundation.org/blog/program-review-eop21>

Irv Yalom (Keynote)

The Art of Psychotherapy

Reviewed by Julie T. Anné

I was welcomed into the home, and subsequently the heart of one of our field's greatest treasures. A man whose name is synonymous with existential psychotherapy, interpersonal group therapy, and now, grief and loss, with the book he cowrote with his wife Marilyn, *A Matter of Death and Life*.

During what is sure to become one of Evolution's most classic keynote interviews, Irvin Yalom, iconic psychiatrist, emeritus professor, and prolific author invited me and as many as 3,000 appreciative psychotherapy enthusiasts to sit down and savor a most comfortable conversation with longtime friend and esteemed colleague, Jeffrey Zeig, about the most uncomfortable aspects of life. And the result, was pure Yalom.

Over an unapologetically candid 50 minutes of dialogue, master interviewer, Zeig, led Yalom sensitively through existential terrain typically reserved for intimates—and Yalom followed.

What was the result? Yalom openly and generously shared his psyche's most honest processes. He allowed us to witness his emotions and his heart, and his struggles and reconciliations as he poignantly moved into and through the defining moments of his life.

In true form, Yalom gave us a rare gift by courageously taking the risk to be authentic, sharing his humanness with us across universal themes, such as long-time and defining love; crippling and destabilizing loss; the search for renewed purpose; and a life decidedly lived without regret.

Some of the most meaningful moments within this heartfelt keynote were Yalom's touching display of unashamed emotion as he lapsed into spontaneous weeping while recalling the sudden weeping of a female patient who tearfully proclaimed following their interpersonal therapeutic interchange, "I've never been close to anyone." To which Yalom tearfully reflected, "I taught her what it was like to be close." That exchange made me spontaneously weep.

Another such moment was when Yalom expressed in a not-so-subtle teachable way, "The more moved I am, the more honest I am, and the more I model what closeness is like to people, the more effective the therapy."

Illustrating what is perhaps my most cherished nugget of Yalom-esq wisdom underscored by Yalom in this interview was, "You have permission to deeply and interpersonally connect with your patient, within a healthy and reparative therapeutic relationship."

Thank you Dr. Yalom, for your brilliance, and your heart, and your spirit,

which will undoubtedly continue to touch the lives of both patient and therapist for endless generations to come.

And thank you Dr. Zeig, for so skillfully and lovingly giving us this graceful window into the delightful soul of your dear friend and cherished colleague.

Hopefully, there will be many more such interviews to follow.

Ellyn Bader

Working with Trauma in Couples Therapy

Reviewed by Robert Staffin

There is elegance, nobility, and inspiration in Ellyn Bader's presentation, *Working with Trauma in Couples Therapy*. Employing what she calls the Developmental Model, Bader approaches couples therapy in a systemic, intra- and interpersonally focused manner that is experientially oriented. Harnessing the concept of differentiation—both self and other—Bader invites the couple to notice, appreciate, examine, and explore the multifaceted nature of their own internal world, and be open to learning about, understanding, and empathizing with those facets within the other.

Don't let the elegance fool you, as there are depths of intricacy and complexity to Bader's presentation. Rooted in her professional development, informal research, and thousands of sessions with couples, she infuses her presentation with an experientially derived wisdom that allows her to seamlessly travel between clinical theory and practical application. One example of this is her explication of what she calls "the Initiator-Inquirer process." Her presentation demonstrates how trauma resolution and self-capacity development can be achieved within the modality of couples therapy.

The real beauty of Ellyn Bader's presentation is her faith in her clients—recognizing her compassion, acceptance, and mentoring, as invitations for her clients to entertain new ideas, perceptions, and experiences; to be vulnerable, and take risks. Bader orchestrates and encourages self and interactive exploration and regulation. It is through this process that the individuals who comprise the couple begin to actualize their respective potentials for greater differentiation.

The inspiration is conveyed through Bader's humble gratitude for having been granted access into the inner worlds of others and the satisfaction of bearing witness to the blossoming of another. Her invitation to us, her colleagues, is to experience these joys she infuses into her presentation with energy and optimism.

Claudia Black

Complexities in Working with the Young Adult

Reviewed by Bette Freedson

For those working with young adults in this cyber-era of fast connections, compromised attachments, and often unreliable and distorted communications (exacerbated by living through a global pandemic), Claudia Black provided the need-to-know essentials. As she explained, this vulnerable population is affected by a multitude of overlapping problems, often resulting in a complex phenomenology of trauma that in too many instances results in problematic outcomes, such as dysregulation of emotions and attachments, inadequate coping skills, and addictions.

From the moment she began, Dr. Black carefully laid out what is important, in accordance with her professional intention, which is to : "Give kids a chance!" Starting with poignant case examples of young adults suffering from a variety

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of traumatic life circumstances, she explained the various stressors of current societal culture, and family systems that can, and do, rob children of safety and a sense of identity, leading them to seek relief in addictions and dysfunctional, yet adaptive behaviors.

I was delighted to have an opportunity to moderate for Dr. Black's session, as I have read and often recommended her book, *It Will Never Happen to Me*. However, I was less familiar with her contributions at The Meadows Treatment Center and the Claudia Black Young Adult Center. As I listened to her explain her approaches, her knowledge, and her wisdom, delivered with in-depth understanding and human compassion, I felt myself impacted by her passion in helping young adults and their families to recover a sense of self to live a more meaningful life.

Her discussion of bullying and abandonment both addressed and went beyond the common aspects of traumatic events into the subtleties of emotional abandonment. Her discussion of parental over-control, over regulation, chronic put-downs, and the invalidation of emotions explained the way such negative conditions steal comfort and safety from young adults. This can create toxic shame, the inability to calm the brain, and identity confusion, resulting in potential for self-harm and addiction.

To say that this presentation was comprehensive would be an understatement. During the hour, Dr. Claudia Black provided core elements for assessing the vulnerabilities of young adults, as well as some of the basics of treatment. She emphasized CBT, mindfulness, breath work, and sensory motor techniques, among other aspects of an eclectic approach. Her slides added substantive details.

At the start of this presentation, Black warned us that her intention was to

provide a large amount of material in one hour—and indeed she did. And she succeeded in making it understandable and useful. For those of you working with young adults, this presentation could be a foundational piece of your repertoire. For anyone wanting to experience the depth and breadth of the clinical knowledge of trauma, as well as a compassionate grasp of what faces young people today, I heartily recommend viewing this presentation.

David Burns

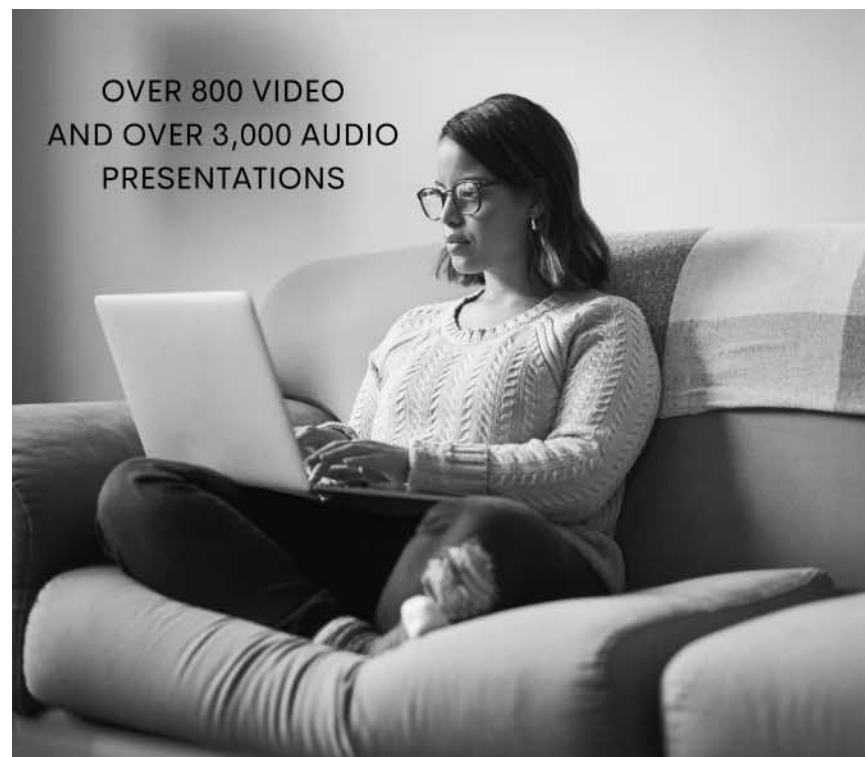
Rapid Depression Treatment with TEAM-CBT

Reviewed by Tobi Goldfus

The first thing to strike you about David Burns is his enthusiasm and belief in his TEAM-CBT methodology and its effectiveness for depression, anxiety, and many other presenting problems. Backed by years of efficacy driven research data, his presentation is exciting and invites us to use his methods to be more effective with clients.

The “T” in TEAM is for Testing, which include brief scales for the client to complete at the beginning and end of every session. With the transparency of an X-ray, this holds the therapist accountable and allows the therapist to up his or her game. E is for Empathy. Clinicians are often less than 10 percent accurate, and they are surprised at how much they need to improve their empathy. A is for Assessment, which includes Lowering Resistance Techniques, an important key for rapid change, as well as the Gentle Paradoxical Technique. M is for Methods, which include more than 100 outcome tested techniques utilized from CBT, as

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TRIBUTE

The One Lesson that Art Taught Me

A Tribute to Arthur Michael Bodin, PhD
(July 11, 1932–October 15, 2021)

By María Pía Allende, MBA

The following is a tribute to my brilliant friend, Dr. Art Bodin, cofounder of the Brief Therapy Center in the Mental Research Institute of Palo Alto, California.

In 2009, I was appointed interim executive director at the Mental Research Institute (MRI). It was good timing. My predecessor was asked to step down and the board was looking for a director who could organize the 50th anniversary conference. Board members told me the position was temporary, but as is true of many interim positions, it became permanent. I ended up staying until 2015.

I met Art Bodin in a staff meeting. He was funny, witty, and liked to talk. We all enjoyed his jokes that he would tell anyone who was willing to listen.

In the mid-1960s, along with Richard Fisch, Paul Watzlawick, and John Weakland, and the support of Don D. Jackson, he cofounded the Brief Therapy Center. He was the “archives” of MRI; he knew every director who presided over the institute. He also knew the top therapists of the last 60 years—those who are revered, studied, and modeled. Art was a well-known family therapist, family therapy researcher, teacher, and leader in the psychotherapy community.

He was an astute adviser in our meetings. His advice was thoughtful, and he happily shared his experience and wisdom. With time, we became very close. He was my mentor, one of my bosses, my friend (he was the photographer at my wedding, never missed my birthday, and my farewell party was held in his backyard), and he supported me in all my projects. He also edited my key correspondence.

This reminds me of a particularly interesting anecdote that describes overall who Art was, at least for me.

It was a brutally hot summer in Palo Alto and scorching in the MRI Middlefield building. Not even our historical tree in the middle of the courtyard provided relief. I was having trouble with someone in the building who sent me a rude complaint about the visiting teachers I had scheduled for a workshop I was organizing. Everyone this person knew was copied in on the email complaint. It made me look bad and incompetent. Whenever I received this type of provocative communication, I would get upset and spontaneously reply, barely editing my response and releasing my anger by pressing “send.” Of course, this would result in a conflagration that would take days to resolve.

So, when I received this person’s complaint that day, I decided it was time for a change. I quickly climbed the stairs and knocked on the door of Art’s second-floor office. I always liked his office. It was never cold or hot. He used to say that he kept it the “right temperature.” Art was precise and detailed. His office was large and there were amazing pieces of art and photography. Art was a talented photographer and an avid art collector. His office well represented him. He was a highly cultured and curious individual full of interests. His office also had lot articles and clippings laying around. Art was a voracious reader. There were several pictures of Art’s wife, Miriam, and their two kids who Art would constantly mention. Art was a devoted family man.

So, Art asked me that day what was going on. I told him that I was upset—that I had received an inflammatory email, and I was ready to explode. I showed him the email and my response to it, and he read both silently as I stood there waiting. He was expressionless. He looked at me and said, “I don’t think you should send

this.” I asked him if he minded editing it. He slowly nodded, then pulled out a red pen and started to cross out almost everything except for “Sincerely.” Then in big letters, he wrote on top of what I wrote, correcting the whole piece. He gave it to me and said: “Change it to what I did and bring it back.”

I quickly ran downstairs and changed my response to what Art had suggested. I rushed back to his office to finish this business, sweating from the heat. Once more, Art started crossing out words with his red pen. I said, “Art, you just corrected it!” “I know,” he answered, “but it must be perfect!” He changed a few more things and made it shorter. “Here,” he said, “now go back and redo it again. And bring it back to me.” I was perplexed. “Again? Isn’t it enough?” “No,” he said. “You can always make it better.”

Exhausted, I went downstairs—that time moving slower. I sat down at my desk and rewrote it again. I thought it was a little more subtle and to the point. I also thought about not going back upstairs but knew Art would get upset if I didn’t. Each step back upstairs was like stepping into mud. I stopped at the top of the stairs and took a deep breath. I was relieved to go into Art’s office because it was cooler.

Art read my response for the third time. Then he pulled out the red pen once again. I almost screamed in horror, then said emphatically, “Art! Don’t you think it is okay now?” “No, Maria Pia. You can always make small changes that will make a difference.” I realized that I was no longer that mad at the writer of the email, but I was starting to get mad at Art. I observed in disbelief as he crossed out more sentences. He was about to say something, and I figured he was going to ask me to redo the response and bring it back to him. “Do not even try,” I heard myself saying out loud with determination and then I pointed at him and said, “I am going home!”

I stumbled back downstairs to my desk, turned off my computer, and went home. The following day, I opened my desk drawer and saw the piece of paper with Art’s most recent edits. Suddenly it was no longer a piece of paper with some scribbles. It was a symbol of my impulsivity and my red-hot temper matching the ink color in Art’s edits. Art had forced me to look at myself in the mirror. I shook my head. I was no longer angry. I was able to read my response more clearly, and realized that even with Art’s edits, it was going to cause a war. I closed the drawer.

Art came to my office later that day. He stopped and waved. He asked: “Did you finally send the email?” “No, I didn’t,” I replied.” I don’t think it is a good idea, even with your changes.” He looked at me, smiled, said “good,” and then left.

I looked at him walking away. He was a big, tall man, just like my dad.

I can still hear Art laughing. He laughed loudly and for a long time. I can hear him debating with Dr. Mary Ann Norfleet about what to do next, enthusiastically taking notes, and arguing, especially with Eileen Borrow. Those two liked to argue! And I can hear his footsteps. He took long strides in the MRI courtyard. And he is now together with the other amazing people—the ghosts who once graced the halls of MRI in human form and made it a magic think tank.

After being a bit overwhelmed by an intense nostalgia, and drying my tears, today I can smile about this memory I have of Art. I do not know if on that occasion he was being a perfectionist or being strategic so that my actions would not cause trouble. I do not know if Art was trying to teach me a lesson, or if he was being obsessive about the writing, which he was many times. Maybe it was a little bit of both. It does not matter. He taught me a simple lesson in an effective way: Do not send emails when you are angry.

Art was always Art—a brilliant, generous, loyal, and strategic human being whose legacy lives on.

THEORETICALLY SPEAKING

On The Importance of (Occasionally) Being Unpredictable

By Michael F. Hoyt and Rubin Battino

Expectation is a powerful factor in effective therapy. In 1954, Erickson wrote: “Deeds are the offspring of hope and expectancy.” (p. 261) In 1995, Jerome Frank opined, “I’m inclined to entertain the notion that the relative efficacy of most psychotherapeutic methods depends almost exclusively on how successfully the therapist is able to make the methods fit the client’s expectations.” Indeed, Battino (2006) authored an entire book that reviews many of the ways expectation is the essential linchpin that underlies a wide variety of effective brief therapeutic methods.

Clients (and therapists) expect change and they also expect that the methods employed will bring about change. This can be salutary, but sometimes, as Erickson, Rossi, and Rossi (1976) wrote: “The patient comes to you with a certain mental set, and they expect you to get into that set. If you surprise them, they let loose of their mental set and you can frame another mental set for them.” (p. 128)

When a therapist is seen as “more of the same” and not different in any way, it may be time to be unpredictable and do the unexpected. To cite two Erickson examples: The first, is when Carl Hammerschlag tells the story of meeting Erickson, who with seemingly great effort, picked up what appeared to be a large rock and threw it at Hammerschlag’s crotch! (In the Haley & Richeport-Haley 1993 videotape.) Carl caught it, only to discover that it was actually made of foam, and thus lightweight and harmless. Erickson then said (opening Carl’s mind to accepting new possibilities), “You see, everything you see is not the way you see it is.” The second example is when Erickson (Erickson & Rossi, 1979, p. 437) reported saying to a depressed, paraplegic woman, “You may not believe this, but romance is just around the corner.” She subsequently married, had five children, and a professional life. (This case was also discussed in Haley [1985, pp. 25-28], and extensively in Rossi, Erickson-Klein & Rossi [2014, pp. 428-442].)

The unexpected need not necessarily be emotionally shocking (see Battino & Hoyt, 2021), but as Hoyt and Bobele (2019) note, effectiveness is enhanced when interventions are surprising, attention grabbing, and unpredictable. (p. 212) This is consistent with the Ericksonian core competency of *destabilization*, as described by Short (2021, pp. 286-287):

Destabilization is defined as a momentary disruption of stable psychological patterns to encourage flexibility and learning. Therapeutic destabilization can be experienced in the form of doubt, uncertainty, surprise, shock, or confusion Therapeutic destabilization is needed only when it is necessary to circumvent a deeply established belief or rigid behavioral pattern. (pp. 286-287)

In the following, we present two vignettes of our own cases, followed by discussion.

Two Vignettes

CASE #1 (Hoyt). Sometimes just a change in the usual order, speed, or cadence of wording can open the door to the unexpected (Hoyt, 2017). Joey was a bright college student whose parents dragged him into my office because of their concerns about his frequent use of cannabis. Their worries about his grades going down and his increasingly unpleasant mood were met with, “It’s legal in California, so what’s the problem?” As I watched, all anti-drug arguments they voiced were anticipated

and quickly batted aside. When they finally looked toward me, rather than quoting the usual (and probably expected) shaming slogan, “Drugs are for people who can’t handle reality,” I said: “*Reality is for people who can’t handle drugs.*” Joey looked confused: “Huh?” I waited a bit, letting it hang in the air, then replied: “The part of you that’s smart heard me. Whatchathink?” This led into a nuanced discussion about use versus abuse. Joey acknowledged his “overuse” (his term), and we began to consider what Joey would need to do differently.

CASE #2 (Battino). What do you do when what you have been doing with a particular client is not working? In following Frank Farrelly (Farrelly & Brandsma, 1974; see summary in Battino, 2015, pp. 172-176), one of my favorite approaches is to tell the client that I am at my wit’s end in helping him, and that the only way out of this impasse is to switch roles. So, we change seats and role play each other. It is important to use the client’s language, posture, emotions, and manner of speaking. But it is more important to overdo and exaggerate their behavior, since this is actually a mini “psychodrama” of their life. Switching roles enlists the client’s realistic life resources, empowers the client, and gives the client the opportunity to see him or herself as do others.

Harry was a client who asked for help, but then did not follow any suggestions and often actually did the opposite. For example, when we discussed ways in which he could more productively approach his employer, he reported back at the next session that he had actually insulted his boss. And when we discussed ways to enhance his social life, he later told me that he subsequently had made several dates, but then stood the person up three times! At that point I said, “Harry, let’s switch roles. You be me, and I’ll be you.” I proceeded to complain and complain and “Yes but” and “No but” until Harry laughed and said “Stop! I get it.” When I responded, “No. I’m the client. I don’t care if it’s screwing up my life—I’m going to do it more and more and you can’t stop me!” he replied: “Okay, I’m being impossible. I’ll stop being a jerk.” And he did desist from his counterproductive ways.

As Farrelly suggests, the therapist exaggerates the behaviors of the client, which shows how contrary those behaviors are to health. This is enhanced by the therapist *encouraging* the client to continue his or her self-defeating behavior. Deliberately exaggerating the client’s behaviors illustrates them, and also utilizes Carl Whitaker’s premise that in any two-person interaction only one can be crazy!

DISCUSSION

Franz Alexander (Alexander & French, 1946) recommended that the therapist alter his or her behavior to help bring about a corrective emotional experience for the client, and Hill and Rossi (2017) note that surprise produces curiosity and a search for new meanings. As Monte Bobele (Hoyt & Bobele, 2019, p. 216) also importantly notes, unusual interventions should not be weird, nonsensical, or likely to increase risk, because they are supposed to help clients and not disturb them. Our hope is that therapists will always be flexible in working with clients, even if/when they emulate evidence-based methods. And we hope that they will recognize that occasionally being unpredictable is the most productive approach.

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FOUNDATION NEWS

Renovations Begin on Erickson Historic Residence

Thanks to our generous supporters, we have begun to freshen up and restore the Erickson Historic Residence, beginning with the outside.

In December 2021, the exterior of the Hayward house was prepped and painted similar colors to when Erickson lived and worked there. The body color is yellow, the trim is soft cream, and the accent is greenish gray. New beams and details around the house were added, security bars were repainted, and casement windows and cracks were repaired.

Additionally, several trees and shrubs around the property were pruned giving the desert landscape a fresh, manicured appearance.

We also replaced the birdbath in the back yard as Dr. and Mrs. Erickson were so fond of birdwatching.

Thank you again to all who donated, and we will continue to keep you informed of our further renovations.



EVOLUTION REVIEWS

continued from page 10

well as other schools of psychotherapy.

“Am I good enough?” is something more than 95 percent of therapists have asked themselves. Burns walks us through a demonstration with a clinician client, while deconstructing his interventions that include the Daily Mood Log, Cognitive Distortions and Positive Reframing, the Double Standard Technique, and the Feared Fantasy Technique. (For the client, this is the technique from hell.) With the experiential and cognitive restructuring techniques used, the demo client reported immediate reduction of shame and anxiety, and continued relief and joy

eight months post-intervention.

On his Feeling Good podcast, as well as his website: feelinggood.com, David Burns offers many free resources for clients and therapists. It would be well worth it to check out his most recent book, *Feeling Great: The Revolutionary New Treatment for Depression and Anxiety*. He is currently developing the Feeling Great app, a free electronic tool for depression and anxiety that is now being beta-tested with exciting preliminary results. You can participate by going to feelinggood.com/app.

IN MEMORIAM

Carl A. Hammerschlag, MD

(4/18/1939—1/21/2022)

By Joyce C. Mills, PhD

“Come to every day with joy!”—Carl Hammerschlag

It was Saturday, January 22, 2022, when I received the call letting me know Carl Hammerschlag had passed peacefully in his home. I sat quietly, reflecting on this news, letting my mind and heart wrap itself around the enormity of this loss. I then replayed his last phone message to me from the evening before: *Sweet sister love, Shabbat Shalom! This is the last Shabbos call before I leave my office ...I love you. I send you my blessings always, Carl.*

When invited to write this tribute for the newsletter, I was both honored and overwhelmed. Where do I begin?

Personally, Carl was my dear friend, mentor, and spiritual brother for more than 35 years. Throughout those years, we spent time sharing stories, which included his love of fly fishing, his adventurous encounters, participating in sacred Native American ceremonies, and developing visions for, and embarking upon community healing projects. While sitting by the Verde River that runs through the Fort McDowell Yavapai Nation, Carl taught me how to tie a Native drum, and create ceremonies and rituals to be used in my personal life, as well as with clients and in my community. Both being Jewish, we talked about our family history, and sang Hebrew songs, along with those from our indigenous spiritual family. Holidays and family occasions were a combination of laughter, tears, storytelling, celebration, grief, dance, rituals, and prayers—all threaded together with love.

Professionally, Carl was a master storyteller, skilled physician, and healer. He was an award-winning speaker, internationally recognized author of six books, and world-renowned humanitarian clown. Dressed as a bright pink flamingo, Carl brought humor and the soul of healing to the darkest of situations. Primary for Carl was building relationships with patients in whatever time they had together—to touch their hearts and make a difference. He often said that every encounter enriched his life more than he could have possibly imagined. They reminded him of an essential element for sustaining a happy life: “To find a way to come to every day with joy!” He didn’t just spout that line as a platitude; it was how he lived his life.

A Yale-trained psychiatrist, Carl spent almost 20 years as chief of psychiatry at the Phoenix Indian Medical Center where he learned much from Native American medicine men. With conviction, he often spoke about the difference between being a doctor and a healer, something he learned in Indian country, not in medical school. I’m taking the liberty to paraphrase an essential message I would often hear Carl say: “Healing takes place when the mouth speaks what the mind thinks and the heart feels.” All three need to be in alignment for peace. The Navajo (Dine’) word is *Hózhó*, meaning beauty, balance, harmony, and health.

Carl was an expert on community-based health care. He worked to create environments that welcome the process of healing, and he assisted others in how to survive in rapidly changing cultures. He was a leading authority in the practical applications of psychoneuroimmunology (mind-body-spirit) medicine. Carl was a respected faculty member at the University of Arizona Medical School and chief of community mental health, *Gesundheit!* Institute. He was also the founder of the

Turtle Island Project, a non-profit, multidisciplinary organization whose programs integrate the principles of mind-body-spirit medicine with Native American rituals and ceremonies. In 2016, Carl founded *The Healing Corps* (THC), an innovative preventative health initiative that is a continuation of his life’s work in promoting health in communities. His dedication to this mission was unwavering and continues with his invincible spirit at the helm.

Equal to, if not more important than his professional accomplishments, Carl would be called a “*mensch*” in Yiddish, meaning someone with high integrity and honor—a valiant soul who stands up for human rights at every turn. Carl had a driving mission to hear the unheard. Young and old alike, he would cradle those souls who most people wouldn’t touch. He traveled to places where people live in dire conditions, and where they are at risk of serious harm. Perhaps this soulful mission stemmed from being born to parents who left Nazi Germany in 1936 in hopes of establishing a safe life in America. Carl was not an observer; he was a full participant in life’s challenges as well as its joys. He would often say, “If you’re gonna be there, be there!”



The roots and branches that sustained Carl’s life were his beloved wife Elaine of 61 years, his three beautiful daughters, and his grandchildren. Together they embraced the adventures of life’s mysteries that continued to show the resounding love they had for one another.

People who knew Carl could tell you a story about the first time they met him, the first time they heard him speak. His 6-foot 6-inch towering stature, along with his resounding voice, were *unforgettable*.

For me, the story began at the 1986 Erickson congress. Knowing that my work and the subject of my new book were focused on metaphors and storytelling, especially the storytelling gifts of Erickson and Native Americans, Jeff Zeig suggested I attend the workshop being presented by Carl Hammerschlag. I had no idea who he was, but I was about to find out!

The chairs in the room were arranged in a large circle, different from any other workshop I had attended. After welcoming everyone with his deeply resonant voice, Carl took out a large feather and a braid of sweetgrass, which he explained was a sacred indigenous plant, braided together” just as we are in mind, body, and spirit.” He passed the feather and sweetgrass to the participant next to him and it went around our circle. A connection beyond intellect was made!

Throughout this profound workshop, Carl continued to entrance us by weaving together personal and professional stories. One story was about Santiago, an old man from the Santo Domingo Pueblo, who was admitted to the Santa Fe Indian Hospital with congestive heart failure. Not knowing Santiago was a clan chief and a pueblo priest, Carl said he saw Santiago as just an old man lying in a hospital bed with tubes in his nose.

Carl continued his story and said the old man asked him, “Where did you learn to heal?” Thinking Santiago was asking about his academic education, Carl rattled off Yale and several other places.

Then the old man asked: “Do you know how to dance?” Carl was touched by the question and began to shuffle a bit by Santiago’s bedside. Santiago chuckled, got out of bed, and began to show Carl his dance.

Santiago told him, “You have to be able to dance if you are going to heal people.” Carl asked, “Will you teach me your steps?”

IN MEMORIUM

Santiago nodded and said, “Yes, I can teach you my steps, but you will have to hear your own music.”

Chronicled in Carl’s critically acclaimed book, *The Dancing Healers*, this story became a central theme of his life-long legacy. While he taught people from around the world in his unique, creative, heartfelt, and sometimes controversial ways, Carl always encouraged people “to hear your own music.” Clearly, this is a message that Erickson shared.

One of Carl’s favorite stories to tell was when he first met Erickson. While many of you reading this tribute may know the story, I feel as if Carl is whispering it in my ear as I am writing. If you knew Carl, you may even hear his voice.

Sitting in a wheelchair dressed in purple, Erickson appeared to be struggling to pick up a heavy rock. Finally, he lifted it into his lap, then threw it at Carl’s crotch. Instinctively, Carl covered himself ... but then realized the rock was made of foam. He said Dr. Erickson had a twinkle in his eye, smiled and said, “Not everything you see is what you see it as. It is only how you see it at the moment.” Carl said he felt like he was with a medicine man in his hogan.

Throughout Carl’s life, he continued to weave the strands of similarities between Native American healing practices and those he learned from Erickson. They were intertwined in his life’s work, ethics, and beliefs.

I couldn’t think of a better way to end this tribute than with a quote Carl used to end an article he wrote that was published in *Caring Magazine* in 2004, entitled: “Six Things to Do When You’re Dying.” It is an excerpt from the poem written by Henry Scott Holland:

“Death is nothing at all. I have only slipped into the next room.... Whatever we were to each other, that we are still. Call me by my old familiar name. Speak to me in that easy way which you always used.... Laugh as we always laughed at the little

jokes we enjoyed together.”

Looking at the last line in this quote, one of the many things Carl was known to say was, “Find a way to come to every day with joy!” His hope was for us to gather around the world fireplace and keep telling our stories ... to touch the heart of others.

He learned in Indian country that once you shared time together, you became like a relative. There is no doubt in my mind Carl Hammerschlag is still dancing, and he continues to encourage us to hear our own music.

Mi takuye oyacin (to all my relations)

Joyce C. Mills, PhD, is a licensed Marriage and Family Therapist, a Registered Play Therapy Supervisor and founder of the StoryPlay® Global Certification Training Program. She is also co-director at the Phoenix Institute of Ericksonian Therapy, and an award-winning speaker, presenter, and author of seven books, including *Therapeutic Metaphors for Children and the Child Within—2nd Ed.* (2014).

For more information about Carl A. Hammerschlag, MD, go to www.healingdoc.com.

Reference books include:

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BOOK REVIEW

An Epic Life: Milton H. Erickson

Professional Perspectives

By Jeffrey K. Zeig

The Milton H. Erickson Foundation Press

Copyright Jeffrey K. Zeig 2022

ISBN 978-1-932248-95-1

411 pages

Reviewed by John D. Lentz D. Min

Shepherdsville, KY

This is an epic book for an epic life. Jeffrey Zeig has outdone himself with his most recent contribution on the professional life of Milton Erickson. Not only will this book become a classic for its content, substance, and clarity, but it will also stimulate curiosity and interest.

Zeig began interviewing the nearly 100 contributors in this book more than 40 years ago. And although it is difficult to have so many people's contributions read smoothly, they, in fact, do, because of Zeig's influence and ability. At a time when most non-fiction books are only partially read, this one stimulates you to read from the first page to the last. I found it so compelling that I didn't want to put it down. It was intriguing to wonder what new insights were awaiting on the following pages and what tips for life and psychotherapy would be there as well.

This book is truly a gift of love to the world of psychotherapy. It is filled with

treasures of contextually relevant history and information, wisdom, and insight.

An Epic Life is presented in three sections. The first section, Perspective Points, contains the prologue and introduction. The second, Departure Points, includes a brief history of psychotherapy. The third section is background on several of the key contributors, on Erickson himself, and on what Zeig calls "first" and "second generation" therapists. This section also includes a genealogy that displays those who studied directly with Erickson. The fourth section is the perspectives, insights, and memories of the world's most impressive hypnotists who had direct contact with Erickson—some from outside the U.S. and all with vastly different backgrounds.

In addition to the contributors' perspectives about Erickson, Zeig offers his knowledge of the events discussed, which is helpful when several people reference the same event. His insights clarify what is referenced and makes the connections more understandable.

Following many of the interviews, Zeig also offers his comments, which provide context and clarity. For example, John Frykman says about Erickson, "He was willing to put out the energy, the work, the hours ... to connect those channels in his brain, and that is how he was different. Nobody else was willing to do that homework." (p. 170) Zeig's comments provide examples of how "Erickson trained himself like a professional athlete or concert musician."

In addition to the perspectives and comments, Zeig also offers useful resources. Even the last page as a quick resource link.

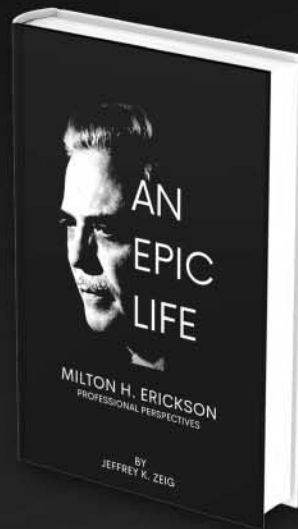
Zeig's brilliance shines through in subtle ways in this volume. For instance, in the introduction, he writes his observations of Erickson's office, which provides

BOOK REVIEW continued on page 17

OVER 30 YEARS IN THE MAKING...

An Epic Life is a biography written by many authors. Throughout his professional life, Milton H. Erickson attracted a diversity of critics and supporters, and this book gives all a voice. Erickson was known to work with patients to elicit in them the innate ability to "connect the dots" to discover their adaptive potentials. Readers will delight in being able to connect the dots too, piecing together a portrait of an extraordinary and complex figure, as they look through the eyes of the men and women who met him at important junctures.

JEFFREY ZEIG'S MOST ANTICIPATED RELEASE



“Milton Erickson was one of the most influential psychotherapists of the 20th century.”

Jeffrey Zeig



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BOOK REVIEW*continued from page 16*

context and perspective in understanding the rest of the book. Zeig points out how Erickson's tiny office was full of gifts that people had given him. He indicates that although Erickson's office was the "size of a postage stamp," it was filled with mementos and gifts that reflect Erickson's interest and appreciation for his students and patients. His office could also be seen as a metaphor for big ideas, concepts, and healing, coming from a diminutive place.

In the prologue and introduction, Zeig writes about his early observations and experiences with Erickson. I found this to be useful in understanding Erickson better.

Not only did I learn from the contributors' perspectives on Erickson, which comprises the bulk of this book, I also learned about who they were and their place in the

history of psychotherapy. Their perspectives are windows into who they were as much as they are about Erickson.

I found it gratifying to read about these people whom I admire and appreciate and read about those I had not heard of. This book has widened my knowledge of many people who have influenced the field.

Because of Erickson's influence on so many approaches to psychotherapy, I consider *An Epic Life* a must read for anyone wishing to expand their knowledge of Erickson and of the field of psychotherapy.

I highly recommend this book.

BOOK REVIEW***Hypnotic Erotic: A Practitioner's Guide to Sexual Healing***

By John H. Edgette
J. Galt & Associates (2020)
140 pages
ISBN 978-1-7354802-1-3

Reviewed by: Rubin Battino, MS
Yellow Springs, OH

John Edgette has been working as a hypnosis "sex-pert" for many years, and his most recent book is an exemplar of this subject. The first half of the book is a primer on the use of hypnosis, and the second half is a primer on working with clients who have sexual difficulties in relationships. The book is short, to the point, and incorporates the explicit language that is needed in this field.

Although Part One is entitled "Foreplay," it is a wonderful how-to on using hypnosis effectively in this area. The presentation is practical in the sense that Edgette illustrates the use of hypnosis in various ways with suggested language. Since hypnosis is a "talk" approach, the words used must be chosen with great care, and also used with intention and skill. There are many examples provided, and it would behoove someone working in Edgette's field (or anyone using hypnosis) to do what I did when I was learning about hypnosis: Memorize parts of the transcripts of many experienced hypnotists (like Milton Erickson) before developing your own style. Remember, it is important to avoid useless and detracting euphemisms, so be specific.

The heart of this book is Part Two, entitled "Getting It On." The eight appropriately named (slightly shortened) and well-illustrated chapters (10-17) are: Vaginitis Dismissed, Come Again? Male Premature Ejaculation and Female Premature Orgasm, Navigating Erection Dysfunction Junction, Male and Female Delayed Orgasm Treated Hypnotically, Diagnose or They Will Quickly Say Adios, Very Delayed Female Orgasm: Anorgasmia, Deconstructing Unwanted

Guilt, and finally, Robust Sexual Desire (the "Robust Live" transcript, on pages 119-131, has language that can be memorized and applied). Part Three is entitled "Each on Their Way."

Perhaps the best way to convey a sense of the usefulness of this book is to offer excerpts:

- Hypnosis is the ideal way to resolve sexual problems quickly. This is because influencing the unconscious mind is the fastest and most effective way to change how sexuality is expressed. (p. 2)
- ... this book is different because it is written from a sex positive feminist philosophical orientation. (p. 2)
- We become enlivened and turned on by difference, newness, the unexpected, and unconquered uniqueness. Good sex and good love are utterly different experiences and are accomplished via two very different pathways. (p. 88)
- As you go down deeper and deeper into hypnosis, your unconscious mind will automatically unleash formidable erotic experiences that turn you on incrementally. (p. 89)
- Men and women alike do various things to their naughty bits to invite them to be more sensuously alive. (p. 92)
- Men tend to be visual and like to watch videos and look at pictures. Women tend to like to read erotica or more commonly use ideation or visual imagery to get turned on and/or get off. (p. 107)
- The missionary position, (invented by guess who?) is far and away the all-time worst in terms of eliciting female orgasmic potential. (p. 109)

This is an excellent primer on both hypnosis and sexual healing. It is especially recommended for therapists who work with clients who have sex-related concerns because it is so direct and practical. It was a pleasure to read a book that has no wasted words and is replete with useable material. I highly recommend this book.

VISIT US ONLINE: WWW.ERICKSON-FOUNDATION.ORG

UPCOMING TRAINING

DATE	TITLE / LOCATION / LEADER	CONTACTS
2022		
4/7-10	Master Class in Ericksonian Clinical Hypnotherapy / New York City, NY / Jeffrey Zeig, PhD	1.
4/24-5/1	International Master Class: Ericksonian Brief Therapy / Mexico City, Mexico / Zeig	2.
5/4-6/22	Intensive Training Online – Levels C (Intermediate) / Virtual / Lilian Borges, MA, LPC; Brent Geary, Ph.D.; Wei Kai Hung, M.Ed., LMHC; Stephen Lankton, LCSW, DAHB, FASCH	3.
5/14	Master Class – Guangzhou, China / Virtual / Zeig	4.
5/17-21	Master Class – Guangzhou, China / Virtual / Zeig	4.
6/6-9	Master Class – Vienna, Austria / Zeig	5.
6/12-15	Master Class – Crete, Greece (one space available) / Zeig	6.
6/24-26	The Couples Conference / Virtual / Invited Faculty	3.
7/6-8/24	Intensive Training Online – Levels D (Intermediate) / Virtual / Borges, Geary, Lankton, Zeig	3.
7/25-29	Cape Cod Institute – Ericksonian Hypnosis and Evocative Approaches to Psychotherapy / Eastham, MA / Zeig	7.
8/20-23	Master Class – Austria / Zeig	1.
8/31-10/19	Intensive Training Online – Levels E (Advanced) / Virtual / Borges, Geary, Hung, Lankton, Dan Short, PhD, Zeig	3.
9/1-4	Master Class – Barcelona, Spain / Zeig	8.
10/26-12/28	Intensive Training Online – Levels E (Advanced) / Virtual / Lankton, Short, Zeig	3.

For information on all 2022 virtual programs with Jeffrey Zeig, Ph.D. visit: www.jeffzeig.com

ISH XII World Congress Held in Krakow 2024

Due to COVID, and restrictions on holding public events in Europe, and travel restrictions around the world, the 2022 World Congress is an online meeting.

However, The International Society of Hypnosis will hold an in-person meeting in Krakow in 2024. Both participation and speaking submissions from 2022 will be automatically transferred to 2024.

So, save the date: June 8-11, 2022, for the online congress and join us in 2024 for the in-person meeting in Krakow.

<https://www.ishhypnosis.org/event/22nd-international-congress-of-hypnosis-ish/>

Contact Information:

- For information contact Stacey Moore: Email, SJMTJM@msn.com ; For information on virtual programs with Jeffrey Zeig visit: www.jeffzeig.com
- For information: Email, sandra@ccipmexico.com
- The Milton H. Erickson Foundation: 2632 E Thomas Rd, Ste 200, Phoenix, AZ 85016 6500; Tel, 602-956-6196; Fax, 602-956-0519; Email, support@erickson-foundation.org; Web, www.erickson-foundation.org
2022 Intensive Training Program, Art of Psychotherapy, Grandmaster's Approach to Psychotherapy: www.erickson-foundation.org
Couples Conference: <https://www.CouplesConference.com>
- For information contact: Email, 1250947144@qq.com
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- For information contact: Email, evibler@gmail.com
- Cape Cod Institute: www.cape.org ; Email, info@cape.org ; Tel, 203-781-6492
- For information contact: Email, info@danielaconstantin.com

Note: Due to the current global public health situation some of the above trainings may be postponed, cancelled, or modified. Please use the contact information listed for the most updated information.

For Upcoming Trainings, ad rates / specifications visit <https://www.erickson-foundation.org/newsletter/> or contact Karen Haviley: karen@erickson-foundation.org. A \$25 fee per Upcoming Training listing is required. Deadline for the August 2022 issue (mailed mid-August) is June 10, 2022. All workshop submissions are subject to approval by the Erickson Foundation.

THE MILTON H. ERICKSON FOUNDATION NEWSLETTER

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Questions? Email, karen@erickson-foundation.org

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CONFERENCE NOTES

**Due to the current global health situation some of the dates and venues for the following conferences may change. Please contact each organization directly for the most updated information.*

The International Society of Hypnosis (ISH) will hold a special online event June 10-11, 2022. The primary goal for the event is connection. Due to the current global health situation ISH and the Polish Milton H. Erickson Institute has rescheduled the XXII World Congress of Medical and Clinical Hypnosis, "Cooperation in Hypnosis. Challenges and Benefits," originally scheduled for June 8-11, 2022, in Krakow, Poland, to June 2024. For complete information for both the June 2022 online event and the June 2024 Congress please visit <https://www.ishhypnosis.org/> or Email, info@pie.pl

The Couples Conference will be held June 24-26, 2022. Due to the current world health situation the Couples Conference will be held entirely online. The conference is sponsored by The Milton H. Erickson Foundation, Inc. with organizational assistance provided by The Couples Institute, Menlo Park, California. Faculty include Ellyn Bader, Elliott Connie, William Doherty, Martha Kauppi, Tammy Nelson, Sejal Patel, Peter Pearson, Stan Tatkin, Ari Tuckman, and Joseph Winn. For complete information and to register visit www.CouplesConference.com or contact The Milton H. Erickson Foundation: Email, support@erickson-foundation.org ; Tel, 602-956-6196.


The National Association of Social Workers (NASW) National Conference will be held June 22-25, 2022 at the Omni Shoreham Hotel, Washington, D.C. For information and to register visit www.socialworkers.org/Events/NASW-Conferences/2022-Proposals or contact NASW: Email, naswconference@socialworkers.org ; Tel, 800-742-4089.

The American Psychological Association's (APA) annual conference is scheduled for August 4-6, 2022. The conference offers in-person learning in Minneapolis, Minn., and also virtually. Registration opens in April 2022. For complete information on the conference and to register visit <https://convention.apa.org/>

The 73rd Annual Workshops and Scientific Program of the Society for Clinical and Experimental Hypnosis (SCEH), Next Steps and Future Directions for Hypnosis Research and Practice, will be held October 12-16, 2022. The meeting will be held virtually. For more information including the Call for Papers visit: <https://www.sceh.us/2022-conference-details> or Email, info@sceh.us

2023 – The European Society of Hypnosis (ESH) will hold the XVI ESH Congress, Hypnosis Food for Body and Mind: an Integrated Approach to Healing, October 26-29, 2023 in Istanbul, Turkey. Online options also will be available. For complete information on the Congress and to register with early rates visit <https://esh2023.org/>

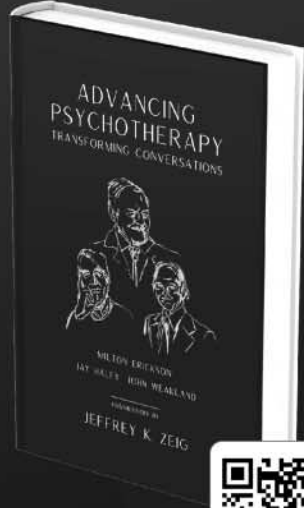
2024 – The International Society of Hypnosis (ISH) and the Polish Milton H. Erickson Institute will hold the XXII World Congress of Medical and Clinical Hypnosis, "Cooperation in Hypnosis. Challenges and Benefits," June 8-11, 2024, in Krakow, Poland (Note: The Congress was scheduled for June 2022 but due to the global health situation the organizers have moved the gathering to June 2024. They will hold a special online event this year in June 2022). For complete information visit <https://www.ishhypnosis.org/> or Email, info@pie.pl



WHEN GREAT MINDS MEET, WE ARE PRIVILEGED TO LEARN FROM THEIR EXPLORATIONS...

As part of a communications project conducted in the mid-1950s and spearheaded by anthropologists, Gregory Bateson, Jay Haley, and John Weakland went to Phoenix, Arizona to learn from and collaborate with Milton Erickson. The meetings of these three great minds were recorded. Their explorations together both advanced the Bateson Project's Double Bind Theory and helped to develop more effective approaches in psychotherapy.

Advancing Psychotherapy is a glimpse into an important time in the history of the field and a rare opportunity to learn from those who shaped the future of psychotherapy. Its content will improve your practice of psychotherapy.




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INTERVIEW*continued from page 8*

Gendlin's work on focusing, where you ask a client, as he or she is experiencing a problem or tuning into an important desired goal, "Where in your body do you feel it?" This is what Gendlin called a felt sense. And you would ask that felt sense in the body to be a sort of lead system to open new territory. That's what trance is when it moves away from the upstairs verbal mind to the downstairs nonverbal mind of the intuitive self. So, you would start up there, but then tap into your intuitive sense and the therapist could ask, "What do you make of that up there?" And how can you link with that and be in resonance with that?"

We can have the creative conversations that we have in couples therapy—moving between these two orders of intelligence.

JZ: More integrated than exclusionary?

SG: Very much so.

JZ: Have you written about this so that readers who want to learn more about generative trance can find information?

SG: It is basically the core of my book, *Generative Trance*. It came out a few years ago. Readers can also visit my website: Stephengilligan.com, to find articles and videos.

JZ: What is the newest iteration in your work?

SG: It is what I call "creative mind." I just turned 67 and I've never been through such a cataclysmic time. The environment is hanging by a thread; we've got Me-too; Black Lives Matter; a rise of fascism; and COVID. Most of us have sat with the question: "What can I possibly do that could be helpful?" We're at a time where the old road is rapidly fading, as Bob Dylan used to sing. And I think that what we're being challenged to do is to release from an exclusively human cen-

tric point of view and to feel our identity more grounded in nature, cross culturally in an ancestral knowledge.

The idea of resources or creative unconscious has shifted from generative trance in the creative mind, to what I call a *spirit, nature, collective consciousness*. It's individual consciousness that's on the threshold, moving to what we might call *integral consciousness*—what people like David Bohm, Pribram, and Pierre Teilhard de Chardin have been pointing to—using connection to nature and ancestral lineage to heal as a vital part of moving forward in a healthy, happy way.

JZ: You've greatly widened your perspective. Our hope is that maturity and crisis widen our perspective from thinking in merely individualistic or dyadic terms, into thinking more collectively in tune with nature and society as a whole.

SG: We humans are on the brink of

destruction. I don't mean to be overly dramatic, but we are in difficult times.

JZ: Think globally and act locally.

SG: I think so. In that regard, trance work is helpful as a way of cultivating this connection to something deeper than our verbal intellect.

JZ: Is there something else new in Stephen Gilligan's world?

SG: As I was mentioning before we started, I am about to become a grandfather. In 2019, I was on the road 220 days. And a few times since then I was quarantined with my daughter for more than a year. She turned me into an organic gardener. Now I don't want to travel as much. Developmentally, I have this sense of a connection to nature.

JZ: You've been a great asset in my life, to the Erickson Foundation, and to humanity. Thank you for taking this time and we look forward to learning more from you.

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