

Addicted To *Not* Smoking

A Hypnotic Trip into Cigarettelessness

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Changing Your Mind with Hypnosis Consciousness

Born into a mysterious world that is too much to fathom, a life with no explanation, we grab hold of cigarettes the way a shipwrecked sailor grabs hold of a wooden plank in order to keep afloat. A pack of cigarettes in your pocket is something that you can be sure of, and it helps you to cope with all the uncertainty of being a person. Unfortunately, the sense of security that you find in cigarettes is a false one. They're killing you, actually.

Spacious Mind: A workspace for changing your mind.

This is where you free your person of the burdensome compulsion to judge and analyze every little thing, constantly missing the present moment and its vivid truth because of the distracting rant of the mind. Listen to the sound of your breathing as you read. There is a moment when the inhalation stops and the exhalation has yet to begin, like the moment of stillness when a ball thrown up in the air has stopped ascending but has not yet started to fall. Within and between all movements of breath and body, there is the entirety of life – and life can be pleasure. The volume of life's pleasure can be turned up until it overwhelms the comparatively minor discomfort of nicotine withdrawal. It is as simple as changing your mind.

Smoke-Strike: Like a hunger-strike, this is a practice of renunciation.

Resolve to be free of the habit for a few hours tomorrow. The habit began when an occasional cigarette provided a temporary escape from your tired old routine. No nicotine dependence had developed yet, so you smoked for other reasons. When you first tried cigarettes you were trying something new, something exciting. But cigarettes are not new anymore, are they? Your relationship to cigarettes has changed completely. Now they have become part of the tired old routine, and they offer enjoyment only in the form of relief from the physical discomfort associated with nicotine craving. Your relationship to cigarettes has changed in such a way that, now, not to smoke would be an escape from the tired old routine. Imagine that.

Reading Hypnosis: Rest in your practice.

Breathe easy. Relax your face and shoulders. Loosen away any tension that you might be holding in the chest area. A subtle trance occurs naturally while you read, and you can deepen the trance by deliberately sharpening your focus until you achieve slender, pinpoint precision. Cooperate with the trance, and go deeper into the stillness of the moment. To stay with the reading and the sound of your breathing is so much easier than letting your mind wander. These words are good for you, so do not read them with your ordinary, wide-awake discernment—let your guard down. Let your attention float slowly across the page with each breath.

Creative Action: You can choose to be active or passive in any moment.

The extent to which you inhabit your own mind is the extent to which you can be an active creator of life. Act according to your will rather than serving the impulsive, monkey-mind of the person, and you can create life as you go, shaping your life situation by gently manipulating the unfolding of events in the present moment. If you act on every little passing impulse, you'll be busy like an overworked servant. A slave. Don't be a slave to the monkey-mind's thousands of stupid little thoughts (they have nothing to do with you), because you'll be too busy to create anything; you will not be an active participant. You'll end up like the lonely kid sitting with no one to dance with, benched on the sidelines of life.

Hypnosis Consciousness: Where subject and object meet.

You are awareness looking out at the world through the eyes of a person. Humanity changes according to ideas that have been entertained, and your own life also changes according to ideas. Hypnosis is the technique for accessing a deep place in consciousness, the place where subject and object meet, and introducing ideas. The quality of your attention is what determines your ability to influence the changes that will happen in the world and in the person. Strength of concentration is the necessary trait, the one that lets you co-create instead of suffering through life with no control.

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Chapter One

Changing Your Mind

This moment, you can go the right way. You can take the path of a slightly different you, very much like the existing you, except without the cigarettes. Changing your mind is delicate work. It's like brain surgery without the surgery. It's like cleaning an oven, only it's a self-cleaning oven, so it cleans itself, but that is really hard for an oven to do. Well, you know what I mean.

Tic, toc, tic, toc, you spill into reality, moment after moment. Tic, toc, tic, toc, your person mixes in with everything else. The world is constantly changing. The person is constantly changing. Subtle manipulations can be made if you are sneaky enough. Are you sneaky enough? Guide the person. Tell her what she wants to hear. Be nice to her, so that she feels very comfortable. The way to make change happen for the person you call "me" is to direct that person, gently and sneakily, according to your will. Repeat instructions over and over while the person is calm, while "monkey-mind" is sleeping.

Monkey-mind is the know-it-all kind, a control-freak that tries to run the whole show, and she has her own ideas about what the person should do. If you challenge her, she just crosses her arms and tells you no. Monkey-mind tells you that she has been running this person for a long time, and she is not about to let you start making all kinds of changes. Not now, not ever. She has worked too hard to establish this self-image, and the person is just barely keeping her shit together as it is. *Don't change anything*, monkey-mind says. If you want to enact any changes, you're going to have to trick monkey-mind. Lull her to sleep. Get her to go to bed before the person does, or distract her skillfully. You need to steal some opportunities to speak with the person in private, without the interference of that busybody, monkey-mind.

Monkey-mind is the talkative type, a flamboyant and conceited little prick. If you want to know what monkey-mind is, close your eyes and try not to think about anything for 60 seconds. That little voice in your head, the one that doesn't know how

to shut up, is the voice called monkey-mind. It can be a useful tool, just like your hands, or ears, or a shovel, or a pocket-dictionary. When you 'think about' something, you suggest the topic to monkey-mind and allow it to start making a lot of associations. Offer a topic, emphysema for example, and the voice will mumble: "...cigarettes, oxygen tank, permanent damage, hyperventilation, sadness, suffering..." The talkative monkey-mind works just like a search engine on the Internet.

There is a problem with monkey-mind, though, and its usefulness is often compromised. Tools are never as useful when used incorrectly. Sometimes they actually become dangerous, and this is the case with monkey-mind. What makes your mind dangerous is that it is like a computer from which you can't log off. Thinking is always going on, and when something is always present it seems to become a part of you. Your home town, your family, your body, your monkey-mind, even your car – you are like that ugly little duck in the story, all confused about what you are, so you identify more with the things that are always around. And because monkey-mind provides solutions to your problems and the words with which to express yourself, the tendency is to identify with it even more than with other things.

What do we mean when we say 'identification' with one thing and another? You live from there, perceiving those things to be the constituents of your 'self,' as if they are what *make you up*. You relinquish part of your ability to be, settling for a comfortable illusion because you're scared of the unknown. But if Lewis and Clark had been scared of venturing into the unknown, they would never have discovered Sacajewia, and we wouldn't have those Sacajewia dollar-coins. At a loss for what to make of themselves in this human condition, people identify with mind and body, because mind and body are always present. When that ugly duck thought he was a duck, he might as well have been a duck for all practical purposes. He couldn't fly until he found out that he was a misplaced eagle. Or maybe he was a swan, or a seagull or something. Nevermind the stupid duck. The point is, when you let things in your environment affect the way you think of your 'self,' your actions are affected as well. It's not okay. Even if you have a nice car that could make you feel better about yourself, don't. Pretending that you are

your car is not the answer, and neither is it the answer to pretend that you are that voice in your head.

You are Not the Thinking Mind

The monkey-mind's ongoing stream of thought could be compared to the process of Rorschach Ink Blot Test: The present moment of your life shows you a particular scene from your life-situation, which is like an ink blot, and monkey-mind spouts a stream of associations between your preexisting knowledge/ideas and the content of the present-moment scene. You are not your accumulation of memories and mental associations – you are not the thinking, monkey-mind.

It is difficult to regard your *self* as separate from your thoughts, because your thoughts are the constituents of your “identity,” and it is scary not to know what you are. That scariness was the reason for identifying with external things, like cigarettes, in the first place. The unknown is so scary that members of religious groups have been willing to commit mass suicide under the leadership of some fanatic who convinced them that he had it all figured out. We cling to our beliefs. Just as your imagination fills in the blind spots in your vision so well that you don't know you have them, identification with external things enables you to feel as though you know what you are when you really don't. Monkey-mind is one of those external things, like a wardrobe or a fancy house, but to see monkey-mind as external requires more self-study.

Very simple people might identify with their sports cars, and when they hit spiritual puberty they might have a realization that the cars have little to do with the *self*, but they might still identify with their bodies. After more self-study and further realization, they might discover that they are not their bodies either, but they might still identify with the thoughts of monkey-mind. Only the most resolute seekers of spiritual truth can actually experience themselves beyond the level of thought.

You can too, but until you do, you're an ugly little duck.

A Word about Your Ninja Costume...

The one who makes the changes is not the one being changed. Here, a distinction needs to be made.

Changing your mind is like changing out of your ninja costume. Undressing in your apartment after a night of ninja-ing around in other people's yards just for the thrill, the naughty rush it gives you, you have achieved such a level of sneakiness that you can hardly even find yourself inside your costume. Except for the face-mask and fanny-pack, your sleek, tight ninja costume is all one piece, and it provocatively contours every bulge and crevice of your equally sleek, tight ninja body. You almost cannot tell where the hand-sewn, jet-black, cotton-polyester blend of fabric ends and you begin.

You hate to take off your ninja costume, because so many of your best memories are of times when you were wearing it, peering through people's windows while hiding in clouds of smoke, and you feel as though the costume is a part of who you are. So, you sit alone at home sometimes, dressed as a ninja, trying to make a living as a writer so as to avoid ever having to leave the house. You only go out on ninja missions. And, you wear your mask. That way, if anyone ever sees you, you can just ninja off to someone else's yard and hide - until it's safe to sneak home.

You hate to change. Your costume is what helps you to sneak around and be anonymous, so that, even if people see you, they won't know you. They'll know they saw a ninja, sure, a ninja who disappeared behind a cloud of smoke, but they won't know the real you. You especially hate to take off your ninja face mask, because someone might see your true face. Someone might catch you sneaking around, because you have a habit of sneaking around in public places during the day, and they would figure out that you are a ninja and tell everybody and they would all think you are really cool, but then someone would recognize you in your costume one night when they switch the flood light on and say, hey, Kevin, why don't you put some normal pants on, and get away from my cat, before I call the police. Get out. Get out of here.

So, it's like that. Changing your mind is tricky business, because there is a part of your mind that sounds like a voice in your head, and you tend to think of it as your own voice, not like the others. One voice doesn't sound as hoarse and angry as the others. The voice that is left over after medicine makes the others go away, the main character on the radio program in your head, is what meditation practitioners call "monkey mind."

It isn't someone else's voice, but it isn't yours either. It is more like the echo of your phenomenal experience. A phenomena-commentary. Your present moment experience pours into a puddle of memories, stirring up your stillness and making a sound like a voice in your head. The voice is so familiar that you do not know where it ends and you begin. To change your mind requires that you differentiate between what is you and what is not, discern what part of mind is changeable from the changeless one who manifests the change. After all, this voice in your head is the culprit, giving you the notion that you would like to smoke a cigarette, even though you know you want to quit. We name it *monkey-mind* in order to understand it as part of your experience rather than as a part of who you are. You are the one who chooses the change; you are not that little voice, bitching about needing a cigarette.

Ninja Mind Control

Although it can be useful like a computer or a ninja costume, the thinking mind can also be like a giant, wild monkey that you ride. Nicotine addiction is the monkey on *your* back, but there is another monkey called "monkey-mind," and you are riding on *its* back. It's not like riding a horse, because a well-trained horse stays still when you want it to. The incessantly thinking mind is more like a drug-crazed monkey. Hence, the name "monkey mind" is given to it by practitioners of meditation.

If you do not direct the thinking mind according to your will, it does whatever it wants. This is very important to understand. A person rides the monkey around, and, because the monkey is always there, the person thinks that the monkey is part of him or

her. The person identifies with the monkey! But when you close your eyes and try to stop thinking for sixty seconds, you notice that the monkey mind does not stop. It does what it wants. Why? Because it does not care what you want. It is not you. It is not even particular to you. It's a damn monkey.

You are not the thoughts of the mind. You are not your body. You are not the shit you own. You are not your monkey. To find out what you actually are, you can join a meditation group and discover intuitively, gradually, just what the hell you are. Meditation is the only way to silence monkey-mind long enough to hear your intuition. If you tried to stop thinking for sixty seconds and could not, that shows that your monkey mind is not your own. A difficult truth to accept? Darth Vader *is* Luke Skywalker's father. Nobody wanted to believe it, but it's true. If you tried to quit smoking and could not, that shows that your monkey-mind is not your own.

You'd better be suspicious of monkey-mind. Give it free reign, and identify with its thoughts, and any clarity you possess will get muddled. Monkey-mind likes to muddle things so that it has more to think about. For example, I went to the same convenience store twice last month, and the clerk at the register the second time so closely resembled the clerk at the register the first time that I actually had the thought, "They must be identical twins." I asked her about this and learned that, in fact, she had no twin. It was just her, both times.

Such is the nature of monkey-mind. The action of thinking is to complicate, to weave a weird web out of something simple. It cannot be trusted. Thought is more random than we like to believe, so the thoughts you have are often inconsistent with the kind of person you would like to be. When you have the thought, "Maybe I'll shave off all my body hair, dress up like one of those Japanese geisha-girls, and start writing a self-help book about quitting cigarettes," you probably dismiss that thought immediately because you know that you don't really mean it. But everybody's different. Your thoughts are not particularly your own. Monkey-mind comes up with all kinds of thoughts, and they are all random, but we take them personally. Thought is thought; they are not *your thoughts*. If you think they are *your thoughts* when they are

just associations made by the person's brain in reaction to things in the environment, you become a slave to your environment indirectly.

Even personality is very random, because it consists of attitudes and opinions that come from thinking, and thinking is influenced by random environmental factors. Present and previous sensory perceptions accumulate to form your conclusions, your beliefs and opinions. Beliefs and opinions are thoughts that suit you, thoughts to which your existing self-image can relate, and you assimilate them into the kaleidoscope of your personality. How do you determine which thoughts to assimilate? The only way is to use more thinking. Isn't it a bit circular to validate a thought, the product of thinking, with more thinking?

It's a mess, really, this endless splodged of thoughts fired at you by monkey-mind. You must not take them all seriously. To validate or disqualify a thought is slippery introspection. Usually, we guess. Wait, is that what I really meant to type just now? Yes, I guess so. You could use deductive reasoning to rule out everything you definitely *don't* think, and then see what is left when the dust settles. You could use inductive reasoning and try to find a pattern in your thinking. Or, you could use intuition – that quiet little voice of truth – but you'll need to shut up the monkey-mind in order to hear it.

A Ninja with an Identity Crisis

As long as you think that you are your thought, you tend to keep up a perpetual *stream* of thought, as if an interruption of your inner monologue might cause you to blip out of being. Whenever that stream of thought with which you identify is interrupted by some silence, you try to fill in the gap with something – eat something, tap your pen on the desk, smoke a cigarette, turn on television, or otherwise distract yourself from the silence until the stream of thought resumes. If you are unable to find a distraction during silence, there is restlessness – until you learn to transcend thinking.

This restlessness is the reason smokers often light their cigarettes when they begin or end some sort of routine. Monkey-mind has nothing to say for a moment when you get in the car and head for work, so you smoke a cigarette. Likewise, monkey-mind has nothing to say when you finish an activity – finish eating, finish having sex, finish a work day, and so forth. Because monkey-mind was engaged in the activity when the activity ended, there is a gap that suddenly needs to be filled. If idle mind is “the devil’s workshop,” it is because of this restlessness that comes from identification with monkey-mind.

Identification with thinking will prevent you from discovering your true nature, unless you change your mind. You can only be proactive about your decisions and actions when you come to experience thought as something separate from you, like some kind of weird AM radio station that plays in your head. The way to live powerfully is to be the presence that is beyond thought. The real you is somewhere in that silence that you usually try to fill in with a cigarette. A dramatic change happens when you begin to observe thoughts in an objective way instead of taking them personally, because you can find bliss instead of restlessness during periods of silence. When you deny yourself a cigarette with the feeling of *diving into the stillness of not smoking*, you really can enjoy not smoking more than you would enjoy having a cigarette. Your strength as the silent presence beyond thought will make something like quitting cigarettes effortless, if only you can disconnect from that AM radio station in your head.

If you are to free the person of this cigarette habit, it’s not enough to decide, intellectually, that you are not the same as the person’s thoughts. You need to reach toward something positive. When you know what you’re not, you can open up to the experience of what you actually are. You are the one who chooses from among the thoughts, and there is great freedom in that. You cannot always control what thoughts arise in monkey-mind, but you do get to choose which ones to take seriously. Obviously, we do not act on every thought; if we did, I would be shaping my own crap into little animal figurines and trying to sell them on Ebay. The thoughts you choose

become your actions and opinions as you doodle through life in the world, and your *experience* of it all will be made clear and pure and blissful when you find the “you” that is independent of and superior to thinking.

If a delusional person was watching a suspenseful movie in a dark room and believed that the movie was real life, it would be quite a relief to discover that she is actually safe and separate from it all. Similarly, if you were having a dream and suddenly realized you were dreaming, it would be quite liberating. Dis-identification from monkey-mind dispels illusion. Please do not dismiss this as a lot of wishy-washy, esoteric horseshit. People often fail to achieve their goals in life because of this identity crisis – this identification with thought despite the fact that their thoughts oppose their will. To see monkey-mind for what it is, and to use it properly, can determine whether one goes through life as a powerful, creative being – or a hopeless ass-hole.

But don't worry. The following chapters are entirely dedicated to helping you to become the master of your own mind, particularly with regard to cigarette-smoking. Overcoming your smoking habit can be a great spiritual practice and an exercise in self-directed living. You might even become able to decide what you want to do and do it, like starting a business, saving money, or losing weight. Changing your mind is possible when you stop identifying with incessant thinking and act according to your will instead. You are the one who chooses.

Subtle Hypnosis While Reading

A subtle trance occurs naturally while you read. Rhythmic Breathing and Reading Hypnosis, used together deliberately, can be strong medicine while you are in that refined state of awareness. Allow a subtle trance to heighten the receptivity of this person through whose eyes you see. Enjoy the trance. Cooperate with it, and go deeper into the stillness of the moment. Enjoy the lightness that comes from freeing the mind of the burdensome compulsion to think and judge, constantly missing the present moment and its vivid truth because of the distracting rant of the mind.

You can access deeper levels by listening to suggestions spoken by a hypno-therapist, or you can access them by listening to suggestions recorded on tape. You can also access deeper levels by using the pro-active technique called “self-hypnosis,” which is covered in chapters four, five, and six. You will listen to the suggestions for change as they are spoken by the voice of “wisdom-mind.” Unlike monkey-mind, the “wisdom-mind” purposefully directs the person’s attention; in Chinese philosophy, the wisdom mind is likened to a “general,” or a well-trained “horse” in Chinese medicine and philosophy.¹ To turn the mind into a voice that takes you deeper into the moment (instead of distracting you, as it usually does) is a powerful practice. The voice of wisdom mind becomes the voice of your hypno-therapist when you practice self-hypnosis.

Aside from the practice of self-hypnosis, there is also another way to use horse-mind: By *reading* the suggestions and *hearing* them spoken by wisdom-mind, while *feeling* the movement of the breath and the movement of the eyes across the page, you engage the person’s senses so that he or she can go very deep into the moment. At a very deep level, the person hears horse-mind reading the suggestions for change in the Transformation Pages.

To spend several minutes reading this (or any other) book puts a person in a unique, receptive state of consciousness. The process of reading reinforces that receptivity, and then the Transformation Pages – with rhythm and peculiar ideas that capture the person’s attention and carry it along – drum beneficial suggestions in the mind with subtle rhythm. The time that you spend reading this book will send the person, with her blackened lungs and polluted body, doodling down the road to recovery.

¹ See Dr. Yang, Jwing-Ming’s *Qigong Meditation: Embryonic Breathing*, 1997, YMAA Publications.

Reading Hypnosis

Let your mindful reading of each section prepare the person for change, and read to her the suggestions for change. Go as deep as you can into the chapter, while sitting upright or reclining comfortably.

Two Functions of Hypnotic Suggestion

The hypnotic state is not as mysterious as it people think. Suggestions are used to take the person into a state of heightened receptivity and precise focus, and suggestions are used again in order to bring about the desired changes. So, hypnotic suggestion actually has two different functions: there are suggestions for trance-induction, and suggestions for change.

Suggestions for Trance Induction:

The first suggestions are intended to induce a subtle, hypnotic trance. They are rhythmic, succinct, powerful. You will notice that the person's body readily responds to suggestions with almost comical obedience.² The first suggestions catch the attention and carry it inward to a point of very precise, gentle focus. You rest in the one moment, eyes being led across the page, breathing slowly in or out with each line.

Suggestions for Change:

The second type of suggestion is used after a subtle trance has been induced by the meditative process of reading. Let the suggestions each chapter help you to help the person change his mind about cigarettes.

Performed correctly, and in conjunction with direct suggestions, almost any kind of stimulus can be used to lull a person into deeper states of consciousness. The self-hypnosis technique taught in Chapter Four, for example, has the sound and sensation of the person's breathing as its "focal point" for induction into hypnosis. In Yoga and Tai

² See how this suggestion affects your person: *The muscles of the face relax and soften now with a cool inhalation... lungs stretching gently as the ribcage rises.*

Chi Chuan, one of the hands involved in your exercise is often a focal point – the eyes are fixed on it. In most meditation practices, the breath is also used as a focal point. Without a focal point, attention wanders, but if you anchor the attention to something you can go very deep. Written lines serve as the focal point for reading-hypnosis, because they provide both focal point and suggestions for change.

Changing the Person

The person is not all that you are. Your person and your world are the same, in the sense that they are the *things that you experience*. There are things about the world that are subject to your influence, and there are also things that go on in the world with or without your approval. Similarly, there are things about the person that are under your control, and there are also processes that go on with or without your approval. For example, you can control the person's breathing, but the person keeps on breathing after you fall asleep. Also, even though you are not paying attention, the cells of the body's various organs continue to carry out their complicated tasks like tiny factory-workers. The person is not particularly you, and this realization is a prerequisite for hypnosis consciousness: You must experience person and world without being limited to them. Realizing this freedom, it is possible to experience the person as part of the world in which you live, while finding yourself to be something else, entirely.

You can influence the environment by using the person, or you can influence the person by using the environment. The person is incorrigible, but you can narrow your focus until the person is under control. Begin to influence your person the way you would begin trying to influence any other person – by attending first to the person's receptivity. Think of your person as a child for whom you must care. You can influence your child a little or a lot, depending on his or her level of receptivity – and it is the same with your own person. First, heighten the person's receptivity with *mindful* reading. Then, receive the suggestions on the pages that follow. This attention that you

are giving to the change at hand is the attention that creates the future. You are the silent one who sees through the person's eyes. You are the one who chooses.

Shifting from vague awareness to direct awareness in this moment, you can see to it that the person's prayers are answered. At night, a person might pray for the kind of individual attention that helps her stay healthy, happy and safe; you can likewise enable this person to receive the individual attention that he or she needs to quit smoking. All that is necessary is for you to narrow your focus so that, instead of applying in a broad way, your focus applies directly and immediately to the life of this person. Refined, individual attention.

This immediate, "individual attention" to particular needs is exactly what the spiritual person petitions for during prayer. Flip-flop, reality dancing, you get to have your cake and eat it too; you get to be the person, and you get to be you. You can come into the life of this person and manifest change, if only you are able to affect the person's receptivity by narrowing your focus. There is nothing blasphemous about recognizing your connection to the divine – the presence of the holy spirit within you.

Deepak Chopra entitles one of his chapters, "You Are Only Truly Free When You Are Not a Person."³ This sounds strange only until you remember that all spirituality involves the transcendence of the ordinary reality of the person – until you remember that "salvation" of the soul is none other than the realization of a part of you that is more than just this slowly dying person. It is not eccentric, then, to see the person as part of your experience – rather than who and what you are.

The person through whose eyes you see is just another portal to the present moment, just another angle on reality. The person's body is your brush for painting reality onto the canvas of the present moment. The person's mind is the current perspective of the universal mind. The person's life is one of many selections of experience that are yours over the course of eternity. Over-identification with this individual person – body, mind, and life-situation – interferes with your experience. Over-identification with the person also interferes with your ability to change the

³ *The Book of Secrets*, 2005.

person, because the one who makes the changes is not the same as the person who is being changed.

Knowledge of hypnosis is knowledge of the mind and how to use it, how to reconstruct or remove habitual patterns, and how to wield the person skillfully when life becomes a fight. This fight against addiction is an opportunity to learn hypnosis consciousness, the procedure for *dis*-identifying from the person in order to work on him or her. Anyone who has ever tried to reason with a teenager knows that there are many degrees of receptivity to instructions. On one hand, there is the compromised receptivity that interferes with affecting desired changes; on the other hand, there is the heightened receptivity of one who is skilled in the art of wielding a person's attention, changing a person's mind.

The technique called "hypnosis" – including both self-hypnosis and hypnosis facilitated by another person – is not as mysterious as it sounds. By staying attentive to the breath and receptive to the suggestions for change, you can take a proactive approach toward life. Great transformation is possible when you participate in this way. To commune with God is to unite with God; that means that spirituality is a practice of participating in creation. It means that you are not just this person. You are also something more.

Hypnosis consists of suggestions by the one who makes the changes, and receptivity on the part of the one being changed. You can play both roles during self-hypnosis. You can also play both roles if you practice reading hypnosis after inducing a state of heightened receptivity. This book is filled with powerful suggestions for changing your person's mind about smoking, along with many sudden occasions of weirdness and stupid humor that serve to renew your person's attention. In *Reading Hypnosis*, words serve as the "focal point" for inducing a subtle trance for your person, and they also provide the suggestions for change. Direct your attention to the sight and sound of the words as you read, listen to the sound of the breath, and surrender to the receptive state of consciousness that comes with reading.

The instructions and exercises in this book prepare the reader to perform a technique, and they also bring her beyond technique, to the understanding that makes Hypnosis Consciousness her own. We side-step common misconceptions that people have about the hypnotic trance by re-introducing it as “spacious-mind,” a word that is appropriate to name the place where she can go to change her mind. Rhythmic breathing, autosuggestion, meditation and Creative Action all reveal hypnosis consciousness from different angles so that the reader can acquire an entirely new way to relate to her person.

Breathing Out the Bad Air: “Ha!”

Use the advice of the ancient Chinese masters to rid the person’s lungs of some of the accumulated “bad air.” Seldom do we exhale entirely; some of each breath remains in the lungs and becomes stagnant. Stale. Funky, like nasty, old coffee. Dr. Yang, Jwing-Ming writes that the word, “Ha!” is good to use for circulating bad air out of the lungs.⁴ “Ha!” is yelled by practitioners of Tai Chi Chuan, according to Dr. Yang, in order to expel the stagnant air from the lungs. Good circulation requires the expulsion of what has become stagnant. *Circulation* is a principle activity common to various aspects of life. The person’s ability to nourish, maintain and protect the various systems of the body depends on circulation. Just as circulation is the vital action of the various systems of the body (circulatory, lymphatic, respiratory, the meridians, and so forth), it is also the vital action of the economy, agriculture, business, and even of your process of changing the person.

Maybe you feel silly, trying to “Ha!” the stagnant air out from your lungs, but you have to do it anyway. You have to do it, because you have breathed in a lot of toxic shit on purpose. Genius. It isn’t your fault, though—these people whom we are being... they are incorrigible. Just like your own person, my person smoked cigarettes

⁴ Yang, J. (1982) *Yang Style Tai Chi Chuan*, Unique Publications.

in spite of the mind-boggling absurdity of the act for quite a long time. So, my person had to “Ha!” out some stagnant air during the healing process of quitting.

During the healing process that takes place when you quit, you can actually feel yourself recovering. There is healing when you settle into the moment and take control for the person. It is a blessing to the person. The person needs you to take control. At the risk of being misconstrued, one might argue that this is the epitome of divine providence. This is the truth about your dynamic relationship to the Creator, as you may already have intuited. It was your person who got attached to the ritual of smoking and craved the stimulation of nicotine – like a puppy dog who got attached to its master and craved the master’s rubbing of its pathetic, puppy belly – but you are not the same as the person. The person and the puppy want their bellies to be rubbed for some comforting stimulation. You are the master of both person and puppy. You are the one who chooses, and you choose to “Ha!” the stagnant air out of the lungs and commence change.

So don’t feel silly about breathing out and saying, “Ha.” You actually do not even have to say it aloud; just form the words with the person’s mouth as you incline the upper body slightly forward and expel all air. Form the word with both mouth and throat for five to ten slow exhalations. This “Ha!” is subtle, quiet.

Preparing for change, exhale gently with a sound like “Ha!” Incline the upper body slightly forward as you do this, because a forward incline enables the abdominal muscles to help the diaphragm to expel the stagnant air. Do not be violent about it; be gentle with your person. Then, let the lungs fill up naturally, and return the body to its original, upright position. The lungs continue to inspire as the upper body sways back from the forward-inclined position, and it feels nice. Allow the shoulders and ribcage to rise as the diaphragm works to gently fill the lungs to near-capacity. Continuing to be gentle yet thorough with the person, give the body five to ten breathes of air.

Chapter Trance

The Chapter Trance is achieved by coordinating the person's respiration with each successive line in a series of iambic verse. Iambic rhythm is like a pulse. The lines consist of suggestions for relaxation, suggestions for trance-induction, and suggestions for change. Inhale on the first line, exhale on the second, inhale on the third, and so on, and proceed until rhythmic breathing and suggestions take the person very deep into the moment. If the breath falls out of alignment with the reading, or if your person gets distracted, just let the rhythmic lines carry you back into the trance. At the end of each line, breath reverses direction as the eyes sway back to the left side of the page.

Some of the lines that are used to induce the Chapter Trance are written with iambic rhythm, so your rhythmic reading will facilitate your rhythmic breathing. After reading for several minutes, the quality of the person's attention becomes refined. Take advantage of that trance and deepen it, allowing the person to become receptive. Enjoy the trance. Cooperate with it, and go deep into the moment. At the end of each line, breath reverses direction as the person's eyes sway back to the left side of the page. Enjoy the lightness that comes from freeing the mind of the burdensome compulsion to think and judge, constantly missing the moment (and its vivid truth) because of the distracting rant of the mind. Line after line, the Chapter Trance takes you to a deeper state of consciousness, a state of reduced brain activity, deep relaxation, and heightened receptivity to the suggestions on the pages that follow. Thinking stops—receptivity remains, and you enjoy the trance provided on the page.

Before your person begins the rhythmic breathing that will narrow his or her focus, take a few deep breathes to give the body plenty of oxygen. Plenty of oxygen enhances wakeful awareness and prevents shortness-of-breath during rhythmic breathing. Respiration will slow as you go into your subtle trance, but do not actively strive for slower respiration. As a resolute former-smoker, you are taking back control of your lungs, but your lungs need time to heal. Before you begin, take five or ten slow, deep breaths, oxygenating the body and brain.

Read each line as slowly as is comfortable for you, controlling breath so that it renews with each new line. Finish breathing *in* at the end of the first line, and breathe *out* slowly as you read the second line. After every in-breath is a gentle pause as your eyes return to the left side of the page; breath reverses its direction, and you breathe out again as you read. After every out-breath is another gentle pause as your eyes return to the left side of the page. Breath reverses direction, and you breathe in again as you read the following line. Continuing this way, you read the lines in coordination with your breathing, and the trance becomes deep.

Can you coordinate your breathing with the length of the lines? Read the lines so slowly that two lines last one whole cycle of respiration—inhaling on the first line, and exhaling on the second. Take a breath of air and let it out again, breathing through the nose, and empty the lungs so that you can breathe in again with the start of the first line. Exhale, and begin the Chapter Trance:

- (Inhale) Rhythmic breathing starts with inhalation on the first line
- (Exhale) Eyes move left, and you reverse direction with the breath.
- (Inhale) The person's lungs expand as cool air gently rushes in...
- (Exhale) Expel air on this line with a (Ha!) forward incline of the body.
- (Inhale) Breathe in; let your lungs fill to capacity, slowly...
- (Exhale) Breathe out; let go restlessness, anxiety, doubt.
- (Inhale) And the person is relaxing, lost in stillness.
- (Exhale) Stillness overwhelms the person, body is limp.

Let the breath deepen to accommodate longer lines, and continue...

Inhale coolness slowly as you read this line, and fill the lungs to near capacity.

Exhale warm air now, from the tip of the nose, gentle hesitation slowing down the action of the breath.

Inhale coolness once again, controlled, cool air slowly stimulating skin at the nose.

Exhale now, forgetting all the stuff of the mind and rest attention only on these lines that carry you.

Inhale coolness slowly as you read this line, and feel the change occur, sharp precision.

Exhale, resting blissfully; simplicity is breathing, doing nothing but the one thing that sustains you.

Inhale, essence rushes past the nose, into the lungs, and all the way down to the heels.

Exhale, reading slowly so that breath slows down, until you narrow your attention to a point on the page.

Inhale, let a subtle trance consume the thinking mind; attention resting on the page.

Exhale, floating on the moment, you prepare to change your mind.

Inhale coolness slowly as you read this line, and fill the lungs to near capacity.

Exhale warm air now, from the tip of the nose, gentle hesitation slowing down the action of the breath.

Inhale, (one... two... three... four... five... six... seven... eight...)

Exhale, (one... two... three... four... five... six... seven... eight...)

Inhale, let a subtle trance consume the monkey-mind; attention resting on the page.

Exhale, floating on the moment, you prepare to change your mind.

Inhale, (one... two... three... four... five... six... seven... eight...)

Exhale, (one... two... three... four... five... six... seven... eight...)

Transformation Pages: Renunciation Practice Builds Power

Your smoking habit is the kind of adversity that, when you rise above it, can launch you into higher consciousness. A higher experience of being a being. The Chinese ideogram for 'crisis' involves the character used for 'opportunity' because the relationship between those two shows one of the universal truths that you see again and again in various aspects of life. This addiction presents a problem, a challenge, and an opportunity. To smoke despite your decision to quit exposes weakness that needs to be overcome, but rising above this habit will propel you toward enlightenment. Your decision makes the difference between progress and stagnation.

There is a reason for your lack of success with previous attempts to quit smoking. It was because you couldn't. Your will was not yet strong enough, so to drop

the cigarette habit seemed impossible. It was. This is where people usually stop, convinced that they will always smoke, but they are missing an important opportunity: Like the body's muscles, the will can be strengthened by exercise.

For you, *not to smoke* is like spiritual exercise, and there is some pain. But you are like a little duck breaking out of its egg; there are already some cracks in the shell, and you shall either hatch or not hatch. Your struggle against cigarettes will strengthen your will until you leave the stupid habit far behind, but only if you choose struggle over submission to the addiction. The great opportunity is not your chance to quit smoking, but your chance to use this adversity in the way that a bodybuilder uses a barbell, developing your own spiritual power. Exercise your will, crank up the volume of your presence, and become more alive than ever. You will get addicted to *not* smoking cigarettes when you discover this new level of spiritual power. Your crisis will prove to have been an opportunity.

Living beings have experience and will. To strengthen the *will* with which you influence your experience makes you a more capable being, and it also expands your capacity to see reality exactly as it is – until you experience your own true, eternal nature.

Above all else, to quit smoking is an act of courage.

All the self-discipline in the world won't help you if your heart is not in the struggle, but dare to explore the numinous aspects of your existence, and self-discipline will no longer be necessary. Synergy of mind nullifies the need for self-discipline. Self-discipline is what you use when you are still at odds with yourself. With clarity comes synergy. Courage is the attribute that you need if you are to (1.) take a serious, honest look at this human experience that you are having, and (2.) master the synergy that leads to real personal power.

Not to smoke is effortless if you can achieve certain clarity of mind, and courage is necessary for the achievement of this clarity because it is scary to think about your own mortality. It is scary to think of what eternity might be like, if in fact you do not disappear when the body dies. People rarely talk about these things, rarely think

directly about them. Whenever people do muster the courage to really believe in and accept what is happening, there is a shift of perspective, a change of mind. This new perspective brings the clarity that changes everything. The secret knowledge comes into focus, and it is as if you remember something long forgotten, something that comes as no surprise to you. You've always known. Once you remember, you cannot tell anyone, not in any words they'll understand.

Quit smoking as a practice of spiritual renunciation.

Now you start to make some changes in your person's consciousness by smoking fewer cigarettes, and also by holding sessions of deliberate, mindful abstinence from smoking. You find out what you have been missing by submitting to cravings instead of going to deeper levels of mind in spite of the discomfort. The act of denying your person a cigarette can be a valid spiritual practice, like holding a fast or making a vow of silence. The practice of renunciation, in any form, takes awareness away from the superficial wanting of the person and reserves it for the experience of your highest self. Your creative self, the one that goes round and round, remains unnoticed only as long as your awareness is occupied by the wanting of the temporary person. Renunciation practice gradually brings your other self to light. Rather, renunciation practice redirects *your* light – the light of your awareness – to shine on that part of your being that is beyond the person.

The person wants a cigarette, but you want to awaken as the timeless being.

The temporary person wants a cigarette, wants a snack, wants a compliment, wants to be entertained. Even after the person gets something he or she wants, the wanting goes on and on. This temporary person, all caught up in a dream, wants one thing after another until, finally, death. But you are something more. You are the great observer, that mysterious witness. You are the creative being who dances in reality, now here, now there, always changing forms yet always arising from the same place of stillness. You dive into one dream after another, and in between dreams you awaken as the higher being, gradually and full of wonder.

At first, you identified with the person. You became absorbed in the person's story while you ran around as him or her. Now you are going through a process of *dis-identification* from the person. You have begun to make a distinction between the *higher being* and the *temporary person*. Just as the master transcends by means of an art or craft, just as the mystic transcends by the practice of meditation, just as the faithful believer transcends by offering the self to God, you, too, are starting to transcend the temporary reality of the person and awaken as the higher being. You are discovering the power that comes from putting aside the wants of the person in favor of Creative Action, and you are enabling the higher being to emerge.

An invisible process is going on. The secret knowledge, the knowledge you receive only after faithful practice, is this:

Renunciation practice enables you to *remember* your timeless self.

The master renounces the person's wanting by becoming one with skillful action. The mystic renounces the person's wanting by keeping still. The faithful believer renounces the person's wanting by performing selfless action. Renunciation of wanting enables them to remember. When you establish your own firm practice of renunciation, you will begin to intuit the truth about your existence: that you have access to a source of unlimited creative power because, at the same time as you are being the person, you are also a timeless, creative being. In any moment, you can shift your attention to the place of stillness and be the being that is beyond the person, the being that has no beginning or end in time, but instead plays forever in the boundless world of creation.

A spiritual practice is one that cultivates your awareness of your existence independent of the person. Spiritual seekers from every religious discipline have been using renunciation to achieve communion with the higher being. Careful attention given to the spiritual act of renouncing the object of the person's wanting – cigarettes, in your case – changes your experience to that of the higher being: timeless, and not limited to the person. This knowledge of yourself as the higher being, cultivated by any practice of renunciation, is the source of your new power.