

# Universal Induction Hypnotic Protocol

by

Dennis K. Chong & Jennifer Smith Chong ©  
MD, MPNLP, CH                      RN, PHN, MPNLP, CH

In the old days<sub>pre-1975</sub>, one of the great mysteries for clinicians, was the wonder of how a classical formal hypnotic induction protocol could get an undoubted trance. Then, of even greater mystery was when it failed to do so after it was offered to a different person; and of yet even greater mystery was when it **failed** after it was offered **to the same person** at another time!

This paper is not about the structural basis for these anomalies. It is a matter for another time and place.

However, what the Chongs became curious about was whether there would ever be an induction protocol that would be free of such aberrations and deviancies and thus it would work for everyone every time. This submission concerns this matter.

In exploring this, one thing that came out of the clinical experience of the Chongs was clear. Whatever you verbalize, if it speaks to the experience of the person or what you utter speaks to the truth within him or her, a trance would invariably happen and it would be a very deep trance. The Chongs concluded that if your verbalizations matched the semantics of the subject's ontology, a trance would be inevitable. The converse would, therefore, also be true and the evidence supported it. It is that if your verbalization were a mismatch to you subject's ontological semantics, there will be no trance.

In the context of this exploration, there were certain linguistic phrases that seemed to enjoy the property of universality. This is to say that they exist in other cultural and linguistic systems of this world.

Each of these phrases also had their converse variations. These converse variations also seemed to have the property of universality. Thus, they seemed to exist in other cultural and linguistic systems of this world.

An examination of these phrases clearly speaks to their origins that are now lost in time. We shall never know who first coined them. We shall never know how this person or persons knew to create them. We will never know what were the wellsprings from which these phrases originated.

However, it is also clear that they speak to the deep instincts and intuitions of all of us. In that they do, there is a natural assent that they speak of powerful deep truths about us. So, what are these phrases. They are:

## **The Phrase**

*She is a well-centered person.*

*He is a well-integrated man.*

## **It's Inversion**

She is off her centre.  
He is way off beam.

He is cracking up.  
He is breaking up.  
He is going to pieces.

*She is such a well-balanced person.*

She is off her balance.

*He such a well-formed person.*

He is kinked

He is bent.

He is warped.

He is twisted

*She is clean in her heart.*

She has a dirty heart.

She has a dark heart.

She is black hearted.

It was not difficult to construct a hypnotic induction protocol from and around these phrases.

In doing so, it was immediately apparent to us that the most critical thing was to guide a person to his center. It is a natural and better thing to do than to take him down to basement room of a flight of stairs or a Hawaiian beach or an Alpine meadow. Our intuitions left us to conclude that the center would be a place of silence, peace, calm, tranquility, cleanness and purity.

It seemed to us that it is only at the center that it is possible for one to be one with one-**SELF**. It was in this oneness with one-**SELF** that one sees the powerful consequences of this protocol. It is in this unity of one with one-**SELF** is the **ESSENCE** of us and this is what we truly are. This is the transcendent **SELF**.

We, therefore, derived that in this unity of one with one-**SELF** lies the power to become well balanced, well formed and clean of heart.

In passing, this induction protocol opens the door to dealing with the kind of baggage that we all bring with us from the days of our innocence and those facets of the Dark Side that we acquired in the course of our lives. At a formal level these things, as a category, are known as the analogical semantic ill-formedness within a person. In both current models to reverse a cancer (Hamblett/Bolstad and Chong/Chong) there is concurrence that this ill-formedness must be undone so that the conditions can come into place for a cancer to be reversed. This places this induction protocol in a uniquely powerful place in the field of Hypnotherapy.

In our application of this induction protocol, we have yet to come across a case in which the person did not go into a trance.

The structure of this induction protocol was taught at the 2000 Annual of the National Guild of Hypnotists in Nashua, New Hampshire. As part of the lecture, we verbalized it to everyone present. The feedback was that everyone present went into a trance. There was no one that did not go into his or her trance.

## References:

**Dennis K. Chong & Jennifer K. Smith Chong:** *The Knife Without Pain* Communication and Hypnosis and The Blueprint of Language Structures for Surgery by Hypnosis C-Jade Publications Inc. 1994

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