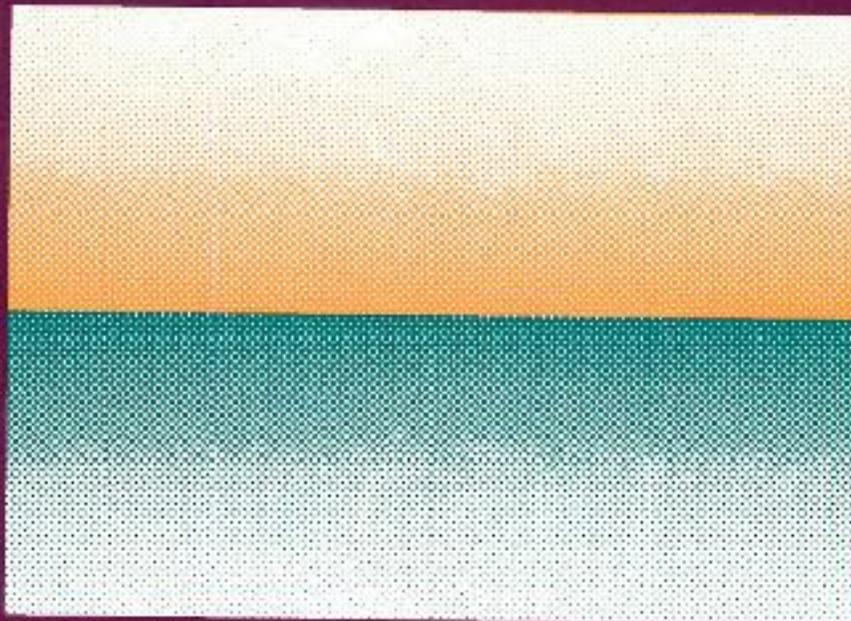


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self hypnosis

and other mind expanding
techniques

Charles Tebbetts

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AUTHOR'S PREFACE

the conclusions set forth in this book are the results of more than twenty years of study and research. They sum up my efforts to find a unifying theme common to all those development systems that promise personal growth, mind expansion, and spiritual enlightenment. In my research in psychology and psychiatry, I became aware of the wide application of hypnosis as a therapeutic tool. I determined I would study the science of hypnotism in a comprehensive way under the best teacher I could discover. Much of the material in this book, theoretical as well as practical, was stimulated by the remarkable teachings and influence of an extraordinary man, Gil Boyne, who operates the Hypnotism Training Institute of Los Angeles in Glendale, California, a suburb of Los Angeles, where he teaches "Hypnotism as a Career".

I first met Gil Boyne in 1970, when I enrolled in his class in self-hypnosis. I had interviewed or investigated a number of other hypnotists and hypnotherapists. None of them impressed me, and I was about to give up the idea when I spoke with a psychiatrist who was a neighbor of

mine. When the subject of hypnotism arose, he told me he had been greatly impressed by a hypnotist who had given a series of lecture-demonstrations to the Neuropsychiatric Department at the University of California, Los Angeles. My visit to this man was the beginning of an experience that changed my life, as well as that of my wife, Joyce.

We were quickly captivated by our own imaginations, as we became aware of the fantastic potential of self-hypnosis as a primary method for redirecting our own energies into more creative living. We were even more captivated by the charisma and personal power and magnetism of Gil Boyne. I always had the sense of watching a gifted artist at work when I watched him induce a hypnotic trance in a matter of seconds. I have never seen anyone induce hypnosis as fast as Gil Boyne does. By the end of the course, Joyce and I both could hypnotize ourselves and program our deeper mind in a matter of minutes.

We continued our studies with Gil Boyne in Professional Hypnosis and Advanced Hypnotherapy. I hope to communicate with you, the reader, some of the unusual and amazing experiences that were part of my training.

Mr. Boyne calls his method of overcoming the negative scripts of the past "power programming." He has revised the stereotyped concepts of autosuggestion and created the first totally new methods in more than forty years! He has a rare talent for distilling and integrating psychological and spiritual truths into a concise and practical philosophy that stimulates growth and movement in all who begin to use it. Gil Boyne is an intensely creative human being who delights in his participation in life. I believe it is these qualities of exuberance and intense dedication that enables him to stimulate and excite his students to raise their image of their own creative potential.

Gil Boyne teaches his methods to capacity classes five nights a week, and in the many classes I attended, I met an extraordinary cross section of humanity, ranging from aspiring performers to celebrated stars and

athletes, from bank tellers to corporate presidents. Some of the people I met at Gil Boyne's Self-Help Institute are: comedienne Lily Tomlin, National Bowling Champion Barry Asher, actor Sylvester Stallone; the charismatic TV minister Reverend Dee; television stars Lloyd Haines, Lisa Todd, and Sheree North; famed concert violinist Endre Balogh; Jane Wagner (writer-producer for Lily Tomlin); Elleson Trevor ("Right of the Phoenix") and Ray Parker, writer for Art Linkletter, Bob Hope, and Dick Van Dyke. In short, all kinds of people from all walks of life come to study with the man I consider to be the world's foremost authority on subconscious motivation through hypnosis, the man whose methods I will describe in this book.

I have listened to many people report rapid and dramatic changes in their lives, but for me, the most impressive case was my own. About a year ago I awoke one morning and found myself partially paralyzed. I had suffered a severe stroke during the night and was unable to speak or make myself understood except by crude scribbling. The doctors in the Santa Monica Hospital ran a series of tests and informed my wife I could expect partial recovery in about six months. It was then I applied Gil Boyne's principles of subconscious programming

through self-hypnosis! I set my goal of complete communication with others for one week and hypnotized myself right there in the emergency room of the hospital. In three days I was discharged from the hospital with my doctor reporting ninety percent recovery. The right side of my face, which had sagged noticeably, was completely normal, and I was able to write again with ease! I recovered completely within a week or so, and presently I am in the best of health.

Much of the inspiration for this book and the energy to begin writing it was the result of my studies with Gil Boyne, and I have come to regard him as a close, personal friend. It is with great admiration and deep affection that I dedicate this book to the man who made it possible, Mr. Gil Boyne.

Postscript, March 1985

For more than seven years, I have studied with and worked for Gil Boyne and often saw him create "Miracles on Demand!" Because of his incredible commitment to maximum results in minimum time, I consider him to be the most effective hypnotherapist in the world today. My training with Gil Boyne has transformed my career and personal life as well. I proudly acknowledge him as my mentor.

Since this book was published in 1977, it has become the best-selling book on self-hypnosis in America. In addition, it has brought me recognition and status as an author and hypnotherapist. In 1979, I established the Hypnotism Training Institute of Washington, which is now the largest and most successful training institute in the Pacific Northwest.

I receive great satisfaction in training hypnotherapists in the Gil Boyne system because of his total commitment to helping hypnotherapists maximize their effectiveness, his rare talent for creative teaching, and his outstanding therapeutic innovations.

Charles Tebbetts, Director

Hypnotism Training Institute of Washington Lynnwood, Washington

INTRODUCTION

Thousands of pages have been written advising us to cast off our negative attitudes and think positively. We read the words, agree with the principles, but continue to act as our old, established habits dictate. The conscious mind agrees but the subconscious does not, creating a stalemate.

The goal of this book is not only to convince you of the desirability of behavior modification but to show you how to do it. It is not enough to convince your conscious, reasoning mind that some of your habits

should be changed. Only as you learn to reprogram your subconscious mind will you be free to act according to your conscious desires.

Of course, there are many cases in which our subconscious mind also needs to be corrected. We will not initiate action to reprogram the subconscious unless we believe the reprogramming will be beneficial. A woman may justify her hatred of all men on the basis of unpleasant experiences with a few of them. A man who learned as a child that it was admirable to be the bully of the neighborhood may feel proud of his aggressive behavior. This book will list each harmful emotion, convince the conscious, reasoning mind of its destructive nature, and then explain how to influence the subconscious mind to agree. This will enable the reader to coordinate the two parts of the mind so they will work harmoniously to modify destructive, self-defeating behavior patterns.

Some teachers of "Mind Control Systems" reject the term "Hypnosis" yet induce a trance state by (1) inhibiting the awareness of the conscious mind, or as many of them call it, the "outer awareness," and (2) heightening the awareness of the subconscious, or as they call it, the creative intelligence. By any definition, this is the trance state of self-hypnosis, no matter how loud the denials. There is still a difference in the total process, in that meditation students go into the trance expecting only the general results they have been indoctrinated to believe probable, while in self-hypnosis they choose their own suggestions and accelerate specific desired changes.

This book will also show meditators how to take advantage of their already learned trance induction by adding the dynamic power of autosuggestion for faster and more gratifying results. It will give you a condensed explanation, including the how-to of hypnosis, self-hypnosis, TM, fractional relaxation, biofeedback, autosuggestion, faith healing, age regression, and ESP, all in one book.

Readers willing to spend fifteen minutes twice daily for a few weeks practicing self-hypnosis — induced by any method they choose and calling it any name they choose — can surely expand the power of their inner mind and enjoy a fuller and more expressive life. And those who go further and use auto- suggestion during their periods of mental relaxation can have practically anything in life they want.

It is difficult for the average, intelligent individual to believe a simple ritual can induce a trance-like state which will enable him to experience an entirely new and more satisfying awareness of himself. But self-hypnosis is being practiced in some form or another by hundreds of thousands who consider it one of the most important discoveries of their lives. Meditation students have paid millions of dollars for over 700 thousand TM courses alone, and business and civic leaders all over the world use it daily. There must be a reason. I will make it easy for you to give the trance a chance!

Chapter One

HOW TO FIND YOURSELF

Most people just muddle along day after day, realizing only a small percentage of their potential and hoping luck or some other mysterious unknown force will eventually change their lives. They reach the age of disillusionment and look around, wondering why they missed the boat. They don't realize it, but that unknown force is right there inside them, waiting to be their obedient servant and capable of giving them anything they want. A far-fetched idea? No. A scientifically proved fact. The secret starts with awareness expansion and is completed by autosuggestion.

Awareness (or mind) expansion automatically stimulates a great deal of behavior modification by eliminating stress. Various forms of self-hypnosis,

or meditation, when practiced over a period of several weeks bring about a noticeable decrease in anxiety and marked improvement in recall, academic performance, and self-confidence, with bonus features of psychological health and happiness. Autosuggestion, which means

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The Real YOU Has Dynamic Power You Seldom Use!

suggesting goals to yourself while in a self-imposed trance, gives you the power to select the habits you wish to overcome or the weaknesses you wish to strengthen. It stimulates the subconscious to make your chosen corrections without conscious effort.

Expanded awareness is a new and often misunderstood term. You may believe you are sufficiently aware of your self, your feelings, and your opinions, and this may be true. But you are only slightly aware of your subconscious mind or inner self.

THE TWO PARTS OF THE MIND

When you think of yourself, you think of your conscious mind, the only mind of which you are fully aware. It is your "me." It seems to make all your decisions and direct all your activity. But the largest and most dominant part of your mind

is the part you are generally unaware of: the subconscious. Although your conscious mind may seem to call the shots, it is ruled by the desires

of the subconscious, which is the real you. And until you learn to understand *it*, you do not know or understand yourself.

Many young people travel all over the world trying to "find" themselves. That elusive self can't be found by traveling, or even by looking behind the door or under the bed. The true self can be found by looking inward rather than outward.

Although we have free will to do anything we want to do, we base our decisions on the strength of our desires. And subconscious desires always outweigh conscious ones. A man may desire to remain in his warm bed on a cold winter morning instead of getting up and going to work. But if his subconscious mind has established a desire of wanting to get up to avoid losing his job, he will act seemingly against his will. He will get up in spite of the unpleasant weather. An alcoholic may consciously desire to quit drinking. He regrets seeing his wife's love turn to disgust and his career go down the drain. Yet he will continue to drink in spite of his conscious desire to quit. An obese person may consciously agree that he would be happier if he could control his eating and reduce his weight, yet he finds it impossible to do so. These people have accepted things consciously which they have been unable to accept in their inner or subconscious minds.

Although our conscious mind has the ability to reason and to decide upon the most advantageous course of action, it cannot implement its decision unless the subconscious agrees and directs *its* energy toward that end. Our source of energy is the subconscious mind. No amount of willpower exerted by the conscious mind can override it. It may allow the alcoholic to stay sober for one or two nights or the obese person to diet for a while, like an indulgent parent allowing a child a bit of leeway. But unless the subconscious is changed, the habits will continue to dominate. Willpower can only dent the surface.

Our subconscious acts the way it has been programmed to act, exactly as a computer does, and much of this programming occurs before we are old enough to discriminate between ideas helpful or detrimental to our welfare. For instance, if a young child is told by an irritated mother, "You never do anything right!" or "What's the matter with you? Can't you do any- thing?" this child may be a failure as an adult. Since his con- scious mind is not developed fully enough to censor this negative idea, his subconscious accepts it and establishes the belief that he can't do things right. The subconscious has no critical factor; it accepts as absolute truth any idea allowed to enter its computerlike system. The idea then becomes an in- tegral part of the child's beliefs and consequent behavior. An adult would consciously reject the idea that he never does any- thing right and would not allow it to enter his subconscious.

The subconscious accepts only what the conscious mind believes at the time the suggestion is offered. But if the con- scious mind changes an opinion after it has become entrenched in the subconscious, the subconscious will not change with it. The two parts of the mind will differ, and the subconscious opinion will be the dominant one. It will continue to dictate our desires and subsequent behavior in spite of our conscious opinion.

The function of the conscious mind is to evaluate and com- pare each new idea with previously accepted ideas and in this manner determine its veracity before allowing it to enter the subconscious memory bank. Remember, once the new idea is there, it becomes absolute truth to the individual, who will use it to judge the acceptability of future ideas. Since many of the ideas accepted early in life are false, and many ideas ac- cepted later are based upon the premise that the false ones are true, consider what a garbled assortment of half-truths, false fears, and unreasonable hates and prejudices we accumulate during — and even after — our formative years!

Before the age often our uncritical minds are programmed by misinterpretations of chance events and the opinions and superstitions of

those around us, who, in turn, were poorly programmed in their own formative years. It is obvious that

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we must change our subconscious minds if we are to achieve self-mastery. When this is accomplished, we can consciously direct our activity toward any goals we desire, including health, happiness, and financial success. If you change your mind you can live happily ever after!

HYPNOSIS AS A MEANS OF REACHING THE SUBCONSCIOUS

Since the subconscious mind is our driving force, we always do what our subconscious believes. Since it will believe anything it is told, we can reprogram it if we bypass the conscious mind and substitute new, constructive ideas for existing negative ones. Then, *they* must be reinforced daily until they become well-entrenched habits of thinking.

The following example will illustrate the futility of trying to reach the subconscious while the critical, conscious mind is aware. A bashful young man is invited to join the high school debating team because of his high academic rating. He agrees and enjoys the honor but is apprehensive because of his irrational fear of public speaking. He reasons in his conscious mind that there is no cause for his fear. Others much less articulate speak in public and so can he. But at this point his conscious mind gets feedback from his subconscious, where both his memory and his emotions reside, and both are added to his reasoning. "Remember the last time you tried to speak before a crowd? Your voice trembled. Your hands shook so badly you couldn't read your notes. Your face turned red and you made a complete fool of yourself. It will happen again next time and you know it!" Fear and embarrassment accompany these thoughts, and all the logic he can muster in his conscious mind cannot overcome his subconscious. When the conscious and the

subconscious are in conflict, the subconscious usually wins; his attempt at public speaking is a failure.

If the young man's subconscious is to be convinced it holds a false idea about his ability to speak in public, this reasoning process with its subconscious conflicts must be temporarily suspended. His subconscious is obviously wrong; anyone can

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speak in public without embarrassment unless his subconscious believes differently.

We always do what our subconscious believes. The conscious mind must be put aside temporarily in order to halt our reasoning from a false premise and to substitute in the subconscious a correct premise for the false one. This can be accomplished by hypnosis.

In hypnosis, we inhibit the conscious mind, allowing the truth to go directly to the subconscious without conscious censorship. Knowledge of the interaction of these two minds is the most important factor in the intelligent use of self-hypnosis, and it is almost totally neglected in the meditation schools. It is wonderful to be able to relax both body and mind through meditation and to expand the subconscious by passively observing it. But it is even better to control it with positive, life-affirming suggestions of your own choosing; and that is what self-hypnosis offers you.

THE SIX FUNCTIONS OF THE SUBCONSCIOUS

Before you start making changes in your subconscious mind, you must understand its nature and functions. It was designed to be your servant, to fulfill orders given to it by your conscious mind. Since it was designed to serve, it makes a very poor master, yet most people allow it to control their lives.

The subconscious consists of your desires, whims, and emotions and the energy that drives you to satisfy them. Centuries ago, King Solomon wrote, "For as a man thinketh in his heart, so is he." The word "heart," of course, meant the seat of the emotions, which is the subconscious, and he was certainly right. The force that drives you to conduct yourself in your usual manner is not what you think consciously, but subconsciously — what your subconscious believes is the difference between success and failure, sickness and health, happiness and unhappiness. It has six vital functions:

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1. The subconscious serves as a memory bank or computer. With the help of billions of tiny inter-connecting nerve cells, everything we have ever seen, heard, smelled, tasted, felt or experienced in any way is permanently stored in the brain in a maze of memory patterns which, when activated, feed information back into the conscious mind. Nothing we have learned or experienced is ever erased from these cell patterns unless a portion of the brain is injured or removed.

This mind, or memory bank, is like a computer in more ways than one. In hypnosis, we can recall early childhood memories that are completely forgotten by the conscious mind. We can also allow our subconscious to solve problems by feeding it all the pertinent information and then having it compare this information with previously learned facts our conscious mind has forgotten. The answer comes to us suddenly, often while we are thinking of something quite different, and this process is what we often refer to as intuition.

Police departments in many cities are taking advantage of the mental computer concept of the subconscious by using hypnosis to help cooperative witnesses recall incidents their conscious minds have suppressed. One such case involved the witnesses to a robbery at a Montgomery Ward store in Eagle Rock, California. Two men with guns forced the counting room employees to lie down on the floor while they scooped up \$52,000 in cash and script. They were observed by a number of witnesses, some of whom saw them eating breakfast in the store cafeteria, and others who saw them as they left the store. After

several hours of questioning by the police, the chief of security for Ward's suggested that Gil Boyne, a noted hyp- notherapist, be called in to interrogate the witnesses under hypnosis.

Boyne elicited several significant changes in testimony from the hypnotized witnesses. The employee who opened the counting room door when the robbers knocked had told the police the first man to approach with a gun was clean-shaven. When hypnotized, he recalled that the man had several-days' growth of beard in the chin area, as though he were trying to

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grow a goatee. The witnesses who saw them leaving the store

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said the robbers had a black fiberboard case, and the employee who opened the door for them agreed. Under hypnosis they remembered that the second man carried a blue airline flight bag with two words stenciled in white on the back.

Several other significant changes in testimony were elic- ited under hypnosis. One man remembered a license number on an automobile he had seen parked in the store parking lot as the store was opening two weeks before the robbery. This turned out to be a stolen plate, but his detailed description of the car and its occupants led to the apprehension of two men, one of whom had \$16,000 on his person, which was confis- cated. One of the men was on parole after serving a sentence for armed robbery.

In another case, a Chowchilla, California bus driver who had been kidnapped with twenty-six children was able to recall certain license plate numbers while hypnotized, which he could not consciously remember.

You know a lot more than you think you do! You just need to learn to operate your mind's computer properly.

2. The subconscious controls and regulates the involuntary functions of the body, such as breathing, circulation, digestion, and elimination. Since tension or stress inhibit these processes, they are responsible for the symptoms of psychosomatic illness. Hypnosis is the most effective method of re-establishing their normal functioning because it can reach the controlling force. Hypertension can be controlled, resulting in lower blood pressure; indigestion and constipation can be eliminated; and many other psychosomatic diseases can be treated effectively by your direct orders to your subconscious mind while in hypnosis.

I cannot emphasize too strongly, though, that you should consult a medical doctor to be certain a disease is psychosomatic before proceeding with its treatment via hypnosis. A problem caused by bacterial infection could become critical without proper medical treatment. The proper hypnotic suggestions working in conjunction with medical treatment bring about a more rapid recovery, which I will elaborate upon in a later chapter.

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3. The subconscious is the seat of our emotions, and this accounts for its domination of the conscious mind. Since the emotions govern the strength of our desires, and since our desires govern our behavior, we are at the mercy of our subconscious unless we learn to control it. When we have conflicting desires, the subconscious one usually wins. The subconscious desire to conform to religious or ethical principles will inhibit an equally strong conscious desire to commit some undesirable act. We always do the thing we most want to do, and our every contemplated act is the result of one desire outweighing another. Since the subconscious houses the emotions which govern the strength of our desires, it is obvious that it decides our course of action. Furthermore, if the conscious mind has done a poor job of programming it, the subconscious will do a poor job of regulating our decisions and consequent behaviors.

As stated previously, the subconscious mind is incapable of discrimination and believes anything it is told. If it could be made to believe you would die on a certain date, you would surely do so. This death programming has been carried out successfully many times among people who believe in voodoo. If a believer knows that a doll representing him has had a pin stuck through its heart, he dies. We say "a believer" because the subconscious only accepts what the conscious mind believes.

An old man in a small Nebraska city was convinced he would die if he took a bath. His greatest fear was that he would become sick and be taken to a hospital where he knew the first thing on the agenda would be a bath. His bones became brittle with age, and one day he fell and broke his hip. He died, protesting, as they bathed him the next day in the local hospital!

Subconscious beliefs can cure or kill you!

4. The subconscious is the seat of the imagination. Those who say they have no imagination have only suppressed it — it is still there, often actively working against their best interests and well-being. Children have lively imaginations.

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But as they emerge into adulthood and experience a number of painful confrontations with reality, they become afraid to imagine — they fear more disillusionment or disappointment. Still, their imagination continues to work; and because it is undirected, it may turn them into extreme pessimists who imagine only what they hate or fear. Life's failures are usually such pessimists and defeatists, whose subconscious beliefs determine their actions. A belief in failure results in failure.

If you need proof that your conscious mind cannot overrule your subconscious, try the following experiment and pit all your logic and willpower against your subconscious — in this case, your imagination. First, lay a ten-foot plank of wood, one foot wide, on the ground and walk the length of it. You will find this quite easy because your subconscious does not object. Now lay the same plank from roof to roof between two ten-story buildings and try to walk across, from

one roof to the other. Your subconscious believes you will fall. Your conscious mind can reason that the plank is the same one you walked on the ground, but no amount of conscious willpower or reasoning can overcome your imagination. If you try to walk that plank you will imagine you are going to fall, and you will. However, if you were hypnotized and your subconscious was convinced you wouldn't fall, you could walk between the buildings with ease!

Creative imagination is one of the great secrets of success. All successful artists, musicians, engineers, and architects draw their so-called talent from their subconscious minds. Most fine works of art were created while the artist was in some form of self-hypnosis. In this state, the imagination is dominant while the reasoning mind is dormant, and creative powers are at their peak. Mozart claimed his musical inspirations were formed like dreams, independent of his will. Coleridge created Kubla Kahn "in his sleep." Newton solved most of his mathematical problems while in so-called dreams. Goethe said his greatest poems were written while in a dream-like state. These few examples represent the rule rather than the exception, and the list could go on and on. One contemporary portrait artist stated that she does her best paintings by

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letting her mind relax and allowing her hands to work for her. What she had learned academically seemed to combine with her imagination and emotions, both of which are subconscious, to produce results she could not consciously conceive.

Imagination can destroy you if it is not controlled. If you imagine your marital partner is unfaithful, you will act accordingly and perhaps ruin your marriage. If you imagine people don't like you, your responses will be such that they won't. Conversely, if you imagine yourself to be a friendly, well-liked person, you will make friends easily. If you learn to control your imagination, it will work for you creatively. Since it is located in the subconscious mind, hypnosis is the most practical way to harness its power.

5. The subconscious carries out our habitual conduct. It manages and controls the activity we have reduced to habit. After you have learned such customary activities as driving a car, dressing yourself, or playing tennis, you no longer have to direct them with your conscious mind. Your subconscious takes over and does a better job of it, as you can easily discover by thinking of which leg to move next while you are running down the stairs. Don't try this experiment, because if you do, you are certain to fall!

6. The subconscious is the dynamo that directs our energy, the energy that drives us to fulfill our goals in life. It generates and releases this energy relentlessly, and if the conscious mind does not direct it, it is directed by chance or circumstance. Behavior is merely energy expressed. This energy cannot be destroyed, nor can it be created, but it can be directed. Since the subconscious constantly and automatically uses this energy to proceed toward a goal, unless you set a goal for it to achieve, it will either choose its own or proceed toward a goal someone else has suggested. Without your direction it may strive toward illness, failure, or some other destructive goal, and it always achieves what it sets out to accomplish.

Here, again, is a case where the subconscious should be the obedient servant. It does not make a good master because

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it is incapable of choosing a proper goal. It is like a gushing fire hose. Properly directed in the hands of a fireman, its force quenches a fire and saves lives and property. But if the fireman lets loose, it can play havoc, knocking him off his feet and causing a great deal of damage.

The subconscious mind is not supposed to think, but to react to the thoughts you give it and carry out your orders. It is much simpler to direct the subconscious than to let it push you around. It was intended to be the servant, and you were intended to be the boss. If yours has not pushed you toward success and happiness, it's time you started giving the orders!

Sometimes we think we have no energy at all. We feel depressed and miserable. Yet without our knowledge, the subconscious dynamo is working

at full capacity and continues to generate exactly the same amount of energy. Emotions such as hostility or anxiety utilize many times the amount of energy necessary to work toward a positive goal. Although we may not realize that hate, fear, or resentment are present in our subconscious to a dangerous degree, our seeming "lack of energy" is often the result of their draining away the energy we need to live. The amount of energy generated in our body does not diminish. We simply channel it improperly.

The person who succeeds in his job or business, who is drawing a high salary or making big money, has chosen success for his goal, whether by conscious choice or by accident. Possibly he was fortunate enough to have had the idea planted in his mind by his parents or someone else he loved and admired as a child. Regardless of how the goal got there, he was bound to succeed. His full energy was used to achieve his goal and not wasted on fear or anger, either of which would have left him too fatigued to succeed by their excessive demands upon his energy supply. The man who always gives up when he gets to a certain point has failure as a goal. He was probably programmed as a child to believe he wasn't capable of amounting to much, or that he was incapable of handling responsibility.

Everyone is striving toward a goal, even if the goal is a life of indolence. Few people realize this fact because often the goal is buried in the subconscious. Your subconscious wants

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to receive guidance from your conscious mind — that is what nature intended. It will do exactly what it is told because that is its natural function. You can direct it toward success, better health, or anything else you desire, and it will achieve it for you, even though consciously you have forgotten what you ordered. Once an idea becomes fixed in the subconscious, it is fed back into your daily behavior and makes you what you are.

There is only one form of energy in the subconscious, and it is neither positive nor negative. It is up to you to direct it to work for you instead

of against you. Using self-hypnosis, you can control your future by channeling this energy constructively.

THE FIVE PRINCIPLES OF CONVINCING THE SUBCONSCIOUS MIND

1. The slow, hard way to reach and convince the subconscious: **repetition.** Very few people have the tenacity to stick to this discipline long enough to obtain satisfactory results. Radio and television advertising successfully use repetition to plant ideas in the subconscious. Have you ever found yourself trying a new product because of constant advertising?

2. **Identification with group or parent:** If you are Irish, you may have a subconscious desire to show off your so-called "Irish temper," which is merely an accepted idea because you are a member of that group. Or, you may have been told "You're just like your father" often enough to have accepted some of his habits as your own. This is subconscious programming by identification.

3. **Ideas presented by authority figures** are usually accepted as absolute truths by the subconscious. Someone you deeply admire and trust can often change your subconscious beliefs, although this occurs more often during childhood than in the adult years. Friendly advice from such a person is unlikely to convince your subconscious that you are going to quit

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smoking, however. For that, it takes the advice of esteemed scientists concerning the role of cigarettes in lung cancer and heart disease. Such a combination of authority figure and fear has a greater influence on the subconscious.

A good example of an authority figure altering an adult's subconscious belief is the case of the hospitalized patient hovering between life and death for two

days. Being well along in years, he had resigned himself to dying and had asked that his relatives be brought in for last good-byes. A wise doctor who understood mental processes told the old man's wife, in a voice loud enough for the patient to hear, that he had finally gotten hold of a new wonder drug that would have the illness licked by morning. He then gave the old man two aspirin tablets. The following morning the patient was sitting up in bed, and he made a full recovery in the next few days. A subconscious belief had been changed.

4. Intense emotion opens up the corridor to the subconscious because the conscious mind is inhibited by emotion. If a child is badly frightened by a dog, he may fear dogs for the rest of his life, despite his conscious reasoning that most dogs are not only harmless but friendly.

Gil Boyne, a Los Angeles hypnotherapist, tells of an interesting case history in which a Mr. Rowe (not his real name) was referred to him by a doctor because marital difficulties were affecting his health. During therapy sessions, Mr. Rowe complained that his wife could not be convinced he loved her, no matter what he said or did. After some questioning under hypnosis, he recalled that during an argument on their honeymoon eighteen years before, he had foolishly told her he was sorry he ever married her. Because she was in the heat of anger at the time, her subconscious mind accepted the idea as true. Thereafter, although her reasoning, conscious mind could understand that his every word and act proved her husband loved her, she still retained this subconscious conviction that he did not. Now, hear the surprise treatment!

Boyne explained that since the false idea had been accepted by his wife while she was in the grip of intense emotion, it

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could be negated by replacing it with a conflicting idea during another intense emotional situation. He suggested that Mr. Rowe whisper, "I'm glad I married you" in his wife's ear during her next orgasm. Mr. Rowe followed this advice and both his problem and his wife's were solved. The subconscious was reached and convinced during intense emotion.

5. The fifth way to subconscious change is **hypnosis**, and this method is much more practical and effective than any other. Since the subconscious has no power of discernment, it believes anything it is told. This is one reason so many people have an unfounded fear of hypnosis. They have seen stage hypnotists tell a hypnotized subject that he is stuck to the floor. Since hypnosis allows such a suggestion to get past the conscious mind, which would surely reject it, and through to the subconscious, the subject thoroughly believes himself to be stuck to the floor. He is therefore unable to move his feet.

Hypnosis is the fastest and shortest route to the subconscious, and if you learn to hypnotize yourself, you can tell it what to do, then sit back and let it work for you.

THE RELIGIOUS ASPECTS OF HYPNOSIS

Most religions consider lies immoral and truths moral. A person whose character is founded upon lies, then, would be considered moral if he could readjust and accept truth. This is exactly what behavior modification is all about.

We are all born with a conscious mind capable of reason and discernment. This mind is limited in its capacity to attend to more than one or two things at once, so we have a subconscious that stores concepts and ideas until they're needed by the conscious mind.

This system worked well for primitive man, whose needs and relationships were relatively simple. During the child's formative years, he was protected by his parents and the elders of his tribe. He learned to hunt and fish and to follow the established customs of his group. His subconscious mind be-

came the obedient servant of his conscious mind and delivered correct information for his lifestyle as needed.

As civilization became more complex, with industrialization and more complicated social structures, so did the child's subconscious programming. Conflicting opinions and abstract ideas confronted him daily. At this point, the programming method needed to be re-evaluated and changed, but was not.

A young child accepts and internalizes ideas in much the same way as a hypnotized subject. The critical factor in a child's mind is undeveloped, while in the hypnotized subject it is temporarily inhibited. So the child's programming in a more complex world became less accurate, with many distortions and misconceptions. As an adult, his subconscious is influenced by what he had accepted earlier as truth, and that, in turn, was influenced by material previously accepted, and so on, back to his formative years when he was incapable of discernment. It became a matter of the computer invalidating its own programming with inaccurate data, leaving the adult believing untruths to be true and behaving accordingly.

Some readers may frown upon this conception of the human mind as a computer and brand the whole idea as materialistic. But we are speaking only of the material part of the mind. There is no argument between science and religion about our brain. Whatever your religious convictions may be, it allows for the fact of material being on this earth and of a human brain capable of studying it. We are speaking to people of many faiths and we respect them all. Your chosen God has made you capable of observing facts, such as the rain falling, evaporating, and then falling again. This is natural, and so is the working of our bodies.

Studying bodily material does not deny the existence of the soul. Since the soul is not material, but rather something spiritual, we leave each faith to its own version of the soul's function and whereabouts. Although it is not impossible that mind may exist somehow and somewhere

without body, we cannot make use of it as living human beings without substantive brain matter. And this brain which allows us to be aware

of mind can be removed piece by piece, by removing the tissue that causes it, just as movement can be denied us by removing the limbs or even the tendons, muscles, and nerves that operate them. If a great portion of a man's brain is removed, his reasoning will become no better than that of a frog. An accidental brain injury or a drug overdose can reduce a brilliant man to an imbecile or a moral man to a criminal. In this study of the human mind, we are dealing with something physical, not something spiritual, except as the two forces interact. Faith in your religion can be intensified by hypnosis and it can help you live a better, more useful life.

History has recorded a continuing controversy over whether or not humans have "free will." Many great philosophers, including Schopenhauer and Einstein, have maintained that, since we are obviously products of our inheritance and our environment, our choices of action in any given situation are determined by our attitudes, desires, and opinions, which are the result of those that preceded them, and those that preceded *them*, and so on back to childhood when our attitudes, opinions and resulting desires were formed. We are obviously products of factors beyond our control, and to many this seems to deny that we have free will or moral responsibility. But we have the wherewithal to modify these previously learned behavior patterns. By choosing hypnosis we can eliminate destructive or anti-social ideas and replace them with positive, truthful ones that will enrich our lives. Hence our free will.

It could still be argued that without chance exposure to this or some other explanation of hypnosis, a man would be ignorant of his power to change; thus, he remains a victim of his past, his will having no bearing on his present state. The fact is, though, that man is born with the equipment necessary to change his character, just as he was born with legs to walk on. The fact that he misuses this equipment does not negate the fact that he has it, including that necessary for the exercise of the controversial free will.

Even with an understanding of the methods necessary to change for the better, and the accompanying free will to do

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so, many will find the idea of changing their minds abhorrent. They resist "mind control" techniques and take refuge in a variety of egodefense mechanisms, such as, "I am John Jones and I don't want to be somebody else." The ego protects itself from change and even rationalizes that a future of frustration and unhappiness is preferable to any reprogramming of this wonderful "me." There is also the type who says, "I would never mess around with *my* mind." How often we see such people swallowing their tranquilizer pills or drinking too much alcohol and insisting that they're "having a ball."

The fallacy in this ego thinking is that your real "me" doesn't remotely resemble the degenerate bundle of self-de-structive habits and negative concepts it has become. You were born with all the requisites of perfect health, both mental and physical, and you can become an authentic representation of yourself by discarding lies and accepting truth as a foundation for your judgments. You were born right. Misinformation has brought about most of your difficulties. You have free will and can be the happy individual you were meant to be! It's up to you.

MISCONCEPTIONS ABOUT HYPNOTISM

The average preconceived ideas about hypnotism are so far from true as to be ridiculous. Very few have knowingly availed themselves of its benefits because of superstition or fear. Med- itators share some of its benefits but deny its role in their practice. Most Christian Scientists bitterly oppose hypnotism, yet the founder of their church first became interested in spir- itual healing after being cured of paralysis by a "magnetic healer," as hypnotists were once called. Later, this "magnetic

healer" was the anesthetist at the first "mesmeric" operation in this country.

There is nothing supernatural or magical about hypnotism, and there is not one documented case of harm coming to any- one as a result of its therapeutic use. Although its benefits are

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well established, it remains a misunderstood and often-dreaded subject in the minds of the general public.

This resistance stems from our natural fear of any powerful force we do not understand. Ironically, there is a much greater danger in not understanding it. This force does not come from the hypnotist, but from your own subconscious mind, and if you do not control it, it controls you. Most of our physical ailments and mental depressions are the result of this uncon- trolled power working against us when we could easily be using it to our advantage.

Hypnotism is neither metaphysics nor religion, although it does explain the miraculous cures effected by sincere faith healers. It is not contrary to the teachings of any of the major religions, and is, in fact, used in most of them. Any thought or idea repeated at length in solemn surroundings deepens faith by subconscious affirmation, and this is hypnosis. You are hypnotized to some degree every day of your life. While read- ing an interesting book, while watching TV, or any time when your conscious mind is absorbed, your subconscious is more vulnerable.

Fear of hypnotism is gradually giving way to acceptance by a more enlightened society. Doctors are finally accepting it as a valuable therapy in the treatment of the symptoms of psychosomatic diseases. Psychiatrists are supplementing psy- chotherapy with hypnotherapy, often reducing the therapeutic process to less than one-eighth the time formerly needed for similar results. Since most doctors do not have time to teach self-hypnosis to their patients, they utilize qualified hypnoth- erapists who work under their supervision. Dentists who use

hypnosis to relax apprehensive patients find they need little or no anesthetic for painless drilling or extraction.

HOW IT FEELS TO BE HYPNOTIZED

Whether a professional hypnotizes you or you do it your- self, the result is the same: every muscle in your body becomes pleasantly relaxed and all tension disappears. You feel this relaxation in various degrees from one hypnotic experience to

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another until it becomes an entrenched pattern. Eventually you are able to completely relax in ten to thirty seconds. After your nerves and muscles relax, your mind also lets go, and although you can remain aware of the noises and activity around you, they do not disturb your tranquil, relaxed mood in any way. You are able to think if you desire to do so, but only an emer- gency triggers such a desire because you prefer to continue enjoying the pleasant, relaxed feeling of complete security and contentment. It feels almost like being awake while sleeping, or watching yourself sleep "in your mind's eye." You need not "pass out" or become unconscious. In fact, after coming out of a hypnotic trance, most people don't believe they have been hypnotized. They say they enjoyed the experience immensely but expected something much different. You may remain con- scious of where you are and what you are doing but generally feel too relaxed and comfortable to want to think about it.

You can come back to complete conscious awareness at any time you choose. For instance, if the telephone rings, you can discard your trance and answer the phone without re- maining in hypnosis. After the conversation you may re-hyp- notize yourself if you wish. No one has ever been unable to come out of hypnosis, and the sensational stories you hear about people who "can't get back out of it" are completely unfounded. A few neurotics have been known to enjoy the pleasant, relaxed state so much they refuse to awaken at an- other's command, but they can do so at any time they wish. If they refuse to return to the normal state of consciousness, they eventually go into normal sleep, and awaken as usual when rested, often wanting to be re-hypnotized. If you wish,

you can be your own alarm clock and decide upon the time you want to return to normal awareness before you hypnotize yourself. You will always come out of it at exactly the time you specify.

During the ten- or fifteen-minute trance, both your body and mind become revitalized, and you awaken feeling physically refreshed and emotionally serene. You will have renewed energy without tension, and you will find it much easier to cope with the frustrations of daily living. You will look forward to your next hypnotic experience with pleasure.

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One reason people have difficulty learning self-hypnosis is that they don't know when they are hypnotized. Because they expect something much different, they believe they have failed when they have not. There are various depths of trance which can be achieved, usually classified as the light trance, which is the feeling described above, the medium trance necessary for anesthesia and age regression, and the deep trance which appears to be, but is not, deep slumber. The light trance is easily achieved by self-hypnosis, and it is sufficient for reaching and planting suggestions in the subconscious. The medium trance naturally follows with regular practice, and since it is a matter of degrees, you will find yourself in different depths during different sessions until you become conditioned to the point where you are able to choose. With practice, you can go into the depth you desire in ten to thirty seconds.

Here are some of the sensations you may experience while in hypnosis: Your arms or legs may seem to float a few inches above the floor, or they may feel heavy, as though they were sinking into the floor. They may seem to be in a different position than they actually are. You may lose conscious awareness of parts of your body, or all of it, and be conscious only of your mind. You may see strange visions or beautifully colored patterns of light. None of these sensations are harmful, and they are usually very pleasant.

Chapter 2

SELF-HYPNOSIS TECHNIQUES

PREREQUISITES OF SELF-HYPNOSIS

Now that you understand the power of your subconscious mind and the role of hypnotism in reaching and influencing it, the next step is to learn to hypnotize yourself. The tools you will use are suggestion, concentration, and imagination. If you have a good imagination, you will find it easy to learn self-hypnosis by any of the established methods included in this chapter. The ability to relax and "just let it happen" is important. If you try too hard you will become tense, which is the opposite of what you are attempting to accomplish. If you take a skeptical "prove it to me" attitude, you will also impede your progress. Cooperate and you will get your proof.

Another thing to avoid is an analytical attitude. Analyzing will keep your conscious mind alert, which is self-defeating — the object of hypnotizing yourself is to *relax* your conscious mind. Analyzing also breeds doubt about the effectiveness of

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each step; since hypnosis is a conviction phenomenon, doubt will slow your progress. (I am assuming you want to hypnotize yourself or you wouldn't be reading this chapter.) You can't go into self-hypnosis against your will, and you can't do it unless you follow the rules. Avoid over-anxiety and skepticism and cooperate with the ideas suggested. If you follow directions, relax, and let it happen, it will!

HYPNOSIS THROUGH POST-HYPNOTIC

SUGGESTION

The fastest and easiest way to learn self-hypnosis is by a post-hypnotic suggestion from a professional hypnotist. While you are in hypnosis, he will convince your subconscious mind that every time you perform some simple ritual, such as counting backwards from ten to one, you will go into hypnosis

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without his being present. You must then reinforce this suggestion once or twice daily in self-hypnosis.

Some people need only four or five sessions with a professional, while others who have greater resistance to hypnosis may need as many as eight or ten. Those who remember not to analyze, try too hard, or play the skeptic will learn quickly and save money.

PRELIMINARY SUGGESTIONS

Although the third chapter explains autosuggestion in detail, there are a few suggestions that should be used each time you go into self-hypnosis. The first is used to bring you out of hypnosis in case of emergency. The second is to insure against going into hypnosis while driving a car or operating dangerous equipment of any kind. The third will make it easier for you to go into hypnosis in the future, and the fourth will awaken you at the time you specify, allowing you to decide in advance how long you wish to stay in the trance. This awakening technique will also insure you against any unwanted carry-over of induction suggestions. The state of hypnosis is so pleasant, some people are reluctant to come out of it immediately. They come out slightly drowsy — a sign of hypnosis hangover. The proper "wake-up" technique eliminates this condition and brings you out of the trance feeling alert, vital, and completely rested.

You will find the proper wording for these suggestions in the third chapter under the heading "Supplementary Suggestions." Read these before practicing self-hypnosis for any period of time.

COMMERCIAL HYPNOTIC TAPES

Another way to learn self-hypnosis is through the use of recorded tapes or records. There is a pitfall here, because even though a few good tapes are available, many are produced by quick-buck artists who are not professionals and often ignorant of the basic rules of effective suggestion. Before you invest

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money in hypnotic recordings, be certain you are dealing with a qualified professional. I recommend the tapes of Gil Boyne, which are listed in the back of the book.

After you learn the essentials of hypnotism and auto-suggestion, you can easily record your own hypnotic tape, adapting it to your individual needs. In this chapter you will find various induction methods which you may record by reading them into a recording microphone. The same is true of the deepening techniques. In the next chapter you will find instructions for formulating beneficial suggestions in a manner acceptable to your subconscious mind; these can be read into the microphone and recorded for playback when you are in a receptive trance state. Then you may record an awakening procedure which is included in Chapter three.

Always record these tapes in the second person, as though you were some other person talking to you. Instead of "I am becoming relaxed," say, "You are becoming relaxed." Actually, your conscious mind is talking to your subconscious mind just as one person talks to another.

This is one of the best and easiest methods of hypnotizing yourself and "getting through" to your subconscious without conscious interference. I recommend the tapes of Gil Boyne, which are the best I have found. A free catalog of self-hypnosis cassettes, books and courses is available from: Westwood Publishing Co., 700 S. Central Ave., Glendale, CA 91204 (818-242-1159).

FRACTIONAL RELAXATION

This is one of the best induction methods for beginners. It takes a little longer than some other formulas, but it is a wonderful conditioning technique for faster methods which can be learned more easily later. It relaxes the body completely, often to the point of partial or total loss of bodily awareness. Tension is released and the conscious mind drifts in and out of awareness of the surroundings, often viewing mental images of forgotten events from the subconscious. Here's how you do it:

Lie down on your back, arms parallel to your body, fingers loosely outstretched and palms downward. Separate your feet

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by eight or ten inches so that your thighs are not touching. Use a pillow if you wish, and make yourself as comfortable as possible. Remove or loosen clothing that binds you in any way and remove your shoes if they are tight. The idea is to get comfortable and relaxed.

If you are recording this procedure, use the second person •y throughout, but if you intend to use it without a recording, memorize it in the first person. It is presented here in the

second person so you may read directly from the book into the microphone. Start reading in a soft voice, rather slowly, and gradually slow down more and more, drawing out your words and pausing often between sentences. Your voice and the pace of your speech must suggest drowsiness and relaxation. Speak in a very slow monotone.

Now let's assume you are in the described position and are listening to your voice coming from your recorder. Here is what you should hear:

Fix your eyes on a spot on the ceiling and take three long, deep breaths. Inhale, hold the air in your lungs for three seconds, and as you exhale slowly, you will relax all over. Now let's take the first breath. Inhale. (Pause) Exhale. — Sleep now. (Pause) Now another deep breath, even deeper than before. Inhale. (Pause) Exhale. — Sleep now. (Pause) Now a third deep breath. Inhale. (Pause) Exhale. — Sleep now. (Pause) Now as your whole body begins to relax, and as every muscle and nerve begins to feel loose and limp, your eyelids also become heavy and tired. They grow heavier and heavier and will close now. The lids have

become so tired and so heavy, it would be difficult to open them. But you have no desire to try because you want them to remain closed until I tell you to open them. (Pause)

Now I want you to concentrate all of your attention on your right foot. Relax the toes of your right foot. Imagine they are like loose rubber bands dangling from your foot. (Pause) Let this loose feeling spread back through the ball of the foot and then all the way back to the heel. (Pause) (Drag out the word "all" and speak very slowly from this point on, pausing between all sentences.)

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Now let this relaxed feeling go up into the calf of the leg. Let the calf muscles go loose — and limp — and LA-A-A- ZY. (Long pause) And now, while your muscles and nerves are relaxing, let your mind relax also. Let it drift away, to pleasant scenes in your imagination. Let your mind wander where it will, as you go deeper — deeper — in drowsy relaxation. You are breathing easily like a sleeper breathes. All of your cares and tensions are fading away, as you go deeper — de-e-e-e-per into drowsy slumber. Every breath that you take — every noise that you hear — makes you go deeper, deeper, in pleasant, comfortable relaxation.

Now let the wonderful wave of relaxation move from your right calf up into the large thigh muscles. Let them go loose and limp. The right leg is now completely relaxed and comfortable. (Pause) Now the left foot. The toes relax, the whole foot relaxes just as the right one did — limp and lazy. Let the feeling of pleasant relaxation go up into the left calf. Let the calf muscles go. Your legs are feeling heavy like pieces of wood. As you relax the left thigh muscles, they feel heavier and heavier, and you become more and more drowsy. Now as the wave of relaxation moves upward through your hips and abdomen, you let go more and more. Think of your abdomen as an inflated ball. You are letting the air

out of the ball and it spreads out and relaxes completely. Stomach and solar plexus relax. Let them go — as you go further into deep — deep slumber. (Pause)

(Slowly) The fingers in your right hand are now relaxing, and so is your wrist. Now your forearm relaxes. On up to your right shoulder — your whole right arm is relaxed and numb. You probably feel your fingers or your toes tingling. This is a good sign, so continue to go deeper. And now, just go on over, into a deep, deep hypnotic sleep. (Pause)

The fingers on your left hand are completely relaxed. Your hand and forearm are letting go. Up, through your elbow, to your upper arm, relax. Now the left shoulder, let that go, too. Loose, limp, and lazy. Now relax all the large back muscles, from your shoulders all the way down to your waist — let them

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all go limp and loose. (Remember, plenty of pauses. Continue to speak softly and very slowly.)

Relax the muscles in your neck. Let your jaws separate and let the chin and cheek muscles go loose and rubbery. (Pause) Now let your eyes go. Let them go completely — relax and feel comfortable and good. Relax the eyebrows, too, and the forehead. Let the muscles rest. Back across the scalp — let the entire scalp relax — from the forehead all the way back to the back of the neck — all relaxed — all resting — all loose. You are now completely relaxed. Your body feels boneless. You are going deeper and deeper into restful hypnosis. Your mind is experiencing a wonderful feeling of tranquility. Your sub-conscious is now receptive to the helpful suggestions I am now going to give it.

(At this point the suggestion is given to the subconscious mind.)

After the suggestion is given, the supplementary suggestions outlined earlier in this chapter and detailed in Chapter three are used, followed by the awakening procedure.

If you do not use a recorder, you don't need to memorize the text given here word for word. The idea is to start at one point on the body and relax each set of muscles by thinking of them individually. It is much easier to relax your fingers, for instance, than to relax your entire body. When you concentrate upon relaxing one set of muscles at a time, and while doing so suggest sleep constantly, you will easily expel the tension built up in your body. Visualizing your toes, for instance, as loose rubber bands or your legs as those of a rag doll is also an aid in relaxing. If you don't memorize the exact text of the fractional relaxation technique, read it a number of times and use the ideas, framing them in your own words. You will find that the full text is seldom necessary. Most people are hypnotized before the record or tape is half-finished. When used without a recording, the words are not spoken, just thought of, and the relaxation visualized.

Fractional relaxation is a conditioning technique for those who are learning self-hypnosis. If it seems long or cumbersome to you, remember that it will be unnecessary after a few weeks.

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When you become conditioned to hypnosis, you will be able to hypnotize yourself in a few seconds, so don't give up. Besides, there are many other ways in which you can hypnotize yourself, and if you are receptive to any of them, you won't wish to buy a hypnotic induction cassette.

COMBINING HYPNOSIS WITH MEDITATION

I am probably the first to advocate this method of induction because I have found it to be very successful and easy to learn. Before you start,

decide how long you want to remain hypnotized. For example, if you want to spend fifteen minutes, write the following sentences on a piece of paper: "Fifteen minutes after I go into hypnosis, I will wake up feeling normal in every way, wide awake and feeling wonderful. I will awaken in exactly fifteen minutes." Read this text at least six times, slowly and with emphasis. Think it and believe it. You will awaken at the time specified.

The next thing to do is make yourself comfortable. You may lie flat on your back or sit up in bed, resting against the headboard. Some get better results sitting in a straight-backed chair, feet flat on the floor, and hands palms downward on the thighs. Remove any clothing that binds you and try to relax.

Begin by taking a deep breath and tightening all the muscles in your feet and legs, up through your thighs and buttocks. As you exhale, relax the muscles and think "sleep now," as though you were telling the muscles it was time for rest. Now take another deep breath and tighten the muscles in the abdomen, shoulders, and arms. Double up your fists. As you exhale, let these muscles go limp and again think "sleep now." It is now *their* bedtime. Now take a third deep breath and tighten the face, neck, and scalp muscles. Close your eyes tightly and make a grimace. Exhale, think "sleep now," and release these muscles. Rest and breathe naturally for about thirty seconds.

Now pick a spot to fix your eyes upon. If you are lying on your back, find a spot on the ceiling. If sitting up, any spot

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slightly above eye level will do. If you can't find a spot, use a colored thumb tack, or paste a small piece of paper on the wall or ceiling. Stare at this spot. Don't let your attention waver and don't move a muscle while you take three more long breaths. Do it slowly, and allow about ten or twelve seconds between each breath. Breathe normally between these long breaths. Each time

you exhale, think the words "sleep now" and allow every muscle and nerve in your body to go loose and limp. Just let go completely. After the third breath is completed with its relaxation and a "sleep now," close your eyes and keep them closed until the awakening procedure.

Now, imagine you are at the top of a stairway. At the bottom of the stairs is complete relaxation. With each step downwards you will become more and more relaxed. Count the steps as you descend, "ten, deeper in relaxation, nine deeper, eight, deeper" and so on down to one, at which time you will be completely relaxed all over your body. After you reach "one," imagine you lie down comfortably on the soft warm sand (or cool grass if you prefer) and continue to repeat "one, one, one" over and over to yourself. If other thoughts interrupt and you find yourself forgetting to repeat "one," just start repeating it again. During this period your subconscious mind will be receptive to suggestion. Whether you realize it or not, you will be hypnotized. Use the suggestion you wish your subconscious to accept, followed by the supplemental suggestions and the awakening technique.

It is important to maintain the proper balance between hypnosis and normal sleep while using these techniques. A good rule of thumb is that if the awakening procedure brings you out of hypnosis, even though you feel as though you have been asleep, you have been in deep hypnosis. If you don't hear the awakening procedure and are inclined to drop off to sleep, you should combat this tendency by sitting in an erect position rather than reclining. If you do not go deep enough into hypnosis to become completely relaxed, don't worry — it gets easier with practice. It is possible, too, that another induction technique is more suited to your temperament. The next one employs your imagination only.

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SELF-HYPNOSIS BY IMAGINATION

First take the previously described three deep breaths. Each time, exhale slowly and think "sleep now," and, as you let the air out of your lungs, relax every nerve and muscle in your body. Imagine yourself loose and

limber like a soft rag doll. Whether lying down or sitting, pick up one of your arms and let it drop as though it were as heavy as lead. As it drops you will go deeper. Close your eyes and relax all the muscles around them.

Now think of a beautiful scene. You are walking through a shady wooded area. You are barefoot, and the soft green grass feels good to your toes as you walk along. There is a gurgling mountain stream just ahead, and you pause to feel the grass against your feet for a few minutes more before stepping on the smooth, cool, flat rocks that border the stream. Your left foot remains in the grass while your right foot feels the smooth rock. Feel the grass between the toes of your left foot for a few seconds. It is soft and cool. Feel the smooth cool rock under your right foot. Sit down on the rock, and let your feet dangle into the cool, bubbling water. It is so pleasant and relaxing, you would like to stay awhile, but you see a galaxy of brilliant flowers growing across the stream. They smell wonderful! There is a quaint rustic bridge downstream a few yards, so you get up and walk toward it. You feel a cool, refreshing breeze against your face and notice a few fleecy white clouds drifting along through the clear blue sky. Crossing the bridge, you walk through the wild flowers and enjoy the sweet scent as you take a long breath and gaze about you. A hammock is stretched between two shady trees at the top of a sloping hill, and a narrow pathway looks inviting. You start up the hill and become more tired with every step you take. You are halfway up the hill now, and you want to stop and rest. But you decide to continue to climb. What a pleasure it will be to lie down in that hammock in that beautiful spot and relax completely. Only five more steps now. You are very tired. Four more steps. You are tired but you can make it! Three more steps. Getting drowsy. Two more steps — almost

there. One more step and then you can rest. You touch the hammock, and find it soft and inviting. You lie down in it and relax all over. Every nerve and muscle lets go and becomes limp, loose and lazy. You close your eyes and feel wonderful!

While you are in this relaxed state of mind and body, you are receptive to suggestion. This is entering hypnosis through imagination, and for many it is the fastest and most pleasant method of induction. Since exact wording is unimportant, you will only need to memorize the general story. If you prefer to walk on a sandy beach and climb a sand dune to the hammock, you can change the location. Just create a series of enticing scenes you can feel. Call upon your sense of smell, touch, sight, and you might even add hearing and taste. You could hear songbirds or taste cool spring water before you lie down in the hammock. If you record this induction, be sure to speak slowly and pause often between sentences.

THE GLUED FINGERS

Make yourself comfortable in a chair and stare at the thumb and index finger of your left hand. Put them together and imagine they are glued tightly. Push them together and imagine they are also bound with strong adhesive tape. The glue is drying and the finger and thumb are stuck tightly together. Stare at them and imagine they are becoming stuck tighter and tighter. Count down from five to one, and after each count think "stuck tighter." When you get down to one they will be stuck so tightly you cannot pull them apart, no matter how hard you try. The harder you try to pull them apart the more tightly they will stick together. Try to pull them apart, and as you try, keep thinking the one thought, "The harder I try to pull them apart, the tighter they stick." If you keep thinking this one thought to the exclusion of all others, you will be unable to pull your thumb and finger apart. If you deviate and think, "I'll bet I could pull them apart if I wanted to," your mind has wandered from the original thought and you are not following

instructions. Think they are stuck and they will remain stuck until you say, "Now I can release them." When

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you say this, you can easily separate them. At this point, continue into hypnosis by using any of the deepening techniques described at the end of this chapter.

THE "HEAVY ARMS" TECHNIQUE

Sit comfortably in a straight-backed armless chair, close your eyes and allow your arms to dangle loosely from your shoulders down beyond the seat. Think of your hands only, and just be aware of them. Notice how they feel and how the blood rushes to them. You will notice how they seem to become heavier as you concentrate all your attention on them. Now imagine they are becoming more and more heavy. The longer they hang there, the heavier they become. They feel like they are made of lead. Imagine they get heavier, heavier, and heavier. Imagine they are so heavy it would require a great effort to lift them. You are just too tired to lift such a great weight. Continue this thought to the exclusion of all others for two or three minutes, and then think, "When I count from five down to one, I will be unable to lift my hands until I say 'now.'" Now count from five down to one in this manner:

"Five — my hands are so heavy I can't lift them. Four — heavier — and heavier. Three — I can't lift my hands. Two — my hands are so heavy I cannot lift them. One — my hands are so heavy I cannot lift them no matter how hard I try."

Continue to think, "My hands are so heavy I cannot lift them no matter how hard I try" over and over again, and at the same time try to lift your arms. If you have followed the instructions carefully, you will find it impossible to lift your arms until you say "now," at which moment your arms will lose their heaviness and you will be able to lift and use them

normally. As you say "now," lift your arms and place your hands, palms downward, on your thighs and relax all over. Continue with your choice of the deepening techniques described at the end of this chapter.

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THE SEMAPHORE METHOD

Sit comfortably in a straight-backed chair and place your feet flat on the floor. Extend both arms in front of you at shoulder height with palms facing each other, and close your eyes. Imagine a big blue balloon tied to your right wrist by a long string. It is filled with lighter-than-air gas and it pulls upward on your arm. Visualize the balloon clearly, rising above your right arm, pulling it upward. Tugging and pulling, as your arm goes higher and higher. Think of your arm rising, a little more and a little more as the balloon tugs on it. Develop this image clearly in your mind, but don't consciously move your arm. Don't hold it back either.

Now think of your left arm. Imagine a heavy weight hanging below it, tied to your left wrist by a thick rope. Picture the weight as a large cast-iron dumbbell. Think about how heavy the weight is, and how it pulls downward on your left arm. Picture your left arm as being very heavy — so heavy you can hardly hold it up. Feel it going downward, lower and lower, pulled by the heavy weight.

Go back and forth mentally between the two arms and the two ideas. Your right arm is being pulled upward by the balloon, and your left arm is being pulled downward by the heavy weight. After several minutes of alternating between these two arm conditions, open your eyes. If you have concentrated sufficiently, your right arm will be several inches above your left. At this point, let your arms go limp and fall to your thighs. As they rest there, palms downward, take a deep breath, and as you exhale, relax all over. Continue with one of the deepening techniques described at the end of this chapter.

If you fail to get the expected results in any of the last three procedures, it is not because you can't be hypnotized, but rather because you are not in the habit of concentrating on one thing or idea. Sometimes it takes a little practice. Try the stuck thumb and finger again and play a little game with yourself. *Pretend*

you can't pull your thumb and finger apart when the time to test them comes. Continue to concentrate on the

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thought "I cannot pull them apart no matter how hard I try" while you pretend you can't. You will be surprised how quickly the game will become the real thing.

DEEPENING TECHNIQUES

When you have attained a slight degree of hypnosis, it is often desirable to deepen the trance in order to relax the mind and body to a more suggestible state. Although properly administered suggestions will be accepted by the subconscious mind during a light trance, you may encounter difficulty in retaining the trance. Individuals vary in their abilities to attain the deeper stages of hypnosis. Those who do not go into a satisfactory trance state after using one of the induction methods described earlier in this chapter will find the following deepening techniques helpful.

COUNTING BACKWARDS

Take three deep breaths, and each time you exhale, relax your whole body and think the words "sleep now." (After you follow this procedure a number of times, you will become conditioned to the words "sleep now" and you will be able to go into hypnosis by this method alone.) About twenty seconds after you exhale the third breath, start counting backwards, starting at 100. After each number, think "sleep deeply." As soon as you miss a number or can't remember which number comes next, stop counting and relax your mind by repeating the word "one" over and over until you forget to repeat it and find yourself thinking of something else. When you realize you have strayed from the discipline, start repeating "one" again. This will deepen your trance to the maximum degree possible for you at that time. It will always deepen it to some extent, even the first time you use it. If you find it too easy to count backwards and don't forget which number comes next after going down to fifty, try counting backwards and repeating "sleep deeply" after every other number. If this is still too easy, repeat "sleep deeply" after every third number. For ex-

ample, "One hundred, sleep deeply. Ninety-seven, Ninety- four, sleep deeply. Ninety-one, Eighty-eight, etc." This is one of the best of all the deepening techniques for self-induced hypnosis.

THE ELEVATOR

Imagine that you are seated in a comfortable chair in an elevator. You are on the tenth floor, and you are seated so that you can see the hand on a dial that points to the numbers of the floors as you pass them. The elevator moves very slowly, so the hand moves slowly from ten down toward nine. You are nearing the ninth floor and you become quite drowsy. As the elevator moves downward, you go deeper and deeper into hyp- nosis. When you reach the first floor, you will be more pleasantly and comfortably relaxed than you have ever been before. Now you reach and pass the ninth floor and the dial is slowly moving toward eight. You become more and more relaxed. Every sound that you hear, every easy breath that you take makes you go deeper — deeper into drowsy relaxation. The dial passes eight. Going down, deeper and deeper. Don't let your eyes stray from the dial. Every muscle and every nerve relaxes as you see the hand pass seven. So sleepy. So perfectly comfortable, (pause) Now we reach the sixth floor. All of your cares and tensions are fading away as you go down — down further into drowsy relaxation. The hand is now at five. Half- way down. Let go more and more. Let your mind relax also.

Think only of the hand on the dial as it moves on down to four, (pause) The hand is passing four and as it passes, you let go again. Tension has almost completely disappeared, (pause) Three. Almost there. So relaxed. Soooo sleepy. The hand reaches two. Now you are almost down to the first floor, where you drift off into a pleasant, dreamy hypnotic sleep. When the hand reaches one, think the words "sleep now," and you will pass over into a wonderful state of relaxation. You will feel so

comfortable, so completely loose and limp all over your body, you will be deeper than ever before. Now the hand moves

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downward — down — down to number one. "Sleep now." Just let go completely, and enjoy the perfect, peaceful relaxation of a deep hypnotic sleep.

This deepening technique gives excellent results when used as a recording, but the ideas can be utilized without mechanical aid by imagining yourself seated in the elevator and visualizing the hand moving gradually from ten down to one. If you choose to use this method, read the text aloud at least three times just before you hypnotize yourself. Concentrate upon the meaning. Don't try to memorize it. Visualizing the moving hand on the dial will prompt your subconscious to feed back the most important elements if you have followed instructions and read the text carefully several times just prior to induction.

REPETITION AS A DEEPENING TECHNIQUE

When you have attained a light state of hypnosis, you can deepen it by repetition of the same induction or portions of it. For instance, you may open your eyes, and looking straight ahead, take the often-used three deep breaths, thinking "With each breath, I will go deeper into hypnosis." After you exhale, think the words "sleep now" and relax further. After a few minutes, repeat the procedure, and you will eventually reach your maximum depth. Or you may open your eyes and think, "As I count from five down to one, I will go deeper and deeper, and when I reach one I will close my eyes and relax completely." When you open your eyes, stare straight ahead and don't look at anything in particular. When you close them, at the count of one (you have counted from five down to one) allow your body to relax. Think of it as heavy and pleasantly numb. This deepening technique can also be repeated as necessary.

HAND-LOWERING TECHNIQUE

After securing a light trance by any of the induction techniques, raise your left arm above shoulder level, double up your

fist, and tighten all your arm muscles. Make your whole arm as stiff and rigid as a steel bar, and think of it as hard and heavy. Because it is so heavy, it will gradually start to descend after a while. When it seems to be moving downward, let it drop to your side and let this be a signal to go deeper into hypnosis. As your arm relaxes, let your whole body relax also. This is a rapid method of deepening the trance, and it may be repeated as often as necessary to attain the depth desired.

OTHER METHODS OF REACHING THE SUBCONSCIOUS

In this chapter I have given you the self-hypnosis techniques I believe you will find easiest to learn. Chapter five will explain meditation in its various forms and other related mind expansion modalities, all of which have merit. At this point, though, since you are now capable of hypnotizing yourself, it is important that you know how to construct a suggestion in a manner that will influence your subconscious mind. Before going further in your experiments with mind expansion, I interrupt with the following chapter so you may familiarize yourself with the basic principles of suggestion.

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Chapter 3

EFFECTIVE AUTOSUGGESTION

STRUCTURING YOUR SUGGESTION

By its very nature, the subconscious mind must obey suggestions as though they were orders. During hypnosis, while the conscious mind is inhibited to such a great extent, it is possible to reach the subconscious with these suggestions, or orders, without their being influenced by conscious interpretations of related memories and fixed ideas.

When approaching the subconscious without the benefit of conscious reasoning, you must remember that because the subconscious only reasons deductively, you must follow certain rules in the wording of your suggestions. By structuring suggestions correctly, you can put this great source of energy to work for you, carrying out your orders without use of will-power or conscious effort of any sort. Your subconscious is better at regulating your behavior than your conscious mind, because nature intended that as its function. Most of your

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Ask in the Right Way and You Shall Receive

behavior is on a subconscious level and any interference by your conscious mind is usually rather frustrating. Just try not to think of lions. Think of anything else, but don't think of lions. The more you think "Don't think of lions," the more sure you are to think of them. This is the law of reverse effect. The harder you try consciously to do something your subconscious is supposed to do, the less chance you have to succeed. The insomniac can sleep only when he stops trying. So use the following principles in structuring your suggestions, relax, and let your subconscious do its job. It will never disappoint you.

1. The motivating desire must be strong. If you hypnotize yourself and tell your subconscious to make you dig a hole six feet deep on a hot day, you won't get much cooperation because it knows you don't have a real desire to work in the hot sun. However, if you tell your subconscious you want to

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earn more money, and mean it, it will work day and night, even while you sleep, to grant your wish.

Before you start to write your suggestion, choose a reason or a number of reasons why you want your suggestion carried out. This must be a counter-emotional motivator to replace the behavior pattern you intend to eliminate. If you overeat, your present emotional motivator may be the enjoyment you derive from tasting certain foods. The motivations that might be chosen to replace this habit are a desire for better health, a more attractive appearance, or an improved relationship with someone you love.

Start your suggestion with your motivating desire: "Because I have a strong desire to have an attractive, slim figure," or "Because I want to feel physically fit and enjoy vibrant health, etc."

2. Be positive. If you say "I will stop eating too much" you are *reminding* the subconscious that you eat too much, thereby suggesting the very idea you want to eliminate. If you say "My headache will be gone when I come out of hypnosis," you are suggesting a headache.

To frame these thoughts positively, you should say, "I am always well satisfied with a small meal. I enjoy eating only at mealtimes, and after I have eaten food amounting to approximately four hundred calories, I push my plate away and say that's enough. I get up from the table feeling entirely satisfied and enjoy the resulting loss of weight." If you wish to suggest that your headache will go away you should say, "My head feels better and better. It is clear and relaxed. My head feels good. It will continue to feel good after I come out of hypnosis, because all of the nerves and muscles are rested, relaxed, and normal."

Never mention the negative idea you intend to eliminate. Repeat and emphasize the positive idea you are replacing it with.

"What is expected tends to be realized." This is the law of mental expectancy. If you expect to toss and turn instead of going to sleep at bedtime, you will do just that. If you expect

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to feel terrible the next morning, you will get what you expect. Job, the hard-luck figure of Biblical times, stated it correctly: "For the thing which I so greatly feared is come upon me, and that which I was afraid of is come unto me." Every time you say, "I have trouble going to sleep at night," you reinforce an already fixed idea in your subconscious mind. You are playing the role of the person who can't go to sleep. Luckily, you have the ability to change the script, but be certain that your suggestion does not include your present image of yourself. The subconscious can only respond to mental images, and the idea is to form new mental images. Think of yourself acting in a more satisfactory way, whether it is awakening in the morning feeling good or sleeping comfortably at bedtime. Again: Never mention or think about the idea you are eliminating. Self-hypnosis is positive thinking in its most practical form.

3. **Always use the present tense.** Never say, "Tomorrow I will feel good," but rather, "Tomorrow I feel good." This may seem strange to your reasoning mind because you have learned to speak of the future in the future tense. But since your subconscious is an emotional, feeling mind it responds to the present only.

When you read your suggestion, don't just *say* the words you have written: think them, imagine them, and see yourself acting out the suggestion. If your goal is to eliminate stage fright, feel yourself standing before a large crowd, speaking with poise and confidence. When you use your imagination you are in direct contact with the subconscious, and that is what you are trying to influence. Your self-image has a great deal to do with your success or failure in life. If you want to be a success, visualize yourself as a success. If you picture yourself as a person who can't get anywhere in life, you will fail. Even if you don't use self-hypnosis, your self-image will determine your future; but with

hypnosis you can accelerate the change to any self-image you wish to imagine. See yourself as you want to be or visualize your goal as already accomplished, and then hypnotize yourself. The saying "Wishing

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will make it so" is scientifically correct in this case, if you follow the ground rules.

It should now be clear why you must always use the present tense in all of your suggestions. Imagine what you are suggesting is true, not sometime in the future, but now! This is the only kind of communication your subconscious mind will understand and act upon.

4. Set a time limit. Although you must picture your goal as having already been reached when dealing with the subconscious, your conscious mind, which can reason, knows you can't do some things overnight. If you fracture your leg, it won't mend in ten minutes, although all pain may be eliminated by hypnosis. If you want to become an expert bowler, even your subconscious can't grant your wish immediately. So you must set a realistic time limit. Find out how long it usually takes a leg with a similar fracture to heal. Set your time at one-half that amount and let your subconscious go to work. Or let an expert show you how to bowl, and imagine yourself, in your suggestion for self-hypnosis, doing exactly as he tells you to do. You will be amazed at the results! Remember, your subconscious is a goal-striving mechanism — once programmed toward a goal, it never stops until it achieves it. Set a realistic time limit, and you'll find you reach your goal well before the time you set!

5. Suggest action, not ability to act. Don't say, "I have the ability to dance well," but rather, "I dance well, with ease and grace."

6. Be specific. Choose a self-improvement suggestion you are anxious to carry out, and work with that one suggestion until it is accepted. Don't suggest a number of things at once. You may alternate suggestions at different self-hypnotic sessions, but never work on more than two or three at once, and never more than one during a session. While learning, it is best to start with

suggestions that are easier to carry out so that you can see more immediate results.

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7. Keep your language simple. Speak as though your subconscious were a bright ten-year-old. Use words the average ten-year-old would understand.

8. Exaggerate and emotionalize. Remember, your sub-conscious is the seat of the emotions, and exciting, powerful words will influence it. Use descriptive words such as wonderful, beautiful, exciting, great, thrilling, joyous, gorgeous, tremendous! Say or think these words with feeling.

9. Use repetition. When writing your suggestion, repeat it, enlarge upon it, and repeat it again in different words. Embellish it with convincing adjectives. When you are satisfied that your suggestion is attractive and influential, repeat it as often as necessary during self-hypnosis sessions. The more often you are exposed to an idea, the more it influences you. Repeat your suggestion daily until it becomes entrenched in your subconscious.

While a subject is in hypnosis, he will accept almost any suggestion from the hypnotist because his entire attention is focused upon that one thing. He does not remember the former experiences that would ordinarily come into his mind (associated memories). *The brain will always send out a message to act upon any suggestion, unless conflicting suggestions inhibit it.* That all forces act along the line of least resistance is a fundamental law of matter. This is also a law of mind, since mind is merely the activity of matter — the result of stimulating nerve cells. The more often a card is creased, the more likely it is to bend in the same place again. And the more often

a suggestion is acted upon by the *uncritical mind*, the more certain the suggested response is to repeat itself.

EXAMPLE OF A FINISHED SUGGESTION

First you must select a goal. In this case we will assume you have difficulty going to sleep at bedtime and want to relieve the condition. The first thing you must do is choose a positive motivating desire, which of course would be the desire

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to get a good night's sleep and a desire to awaken in the morning feeling refreshed and rested. So you start your suggestion: Because I want to get a full night's sleep, and because I want to awaken in the morning feeling completely refreshed, rested, and full of pep and energy, each night as I retire I relax every muscle in my body by taking three deep breaths. After

each breath I say 'sleep now' and let every muscle and nerve go loose and limp. After the third breath I am so completely relaxed I immediately drift off into a deep, restful slumber which remains unbroken until morning. Only an emergency awakens me, and if this happens I return to bed after attending to it and go to sleep within sixty seconds. It is easy for me to relax and go to sleep because I expect to sleep. Throughout my sleep, I am contented and pleasantly relaxed.

I always relax completely upon taking three deep breaths, and at bedtime I always go to sleep as I relax. I sleep soundly and comfortably and without effort. Throughout my sleep I feel calm, contented, and relaxed, and I carry this calm, contented sense of relaxation over into my waking state. I always awaken at my usual rising time and feel wonderful! Completely rested, alert, and cheerful! I thoroughly enjoy my deep, restful sleep. At bedtime I just take three deep breaths and think 'sleep now' after each one, and I go to sleep automatically. All of these thoughts come to me when in hypnosis when I think of the code word 'bedtime.'

Now observe how this follows the nine principles of suggestion.

1. First, it gives a reason: Your *desire* to sleep at bedtime. "Because I want to get a full night's sleep, and I want to awaken in the morning feeling refreshed."
2. *All thoughts are positive*. Sleepless nights, insomnia, or staying awake are not mentioned. Only sleep, rest, and comfort are emphasized.
3. *The present tense is used throughout*. Even the future is treated as the present.

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4. *A time limit is set*. "After the third breath I immediately drift off into deep, restful slumber."
5. *A type of action is suggested*, that of going to sleep. "I can go to sleep" is not used, but rather "I go to sleep."
6. *The suggestion is specific* and to the point.
7. *The language is simple* enough for a ten-year-old child to understand.
8. *Exaggeration is used*, as well as emotion-bearing words. "Completely relaxed," "every muscle in my body," "wonderful," "contented," "without effort," "thoroughly enjoy," "completely rested."
9. *Repetition is used* generously.

THE SYMBOLIZED SUGGESTION

If you do not use a recording device which will give you the suggestion verbally while in hypnosis, you must symbolize your suggestion. Note that the example suggestion ended with the code word "bedtime." This could be changed to "deep slumber," "sleep," or some other word or phrase which symbolizes the content and feeling of the suggestion to you. The symbol must create a mental image or a strong feeling of your actively carrying out the suggestion — in this case the taking of three deep breaths, relaxing every muscle and nerve in your body, and going to sleep. Choose the symbol which represents these things to you.

If you are overcoming faulty concentration, you might use the code words "think sharp," "free mind," or even "concentrate." If you want to lose weight, you might symbolize your suggestion with "size nine" or "physically fit." It is important that the symbol reminds you of the suggestion.

The reason you must use a symbol to represent your suggestion is that while in hypnosis, the conscious mind is dormant, a condition necessary to reach and arouse your subconscious. If, then, you use your conscious mind to detail the suggestion to your subconscious, you arouse it from its inhibited state and defeat your purpose. Hypnosis differs from sleep in that the conscious mind is under your control, even though it is dormant, and you can think of a code phrase or symbol without disturbing your trance.

First, write out your suggestion, following the ten principles outlined earlier in this chapter. Choose a symbol that best describes or represents the suggestion to you. Then read it aloud at least three times. Read it slowly and with feeling. Concentrate on its meaning. If you are in a place where you cannot read it aloud, read it four or five times to yourself.

Now you are ready to hypnotize yourself. You should be conditioned by now to use the three deep breaths, each followed by the words "sleep now," but if you are not, use any of the methods outlined in Chapter two. As soon as you feel the deep relaxation of hypnosis, think the symbol, and the symbol only, and then let your mind relax and drift. Don't try to think of the wording of the suggestion. Let your subconscious absorb it in its own way. A few phrases from your suggestion may float through your mind, or you may just feel a sense of your suggestion being an accepted truth. Allow visions of yourself with your suggestions a reality to enter your imagination, but without conscious effort. Impressing the suggestion upon your nervous system by reading it aloud several times has turned on the ignition. Thinking the symbol has activated the starter and set the wheels rolling. Hypnotizing yourself has opened your subconscious to suggestion.

Some find it helpful to hold the written suggestion in one hand while in hypnosis, or if they are inclined to drop it when in the relaxed state, tape it to the hand. This serves as a re- minder, while in hypnosis, that the suggestion is to be considered to the exclusion of all other matters.

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SUPPLEMENTARY SUGGESTIONS

There are a few suggestions which should be incorporated in every hypnotic session until they become fixed habits:

I awaken immediately in case of any emergency, alert and completely normal in every way. I automatically achieve the proper balance between the conscious and the subconscious, so that all my suggestions are readily accepted. I go into hyp- nosis more quickly and easily every time I practice it. I stay completely free of hypnosis while driving a motor vehicle or operating dangerous machinery. I awaken in exactly fifteen minutes (or set your own limit).

THE AWAKENING TECHNIQUE

If you use a recorder, you can record the awakening at the close of your recording. If you do not use a recorder, either memorize the following in the first person or use your own language with a similar message:

Now it is time for you to return to normal consciousness. You feel wonderfully rested. I will count to five, and as I do, you feel vitality and energy surging through your body. You are wide awake at the count of five. *One*. You are waking up now. When you awaken, you feel full of pep and energy. *Two*. More and more awake! More and more awake! You feel re- freshed and perfect from head to foot, normal in every way. *Three*. You feel as though your eyes had just been bathed in cool spring water. You feel physically perfect and emotionally serene. *Four*. You feel

wonderful in every way! Refreshed and full of vigor, but perfectly relaxed and calm. You feel good all over! *Five*. Eyes open! Wide awake now. Take a deep breath, stretch, and feel good!

If a recording is used, the induction should be in a slow monotone, as previously stated. The suggestion should be given in a crisp, businesslike tone, and the awakening should be louder and spoken forcefully and with enthusiasm. A gradual transition should be made between the induction and the suggestion so as not to startle the subject out of the trance.

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HYPNOTHERAPY

There are times when a symptom or a habit you consciously wish to eliminate plays a vital purpose in your life adjustment. You may, without realizing it, be dependent upon the symptom or habit for a defense against some traumatic situation you have chosen to forget. In some such cases, your subconscious may have difficulty accepting the desired suggestion. If the habit or symptom is causing enough discomfort or unhappiness to justify its removal, your doctor may refer you to a hypnotist. He will regress you to the time of the original trauma while you are in hypnosis, uncover the event you fear to face, and allow you to relive it and view it from an adult standpoint. Then, with nothing to hide from and nothing to fear, you can easily eliminate the habit or symptom with autosuggestion and self-hypnosis. The subconscious memory has been brought back to the realm of conscious thinking and re-evaluated.

In most cases, however, symptoms or habits can be eliminated without hypnotherapy, even though they are the result of some such repressed incident or memory. The success of these cases is probably correlated with the degree of intensity of the original trauma.

Thousands of forward-looking psychiatrists have added hypnotism to their behavior-conditioning techniques during the past few years and have found that this radically abbreviated form of deep therapy saves them many months of sessions. Sometimes when a phobia results from a traumatic incident which the conscious mind has forgotten because of the mental anguish its memory produces, recalling the event will reduce or neutralize the phobia. This is the psychoanalytic approach, and it often takes many expensive sessions with the psychiatrist — with questionable results. More often, though, the phobia persists in spite of the painful remembering and acceptance of its original cause. In these cases treatment by hypnotherapy will de-condition fear by reciprocal inhibition. This is accomplished in much the same manner as Pavlov's conditioning technique. While in hypnosis, the patient visualizes himself performing the activity he fears. He gradually neutralizes the fear by establishing a new attitude toward it.