THE
PAINLESS
WAY
TO STOP SMOKING

by Jack G. Heise

Preface by Hyman Chartock, M. D.

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PREFACE

by HYMAN CHARTOCK, M.D.

During my more than twenty years as a practicing psychiatrist and neurologist, I have used hypnosis almost daily, therapeutically as well as for diagnosis. Aware of its limitations as well as its advantages, I have therefore been on guard against—and I have vigorously worked against—those who misrepresent hypnosis, or utilize it for entertainment, or becloud it with illusion and false hope.

I was pleased, then, when Channel Press asked my opinion of this book before they determined to publish it. My recommendation to them, as you see, was to issue it. Indeed, I was so impressed by Mr. Heise's approach, understanding, and excellent and ethical presentation that I offered to add a few introductory words written from the point of view of a physician specializing in psychiatry.

As you read into the book, you will realize that the author is teaching you to use some of the techniques of hypnosis and self-hypnosis to change deep-rooted habit patterns. He will tell you that this method is painless. He will tell you that it is safe. Some readers will wonder whether this is true, and may hesitate to apply the author's suggestions.
And so I would like to add this word of reassurance. There is no danger in self-hypnosis. The techniques you will learn in the pages that follow are safe and they are sound. I will return to this matter, because I want to discuss certain unethical uses of hypnosis; but so far as the material you will read in this book is concerned, be at ease. The method is standard and orthodox; it offers an excellent way for you to achieve your goal.

Physicians are often asked whether it is harmful to smoke three cigarettes a day, or five, or fourteen, or a pack; people seem to seek a standard measurement. If they exceed it, that would be bad; if they smoked fewer than the standard, that would be all right. But no such figure can be set. For several of my patients, one cigarette a week would be too many cigarettes.

A better way to respond to questions about cigarette smoking, then, is to speak not of quantities but of habit patterns. You are smoking to excess if you do any one (or more) of the following:

1. Reach for a cigarette the first thing in the morning, or the last thing at night.
2. Light a cigarette without realizing it, find yourself smoking, and wonder why you lit it and when.
3. Claim that you are unable to enjoy certain situations without a cigarette—your morning coffee, food, reading the paper, playing cards, and so on.
4. Feel it necessary to explain the number you smoke with such phrases as "They help me relax" and "I only take a puff or two, forget it, and then light another."
5. Become severely upset when you find yourself in a "no smoking" area—certain theatres and public buildings, for example—and feel compelled to "duck
out for a quick cigarette," or are ready to risk public disapproval or punishment by "sneaking" a few puffs.

6. Find it almost unbearable when you are out of cigarettes, and are unable to tolerate the situation; instead, are willing to go to some lengths (dressing, walking to the corner store, stopping a stranger) to get a cigarette.

7. Feel that you have to smoke to show that (a) you are one of the gang, or (b) "adult."

If with any degree of regularity you act or react in any of the ways described above, you are smoking to excess. "Excess" means "more than what is right, proper or necessary." When used in medicine, it means "more than is good for continued good health/" We can eat too much, work too much, drink too much (including non-alcoholic liquids), sleep too much, and so on; and while any such excess is potentially troublesome, some excesses are worse than others.

Smoking must be put in that category, because it has vastly increased the incidence of lung cancer and coronary artery diseases, and because it plays a significant role in increasing the mortality rate in other pathologies.

Some people do more than one thing excessively; for example, they may smoke excessively and drink excessively and perhaps also work excessively. Since there is a reason for everything we do, there are reasons for this pattern of behavior. Usually the excess acts as an "escape mechanism" from an emotional problem. If the habit is removed but the cause is not, another habit generally develops. That is where the psychiatrist
can make his unique contribution; he can seek out and remove the basic cause or causes for that particular emotional problem.

Excess can also be the result of an endless circle of action and reaction. An emotional problem causes anxiety; the anxiety itself causes greater anxiety. And as the anxiety continues to mount, feeding on itself and breeding itself, an escape mechanism becomes necessary. Relaxation effectively prevents this dangerous accretion of anxiety and tension, and one bonus you can achieve as the result of reading this book is learning how to relax.

Excess, we've seen, can take many forms. Psychology shows us that the individual makes an unconscious "choice" of his particular escape mechanism (or mechanisms), and that his choice is usually made through an unconscious association with what he thinks will bring gratification—excessive eating, drinking, playing, sleeping, working, or so on.

With smoking, however, another element is present: cigarette advertising.

Cigarette advertising induces you to believe first that smoking leads to gratification, and second that more smoking leads to still more gratification and enjoyment.

It does nothing of the kind; more smoking leads to more damage. When it doesn't lead to catastrophic damage, it at least results in unnecessary shortness of breath, coughing, digestive upsets, and a host of other obstacles to a feeling of real well-being.

The liquor industry has seen the need for self-regulation, and promotes the idea of moderation (which it certainly finds preferable to prohibition). The ciga-
Rette industry in its consumer advertising makes believe that the facts aren't there. With agile sleight-of-hand, the tobacco merchants keep your attention diverted from the dangers of smoking; instead you pay attention to their new ideas in packaging (soft package, hard package, tops that slip, flip, zip, slide or slope) and to their new brands, new sizes, and new flavors. Mr. Heise will make you realize the incredible effectiveness of tobacco promotion; and perhaps his revelations will bring the United States closer to the time when we (as other nations have now done) will restrict or ban certain forms of cigarette advertising. As a psychiatrist and as a parent, I am against advertising that has tended to lower the age at which youngsters begin to smoke, and that has turned what ought to be an occasional act of the conscious mind into a habit.

It is difficult to predict how quickly you, the particular reader, will be able to learn to employ these techniques effectively. For some it may be a matter of no more than a few minutes an evening for a very few evenings; others may not succeed for a week, ten days or two weeks. Some readers will undoubtedly read up to the point at which the author asks them to follow out a number of directions that will gently relax their bodies and minds, and will then say it's "too much bother." This would be regrettable, since continued excessive smoking could ultimately cause far greater "bother."

Do not be fearful or hesitant about following the author's directions and recommendations. They can only help you, not harm you. No one in hypnosis will
respond to any suggestion that is contrary to his mores or to those of the community. There is no danger of "remaining hypnotized forever." Hypnosis is dangerous only when it is used for entertainment or by an unethical, unqualified person, who seeks to effect a dramatic "cure" without looking for and eliminating the cause. An unqualified person who attempts to prevent an alcoholic from drinking or a narcotics addict from using drugs, for example, without eliminating the cause, could wreak tragic harm. On the other hand, the competent and ethical use of hypnosis by a trained physician or any qualified hypno-therapist working under medical supervision, is a tool of increasingly great importance, a tool useful in diagnosis and treatment, anywhere in medicine, whether in the psychiatrist's consulting room or in the operating and delivery rooms.

By showing you beneficial ways to use some of these techniques, the author of this book is going to do more for you than enable you to stop smoking. He is going to help you learn how to relax. The relaxation he will help you achieve isn't a fleeting, fragmentary respite from pressures; it is a revivifying process. You spring back from it feeling "renewed"; from it you must gain greater health and happiness.

And so this is a book that offers much. It can help save many, many lives. It can add years to your Me. It is, therefore, an important book.
THE PAINLESS WAY

TO STOP SMOKING
You're thinking about giving up smoking. Well, not giving it up entirely, perhaps, but at least cutting down on the number of cigarettes you smoke each day. You've opened this book, at any rate, because you're somewhat uneasy about the reports linking smoking with several serious and unpleasant diseases. Or because you've heard that smokers tend to die at an earlier age than non-smokers.

Or maybe it's because you awaken in the morning sounding as if you had swallowed a fistful of gravel. Or because that persistent cough your dog recognizes when you're a block away is not exactly your idea of an endearing trademark. Or perhaps your mate complains that you snore—yes, you—and that it's all because of too much you-know-what. And maybe it's because you're just plain tired of being told that all your ills come from excessive smoking. Besides, suppose they do!

One thing, however, is almost certain. Before you opened this book, you thought about—and probably
even tried—breaking the cigarette habit. Perhaps you did get through a few tobacco-free days, weeks, months or years—and yet here you are again. You still burn up a pack or two or three a day. You've found the truth behind the old joke—*anyone* can stop smoking; the trick is not to start again.

Your most recent attempt to quit was very likely a bust. I assume this only because I used to be the sort of chain smoker who swore off cigarettes once or twice a year, and I still remember my "withdrawal symptoms"* ruefully and vividly.

**I COULD ALWAYS STOP FOR AN HOUR**

Within an hour of my earnest decision never to smoke again, I began to itch for a smoke, and that powerful desire would never subside or fade. When the phone rang, when a visitor came to my office or home, when I ran into a momentary work problem, when I was at a party, even when I first opened my eyes in the morning—I thought of a cigarette. Contrary to the wonders promised to follow my emancipation from nicotine, I did *not* sleep better, my food did *not* taste better, my thoughts were *not* clearer, I did *not* feel more vigorous—I was, in essence, 165 pounds of body and mind almost exclusively devoted to thinking about the cigarette I wanted but could not have.

In the fine tradition of people who have given up smoking, I gained weight whenever I stopped. In order to substitute something for the cigarettes I craved, I chewed gum at the rate of about three packages a day (which, after all, added only 60 calories) and kept some gumdrops at my desk (but they're only 30
calories each). And as a substitute activity during moments at the dinner table that might otherwise have been occupied by tapping a cigarette from the pack, lighting it, puffing it, flicking ashes from it, putting it in and taking it from the ashtray, and finally stubbing it out, I ate a little more bread than usual at lunch and dinner. (But those extra rolls and slices of toast and even the larger-than-usual desserts didn’t add more than 300 extra calories daily.)

**HOW THOSE CALORIES ADD UP!**

However, since it takes only 3,600 extra calories (whether in a day, a week or a year) to add one extra pound of fat, I gained. I gained, to be precise, at the rate of about two pounds a week. Soon the tailor had to open seams and shift buttons . . . and then when even my "expanded" wardrobe became uncomfortably tight, I simply started smoking again. "Anyone knows," I explained to myself in justification, "that it's worse for a man in his fifties to be heavy than it is for him to smoke/"

While all this was going on—the unfulfilled desire, the gaining of weight—I was neither a particularly endearing companion nor a productive co-worker. How could I be? If you tie the most rollicksome pup in the world just far enough from a bowl of food for him to see the dish but not taste its contents, hell rapidly become a barking, yapping, whining, snarling, jumping, lip-curling cur. Cigarettes were eternally on view for me—but, so to speak, "out of reach." So I barked and snarled and growled.

Not until the day you stop smoking do you realize
that we live in a world of cigarettes. In our newspapers and magazines and on television we see strong young men and radiant girls smiling and smoking, dancing and smoking, skiing and smoking, finding sweet love at the seaside while smoking. In real Me, as we walk on streets and into rooms, we instantly detect the provocative tang of cigarette smoke. Posters, billboards, the movie screen, the stage, our radios, the advertising cards in our buses—these all remind us of the fun of lighting up and puffing. On planes, the passengers obediently light cigarettes on signal. So not only could I see and smell the cigarettes I denied myself—I was surrounded by them. I jittered and jangled—and I'll bet that you did, too!

WHY GO THROUGH THE TORTURE?

Ridiculous! Really, this is ridiculous. If it's that painful to give up smoking, it's just not worth it. And I'm not being sarcastic. I mean it. Most of us have enough to worry us, enough pressures already on us, enough real and immediate knots to unravel about ourselves and our families and our work and our world so that it's just plain foolish to add one more enormous difficulty to our days and nights.

But suppose you could really give up cigarettes for the rest of your life without all that pain? Suppose you could find a way not to itch for the next cigarette, not to focus on tobacco and smoke, not to be whipped about emotionally by the incessant sight of smokers and smoking, not to gain extra pound after extra pound. Then it would be a good thing to stop, wouldn't it?
This can happen. It can happen so easily that others may not even notice the change for days. You're about to learn the *painless* way to break a dangerous and painful habit.

In return, you will have to keep your end of the bargain. I will ask you to do three things:

Please do not turn to the end of the book first.

Please do not try to apply any of the ideas in the book until you come to them in their natural order.

And please do not set an unrealistic target date. You will not stop smoking tomorrow by reading this. You won't stop smoking for perhaps ten days or two weeks. Until that target date, you may even light up a few more cigarettes than you normally would. But on the realistic day of your choice, you *will* be through with smoking.

And it won't hurt a bit.
CHAPTER TWO

Not very long ago, Americans learned that a part of the cranberry crop then on the market was thought to be contaminated by a carcinogenic agent. The cranberry industry was almost wrecked by this disclosure; housewives not only shunned the shipments that allegedly contained the agent, but also temporarily boycotted all other forms of this fruit—juices, jellies and sauces, whether fresh or frozen or canned, and even when they were known to be made from berries just as pure as cranberries should be.

And despite frantic countermeasures which included juice-drinking and jelly-tasting in Washington by distinguished public officials—accompanied by widespread publicity contending that one would have to eat mountains of contaminated berries in order to be adversely affected—most Americans, in the name of better health, resolutely resisted tradition and temptation. That year our holidays were berry-less.

Mine were. But at Thanksgiving dinner, somewhere between the turkey and the pudding, we began to talk
about cranberries; and one of the guests raised an interesting question. "Why is it," he asked, "that one public announcement about a relatively small number of berries can produce a boycott—while twenty years of hullabaloo about cigarettes and cancer has had absolutely no effect on tobacco sales?"

**MY SHERLOCK HOLMES INSTINCTS ARE AROUSED**

There's something you should know about me at this point. For many years now, a large part of my income has come from writing detective stories for magazines, radio and television. And when I'm presented with a knotty problem, I love to dig around for answers. The more confusing the leads, the happier I am about ferreting out the facts.

This book probably began on that day in November, 1959, when the odd behavior of our cigarette-smoking nation became strikingly, surprisingly apparent to me.

What is the magic, I wondered, that apparently makes cancer caused by cigarettes more acceptable or tolerable than cancer caused by a cranberry? What leads some of my golf cronies to buy a costly golf-course buggy and ride it from green to green in order to "save their hearts," while they calmly continue to smoke? (The death-rate from coronary heart disease for heavy smokers has been set by some authorities as at least twice that for non-smokers; is it okay to die from smoking, but wrong to die while walking from the eighth hole to the ninth?)

Putting my questions in another way: Why, in the face of current medical knowledge, do Americans smoke four hundred billion cigarettes a year? Why,
despite personal resolution, do we as individuals find it so incredibly difficult to stop smoking? Why is it that cigarette sales keep climbing, despite the vigorous educational efforts of such groups as the American Medical Association, the American Cancer Society, and the American Heart Association?

Within a few weeks, I began to find answers to these questions.

As good clues should, the new bits and pieces of information fitted together, jigsaw-puzzle fashion, and soon I could see not only why we smoked but also why every one of my many attempts to stop smoking had failed.

AND SUDDENLY I FIND THE "SYSTEM"

From all this came what seemed to be an almost absurdly simple system for breaking the cigarette habit.

The method worked, and I have neither smoked nor wanted a cigarette since. A few years of no cigarettes is not a record, of course, and you're obviously entitled to raise your eyebrows in surprise at my immodesty in rushing to print. But wait, please, because this system is "without tears." Friends and acquaintances who have used it report a complete absence of jitters or compulsive eating. Even in a situation so difficult for the reformed chainsmoker as this—living with and loving a wife who refused to stop smoking her two packs a day—even then the system worked.

The approach I want to suggest to you makes use of several principles of self-hypnosis. But it does not "put you into a trance," and it doesn't cause you to act...
like a robot. In comparison with the "hypnosis" you may think of—to prevent labor pains during childbirth, for example, or in psychotherapy, or as an anaesthetic during a serious operation—the method in this book is insignificant. It is like comparing the removal of a splinter with brain surgery.

IT MAY SEEM TOO EASY

In fact, one of the troubles with my system is that it is so undramatic. Nothing happens. You just don't want to smoke any more, the way you just don't want to shoot marbles or play with dolls any more. You've outgrown it, and that's all.

The book won't achieve this, of course; you will. For all practical purposes, you're going to have to talk yourself to sleep for a few nights. You may have done that to others at some time in your life—now you must make yourself yawn and nod.

Oh, and the system also requires that you substitute a new habit for the old habit of smoking. The new habit does not involve licorice eating or using a pacifier or gritting your teeth in self-control. It's so embarrassingly simple that you'd not believe it if I mentioned it now, or else you'd want to try it too soon. Either would make it impossible for me to proceed in the orderly fashion that will make this book work for you.

And so bear with me, please, if occasionally I trudge over familiar ground. It's a short book, and it works.
CHAPTER THREE

In making our decision to stop smoking, you and I have probably traveled similar routes. But for the purposes of this book, it's important to go back over some of the territory we covered independently. First we have to understand why we smoke, which is the subject of this chapter. Then why almost every other method of breaking the cigarette habit has within it the elements of failure; and then we'll learn the new approach, and well succeed at last.

Let's start by facing what seems to be an overwhelming fact. Smoking must be a pleasure. If it were not, why would at least six of every ten adult Americans smoke either occasionally or regularly? If it were not, why would they spend an average of $1.40 a week, every week in the year, for tobacco products?

So let's grant, then, that for most people smoking is a pleasing part of life. And let's not pretend that either of us would sacrifice this apparently delightful habit for minor reasons.

It's true that we don't like to find bits of tobacco in 22
our pockets or purses, and it is annoying and expensive when we occasionally burn a hole in a jacket or dress or upholstered chair, and some of us are truly displeased by "tobacco breath" or "nicotine stains," and quite a few of us are dismayed by the amount of money we "burn up" each year—but we all have other expensive or potentially annoying habits or interests, and we don't show equal concern about them. No, those of us who have at one time or another made the attempt to give up cigarettes have invariably been impelled by what I used to call "that health propaganda." Sporadically we'd come upon reports blaming the smoking habit for everything from athlete's foot to yellow fever. But other studies, prepared by researchers and physicians whose names were followed by suitably impressive degrees and abbreviations, absolved cigarettes of all guilt. The layman had trouble deciding who was speaking against what, and why, and to whom and for whom (and for how much).

WE ENJOYED THE UNCERTAINTY

Thus while we suspected that where there's smoke there's fire, we weren't quite ready to believe that where there's smoke there's also likely to be heart disease and lung cancer. Some of the evidence was contradictory. Some was fragmentary. Much of it left aside such other possible factors in disease as polluted air, industrial poisoning, food additives, widespread use of insecticides, increased tensions of Cold War living, and overemployment of "miracle drugs." Almost all the reports were based on studies involving animals, not humans.
One impulse was to quit. The other was to wait for something "definite." After all, why go through so much pain and so much frustration if later it might turn out that there hadn't been any real need to do so?

Well, the period of uncertainty is over in the minds not only of most experts but even for most smokers. Vast numbers of people who smoke now readily grant that there's no longer any question but that this is a dangerous habit. A poll in mid-1962 was designed to uncover smokers' attitudes toward smoking; and sixty percent of those questioned called it decidedly harmful.

This is a unique situation, isn't it? Suppose, to put it in perspective, that seventy million Americans regularly drink a beverage named "Grggssshh" (a name my attorney insists I use in order to protect the innocent). And suppose that an eminent medical group suddenly declared: "The moderate drinker of 'Grggssshh'—ten to fifteen swallows a day—showed up five times more often as a cancer victim than the non-drinker."

How long do you think good old "Grggssshh" would remain on the market? Even if the government didn't ban it, how long would Mom buy it at the supermarket? Indeed, how many supermarkets would even stock it?

Well—surprise!—there is no such statistic about "Grggssshh." My figures are borrowed from a report on the effects of cigarette smoking. In 1960 the American Medical Association summarized a five-year study of the death rate among men from lung cancer as linked to cigarette smoking:

1. The moderate smoker, 10 to 15 cigarettes daily,
showed up five times more often as a victim of fatal lung cancer than did the non-smoker.

2. The heavy smoker, 15 to 25 cigarettes daily, showed up fifteen times as often in lung cancer deaths as the non-smoker.

3. Excessively heavy smokers, 25 to 50 cigarettes daily, showed up twenty-five times as often in lung cancer deaths as non-smokers.

The smoker winces when he reads this kind of look into his future—but it doesn't stop him from smoking.

It didn't stop you, did it?

And do you want to know why? Well, for one thing, part of your mind doesn't believe it. Part of your mind thinks that smoking is just swell for you, that it makes you happier and healthier and nicer-looking and maybe even richer and stronger and more glamorous—and this part of your mind flatly refuses to pay attention to anything in conflict with its beliefs.

**WE KEEP DELAYING DIFFICULT DECISIONS**

People will almost never exchange present discomfort for possible future comfort—and there's another reason for continuing to smoke. Why be nervous and tense today? Who cares about what happens twenty years from now? Heck, in ten years the bombs may fall and kill us all! Anyhow, you have to die of something. Why not have some fun today? All those were typical rebuttals of mine—and here are some of the other points I used to tick off in my mind after something or someone had challenged my smoking:

*Item:* Tension is a bad thing, and is known to be responsible for physiological damage. It contributes to
heart ailments. It can cause ulcers. Smoking, on the other hand, seems to relax people. When a man is faced with a decision, when a woman is caught up in a whirl of nervousness, a pause for a smoke seems to have a reliably relaxing effect. The "butterflies-in-the-stomach" kind of anxiety which people experience in social or business situations is frequently eliminated or at least subdued by smoking. In other words, a cigarette is a sort of drugless tranquilizer. A good thing—score one for smoking.

*Item:* Besides, there are now good filter cigarettes. Some of that "health propaganda" may be accurate, and perhaps a number of people can be harmed by smoking, or are allergic to it—but fortunately, there are now cigarettes which filter out many of the possibly harmful irritants. The new filters are quite advanced, and in some vague way are similar in content and efficiency to the filters utilized on airplanes and in the production of atomic energy; in other words, able to filter almost anything out of anything.

*Item:* Furthermore, practically everybody smokes. For every ten adults you know, you can think of six or seven or eight who smoke. You can think of athletes and coaches and actors who smoke (and you don't see *them* dying all over the place, do you?). People "in the know"—statesmen and politicians and newspaper editors seen on television—are invariably smoking. You can even name doctors who smoke! If they were really so concerned, wouldn't they just use a little will power or self-control and stop? Yes. Obviously then, they
realize that there's a mighty difference between dropping tars from a cigarette on the shaved back of a rat and smoking a pack of cigarettes a day.

If you look back over these fairly typical responses, you'll see how nicely they cloud the issues. Even I used to have to laugh at my own excuses for continuing to smoke, and even I was amused at the fact that I could transform an AMA report about cancer in men and women to cancer "on the shaved back of a rat" in a few hundred words.

So I decided that I had to look deeper. I began to wonder about the psychological values of smoking.

**CIGARETTES ARE A "STATUS SYMBOL"**

I realized on reflection that in almost every culture there is some sort of public declaration of one's coming of age. The primitives in Africa and South America perform elaborate rites to mark the passage from adolescence to adulthood. In the United States, our "ritual" consists of the freedom to smoke in public.

Until a certain point, our young people are prohibited from smoking. "It will stunt your growth," we warn them. "Only bad kids smoke." As the youngsters grow older, we tell them to wait: "You're not old enough to smoke. You're still a kid." Man, do we make that forbidden fruit attractive!

The kids practice, of course. They sneak cigarettes in bathrooms, in the school yard, outside their own neighborhoods. They work hard at learning to inhale without coughing or becoming ill. The girls practice tapping away the ashes; and at first they tap so diligently and
so continually that their cigarettes look more like pretzels than fine, clean, sparkling white super-filtered royal-lengthed creations of superior tobaccos.

And then comes The Day—when somehow it is all right to smoke in public! When I was a high-school senior I couldn't take three steps out of the front door of my house without "lighting up." I wanted the world—and particularly several cute girls in the neighborhood—to know that now I was a "man." (Funny thing—but that habit persisted until the day I finally gave up smoking!)

I remember the girls I dated in those days. The most longed-for gift in their circle was a cigarette case-and-lighter "set." Put three girls at the same table, and they would be sure to compare their sets before discussing which brand of cigarettes each smoked, and why. (Chances are they all smoked the same brand, the one that then seemed to be the choice of the sophisticated, the knowledgeable, the fashionable.)

OUR LEAST EXPENSIVE LUXURY

What else in America is so inexpensive a symbol of "maturity"? A car costs several thousand dollars—but a pack of cigarettes can still be bought for little more than a quarter. What else provides such easy conversation? Who among us can't explain now—or couldn't explain then, in our teens—that Flubbs are the cigarettes we like best because they're easy on the throat, because they're packed so well, because we like their shape and size and fresher taste?

Moreover, what else in America is so ideally fitted to informal sociability? The Indians extended the peace-
pipe; we say "Have a cigarette." We can say it to a new acquaintance; the gesture breaks the ice, and costs us less than a penny and a half. We don't hesitate (well, many of us don't) to ask a stranger for a light (and imagine how many friendships have begun that way). When conversation lags, and boredom might result, the gap can be filled with a cigarette and all the chatter and gestures that go with it. Cigarettes are social first aid for the teenager, and their usefulness lingers on. After oxygen, water and food, in that order, tobacco is the fourth item of human consumption (no pun intended).

In sum, then, I realized that I had waited with expectancy for the day—thirty years in the past—when I could first smoke in public. I had rehearsed for it, and I had learned to like the taste, the feel, the look, and the many social uses of cigarettes. I still did.

I continued to smoke. And as you know, I wasn't alone.
CHAPTER FOUR

In golf and in bowling the way to overcome a bad habit is to substitute a new—and good—habit. You discover that you're holding the club or the ball incorrectly; you learn how to grasp it correctly; you practice until the new grip becomes your habitual grip.

You can change almost any habit in the same way—your work habits, your approach to a sport, the way you drive or stand, the way you speak.

But I found that there's one thing about the smoking habit that's unique.

There isn't any other physical activity you can substitute for it.

Sure, you can nibble on mints, chew gum, drink water, or even suck your thumb if you wish—but don't tell any cigarette smoker that anything other than tobacco will satisfy his craving for a smoke.

Let me list some of the "new habits" that didn't work for me.

—Carrying a pipe, clamping it in my teeth when I wanted a cigarette. I felt silly.
—Carrying a cigarette, holding it, even putting it to my lips, but not lighting it. (Eventually I lit it.)
—Daily use of pills that were supposed to make cigarettes taste evil. They did, and so I stopped using the pills. (The cigarettes then tasted just fine.)
—Chewing gum. Have you ever chewed thirty sticks of gum in one day?
—Eating mints. Fine for after dinner, but have you recently tried a mint with your morning coffee?
—Cutting my cigarettes in half, since that would "cut my smoking in half." I learned that the closer the burning tars and nicotine are to the mouth, the graver the danger. This seemed to be jumping from one conflagration to another.
—Carrying just three cigarettes with me—one to follow each meal. But have you ever counted the number of cigarettes offered you in one day of normal business life? It's formidable.
—Betting. I hate to admit this, but there have been many times when just one cigarette seemed worth the five dollars I thereby committed myself to paying.
—Rewarding myself. I'd make a deal with myself. "Jack, if you just give up smoking, you can have that new set of golf clubs you want." Two days later: "Your old clubs are good enough, Heise!"

THERE'S NO HABIT LIKE THE SMOKING HABIT
There's no use kidding ourselves. Nothing is like the cigarette habit. And it makes little difference in the long run whether it is de-nicotinized or filtered with a filter-tip—some nicotine and coal tar get in your
mouth and down your throat, no matter what precautions you may try to take.

No habit is quite as demanding, either. Scientists call a man a "moderate" smoker if he smokes from fifteen to twenty-five cigarettes a day. A "heavy" smoker consumes twenty-five or more a day. Many heavy smokers go through from two to three packs a day.

For a moment let's assume that you smoke a pack a day. A cigarette "lasts" about seven minutes. To begin with, then, 140 minutes of your day—two hours and twenty minutes of your day—are partially occupied by this habit.

More time than that, however, is involved. The cigarettes have to be bought, placed in pocket or purse, fished out when desired, popped from the pack, and then lit.

Would it be fair to say that almost three hours of your day are in some part devoted to your habit, if you're only a "moderate" smoker?

Can you think of any other habit that occupies that much time?

Psychologists have long known that it's nearly impossible to break a habit unless you can substitute another habit for the old, unwanted one. The person who bites his nails is often told to substitute the less noxious habit of chewing gum. But can you think of any other habit that will fill three hours of your day?

Furthermore, smoking is not just one habit... it is, for the regular smoker, a part of many habitual things he does throughout the day.
IT'S PART OF OUR LIFE
FROM MORNING TILL NIGHT

For some of us, a cigarette is the instrument that
trumpets in the beginning of a bright new day. It is part
of our habitual pattern of awaking, dressing, having
breakfast, glancing at the morning headlines.

For a commuter, stepping off the bus or train or
subway and lighting up are coupled actions—a
habitual pattern.

When you stop smoking as the result of reading and
applying the techniques in this book, you will not miss
cigarettes per se—but for the first three days, you'll have
a somewhat "incomplete" feeling. Something will be
"missing." You’ll be glad that it's missing, and yet its
absence will nevertheless be something of which you
will be acutely conscious.

Perhaps I can make this a little more understandable.
Suppose that for a month you were asked to guard an
attaché case containing vital defense secrets.

You had to carry it with you every moment of the
day—indeed, it was handcuffed to your left wrist. You felt
endangered by its presence, of course, since enemy spies
would go to any lengths to secure it.

Then, at last, the Marines and the F.B.I, arrived and
relieved you of the burden. Imagine how good you'd
feel!

But—wouldn't you also feel a little strange?
Wouldn't you suddenly look around and wonder where the
attaché case was, even two days later? Wouldn't your
left wrist feel odd? Wouldn't many aspects of
your day which had become "habitual" seem shockingly awry?

Cigarette smoking is something that has been "handcuffed" to you for considerably longer, I suspect, than a month.

It is not just one habit, but part of many habitual patterns.

ONE BIG REFLEX ACTION

A habit is a subconsciously controlled activity. When you do things habitually, you do them without conscious thought or conscious direction.

You don't have to do any purposeful thinking in order to light up a cigarette. It happens as automatically as the movements that enable you to walk up a flight of stairs. You smoke as naturally as you breathe.

All that is required to start you reaching for a cigarette and match is the appropriate impulse, and then your fingers, lips and lungs take over.

If you are ready to accept the fact that your entire smoking ritual is just as subconsciously controlled as such other daily activities as tying shoe-laces or combing and brushing your hair, then you are ready to see why silly "substitutes" won't work and why will power can almost never accomplish more than temporary results.

Substitutes do not work because they

—do not "relax you" the way a cigarette relaxes you,

—and do not logically fit into your many "smoking patterns." In other words, chewing gum cannot be part of the pattern of getting dressed or reading your morning paper over a cup of coffee.
And will power doesn't work because it doesn't come up with anything that relaxes you or that supplies a logical substitute in your "smoking patterns."

But that's only part of the story.
"Will power" is conscious direction.

And when you set up a contest between conscious will power and subconscious habit, you create a conflict that results in mental anxieties and tensions. In this conflict, moreover, the subconscious and habit are almost always victorious.

In phobias, for example, there is usually "excessive fear of some particular type of object or situation; fear that is persistent and without sound grounds, or without grounds accepted as reasonable by the sufferer."* The sufferer doesn't accept his phobia as logical; he'd like to use will power—i.e., conscious direction of his mind—to escape its consequences; but he can't.

THE "POWER" OF WILL POWER ISN'T VERY POWERFUL AFTER ALL

The triumph of the subconscious over "will power" is not reserved, however, to the victims of phobias. You can test this fact for yourself. Your subconscious mind knows that failing is a bad thing. From early infancy it has done its best to prevent you from suffering bruising or frightening falls. At times you have been able "instinctively" to gain your balance when you might otherwise have flopped. That's been your subconscious at work.

* The italics are mine; the definition is from "A Comprehensive Dictionary of Psychological and Psychoanalytical Terms," English and English.
Now suppose you place a short, narrow plank of wood on the floor. Without any difficulty you walk on the plank and you walk the length of the plank.

But place that plank twenty feet off the floor, and you will find it hard to will yourself to walk its length. Your subconscious is there to stop what can lead to a fall. It keeps begging you and ordering you to stop this dangerous attempt. You inch and you crouch and you can scarcely get your legs to move.

Yes, and you know what your reaction would be if the plank were high in the air, between two tall buildings. You likely couldn't even step a foot onto it.

You may wonder how it is possible, then, for aerialists, steeplejacks or window washers to conquer their fears. Well, not one of them becomes an aerialist, steeplejack or window washer over night. It is a matter of gradually training the subconscious mind to accept heights, and thus to establish a habit pattern.

Will power cannot triumph over subconscious habit. Indeed, it has been found that will power and conscious attention is a considerable hindrance in the attempt to rid oneself of a habit.

If you play golf or dance expertly, you've probably noticed that the harder you try, the less likely you are to succeed. It's the relaxed, smooth player who scores. It's the relaxed dancer who quickly learns the new step, and follows it easily. Youngsters learn faster than adults simply because they have not yet gotten into the habit of consciously "trying."

**WILL POWER CAN PREVENT SUCCESS**

I began to see that will power is a highly overrated concept when I flipped through some of my reference
books. In Dr. Matthew H. Chappel's book, "How to Control Worry," this line stood out: "Will power or effort, used to fight against or resist worry, is the very thing that perpetuates worry and keeps it going."

In other words—the more we worry about smoking, and the more we try to exert will power to defeat the habit, the less chance we have for achieving success.

Dr. Knight Dunlap, who made a lifelong study of the learning process—and was outstandingly successful in assisting patients to cure themselves of nail biting, thumb sucking, and other more serious habits—contended that there's one big deterrent to breaking a bad habit or learning a new one: effort.

And Dr. James S. Greene, founder of the National Hospital for Speech Disorders, said much the same thing when he made this comment about people who stutter: "When they can relax, they can talk."

I began to realize that will power would never enable me to give up smoking; and worse still, that I'd probably never be able to give up cigarettes permanently until I found some new habit to substitute for the old.

Unfortunately, there's no emporium where you can shop for new habits.

But there are ways in which you can learn about them.

One evening, while I was reading a book on habit formation, I came across a reference to a number of experiments conducted by Professor Anton J. Carlson. He was investigating ways to undo old habit formations.

In the classical experiments conducted with dogs by
the Russian physiologist, Ivan Petrovich Pavlov, a signal—such as the ringing of a bell—was repeatedly coupled with the presentation of food. Ordinarily, when you set a dish of food in front of a dog, the dog salivates. Soon, Pavlov learned, he could stimulate this salivation process simply by ringing the bell, without offering food. It became habitual for the dogs to salivate when they heard the stimulus of the bell.

Well, said Professor Carlson, let's assume that habit formation requires a stimulus; if so, then the reverse—lack of stimulation—will break the habit.

I tried to apply this theory to smoking. It isn't hard to recognize situations that stimulate the desire for a smoke. In the theatre an actor lights up and inhales—blppp! You want a cigarette, too. You sip your breakfast coffee—blppp! Out shoots your hand for matches and cigarette. Your husband says, "Honey, the checkbook doesn't balance"—and blppp! You rush for a cigarette.

But how on earth can we avoid such stimuli? Answer: Not even in a spacecraft 700 miles above the earth.

HOW DO WE IGNORE THESE SITUATIONS?

Nevertheless, I continued to think about Professor Carlson's theory. There's something appealing about "lack of stimulation" to a fellow who's basically lazy. Now I realize that when a psychologist uses a phrase like "lack of stimulation," he's referring to the absence of such things as "conditioned stimulus," "Type-S conditioning," "reinforcement," and so on, whereas when I roll such a phrase around in my mind, what I think of is "relaxation." A script editor on the phone, bellowing
TO STOP SMOKING

because an assignment is a wee bit late—that's "stimulation." Flat on my back on a sunny beach, away from such grating "stimulants"—that's "relaxation."

I knew that the vocabularies of Professor Carlson and Jack Heise were different—but suddenly it seemed to me that this made no difference whatever. If, somehow, I could keep myself from responding to a stimulus that triggered the desire to smoke—if I remained relaxed, rather than impelled to reach for a cigarette—if there were a "lack of reaction—wouldn't that do the trick? Suppose one of Pavlov's dogs had been deaf—would the poor pup have salivated when some lab technician tinkled a bell?

No. Well then, suppose I could remain "blind" and "deaf" to the things that stimulated my desire to smoke?

Suppose I could achieve this by relaxing, instead of reacting? Wouldn't that work?

Sure. It sounded fine. But so does perpetual motion. Then, weeks later, while I was reading a few paragraphs written by Sigmund Freud, I came upon the answer I'd been seeking:

"Psychologically, every human being lives on the basis of the pursuit of happiness," Dr. Freud wrote. "This is the desire of pleasure and the avoidance of pain.

"To thwart this, the subconscious must learn to find imaginary happiness in unhappiness.

"The only pleasure one can derive from displeasure is to subconsciously make that displeasure a pleasure."

A psychiatrist, reading this paragraph, would think of its implications for the sadist or masochist; he'd
think of "repression," and of the "pleasure and pain principles."

COULD FREUD'S THEORY BE APPLIED TO SMOKING?

I could think only in terms of smoking. Freud, I remembered, was a devotee of cigars. And his life had been cut short by a tragically painful cancer of the mouth and the throat.

"If only he'd applied his ideas to smoking," I thought to myself. "If only he'd somehow considered the pleasure of cigars an unpleasant, nasty thing—and the displeasure of abstinence from tobacco a good and pleasing thing—his Me might have been longer."

It would be nice to note for posterity that I thereupon leaped from my seat, shouted "Eureka," and Stopped Smoking Forever. Actually I thought about all this while rummaging through my desk for a cigarette. But I did begin to follow this line of thought to its logical conclusion. Could we reverse our feelings about smoking?

Could you, for example, be psychologically pleased by giving up cigarettes? Could I somehow be displeased by the taste, smell, and ritual of smoking? Could we find "happiness" in "unhappiness"?

If we could, then we'd have psychological law on our side.

BUT YOU CANT PULL THE WOOL OVER YOUR OWN EYES

I knew that this was a big order. People can't fool their subconscious minds. You can't decide right now,
as your eye scans these lines, that you "won't like" smoking any longer. You can't just up and tell yourself that in the future you'll derive your "real satisfaction" from not smoking. You've got a built-in lie detector in your subconscious.

No—it's got to become habitual with you to feel displeasure with cigarettes. Your mind must react to those old cigarette-stimuli with an instant "No!" Somehow, you must by reflex feel pleasure, self-esteem, security by not smoking.

Well, from my own experience I can tell you that it can be done. I tell you again that you will achieve this new feeling easily.

—You will not be tense, nervous and irritable.
—You will not start to eat your way through the supermarkets.
—You will not miss cigarettes.
—You will enjoy not smoking.

One of the things that we have on our side is a fact that you'll find unbelievable now, even though you will definitely come to agree with it.

You do not enjoy smoking.

Okay—laugh if you will. But if you've bought this book and you've read this far, you're an easy one. You do not really like to smoke.
CHAPTER FIVE

Let's look at it this way. We can put into words the several things we like about smoking; but there are a host of nagging annoyances and suspicions about the cigarette habit that we find it difficult to discuss—and most of them add up to the fact that we who smoke too much rarely feel completely up to par.

Dr. E. C. Hammond made an important study in 1961, questioning 18,697 men and 24,371 women, all over the age of 30, about physical complaints in relation to smoking habits. These were some of the many complaints found to be associated with smoking:

- Coughing . . .
- Hoarseness . . .
- Shortness of breath . . .
- Chest pain or discomfort . . .
- Appetite loss . . .
- Nausea and vomiting . . .
- Stomach pain . . .
- Discomfort or pain in the lower abdomen . . .
- Diarrhea . . . 42
Easy fatigue . . .
Insomnia . . .

Now if we couple this list of physical complaints with statistics on the far more serious health hazards linked to cigarette smoking, we must then assume that the pleasures of the habit must be enormous indeed to outweigh them.

And here am I, saying that they're not—that you don't really enjoy cigarettes nearly as much as you think you do and are told you do.

Before we go further, shall we just briefly survey the latest medical facts? Some may be "controversial," and so why don't you discount each by a considerable percentage? Even then . . .

THE ODDS AREN'T GOOD

The American Medical Association has released statistics based on a study of thousands of coronary deaths. They show that the death rate among men who smoked more than a pack a day was twice that of non-smokers.

The Mayo Clinic team of heart specialists, Doctors English, Willius and Berkson, placed the odds even more dramatically. They reported that in coronary deaths, the rate is six times higher for smokers than it is for non-smokers.

Two English physicians, W. R. Doll and A. B. Hill, have made a number of significant studies. One shows that with men under 55, coronary deaths increase in tidy ratio to cigarette consumption. The rate is lowest for non-smokers, highest for heavy smokers.

Two Brooklyn physicians, Doctor Daniel J. Nathan
and Doctor David M. Spain, studied 3,000 men—and found that among those under the age of 51 who smoked more than two packs a day, the frequency of heart ailments was twice that of non-smokers.

Declares the Royal College of Physicians of London: The chances of a 35-year-old man who is a heavy smoker dying within ten years is one in twenty-three. For a non-smoker of the same age, the chance is one out of ninety.

**IT BOILS DOWN TO WHETHER YOU LIKE LIVING OR NOT**

Now for a few final words about lung cancer. Doctors Doll and Hill in England made a study of 3,000 patients over forty-five years old and reported: Smokers have a 50% greater chance of getting lung cancer than non-smokers.

Doctor Ivan Vaselevich Strelchuk, Russian physician and research specialist, declares: "Smokers are ten times more likely to get cancer than non-smokers."

Indeed, there have been accurate investigations of the cancer-smoking link in nine countries. In every study, the figures were about the same. The connection is always there, the grim ratio is always there.

**AND IN ADDITION . . .**

Bronchitis, thromboangitis obliterans, premature births, underweight infants at birth, increased mortality rates for peptic ulcer patients, cancer of the mouth and larynx and oesophagus, eye ailments, decreased sexual abilities—all these diseases or conditions have also been linked directly to smoking.

Statistical information as conclusive and damning
as these proven odds that you may suffer a painful death
many years in advance of normal life expectancy might seem
sufficient to persuade most persons to abandon the habit
immediately. But they're not.

And even recognition of the fact that the statistics have
been gathered by an unbiased group of scientific
researchers, and released by the medical profession only
in the interest of saving lives, isn't sufficient.

Why?

Well, there's a psychological finding that goes a little
way toward explaining why this campaign hasn't been
effective. "Fear campaigns" rarely work. Similar campaigns
have been just as ineffective against automobile accidents,
H-bomb testing, and inadequate protection from
radioactive fallout.

FIRST YOU TRY TO FIND "SOME OTHER REASON"

The characteristic reaction to any "scare" or "threat" is
immediate fear. If the threat can be readily and easily
dealt with, then it's disposed of and the fear vanishes.

However, if there seems to be a possibility of failure in
dealing with the threat, or if any action in coping with it
or any reaction to it will cause discomfort or displeasure,
intense feelings of mental anxiety and tension result. To
avoid this, the individual deals with his fear through a
process that involves rationalizing away its importance. He
downgrades it. He classifies it as insignificant, and ignores
it.

The American Automobile Association has made
numerous attempts to publicize the need for safety belts
in cars. They claim that 5,000 lives a year could
be saved, and at least a third of all serious injuries eliminated, through the use of seat belts. But drivers still believe that "accidents only happen to the other fellow."

I wondered, when I varied between desperate attempts to stop smoking and renewed puffing away of ever-increasing numbers of cigarettes each day, just how come I was acting in such ostrich-like fashion. Searching for an answer, I spoke with several friends. First I went to a clear-headed acquaintance who's a minister.

"People shut their eyes," he said, "and hope that the bogeyman will go away. I have a niece named Suzi," he continued. "She's a charming little three-year-old, and when Suzi doesn't like something she has her own way of handling the problem. She simply clamps her eyes shut; she expects that if she doesn't see it, it's not there. Or that by the time she opens her eyes, it will have gone away."

I'm not exactly a charming three-year-old, but I must admit that on occasion my logic had been on a par with Suzi's. For example, when I saw in a news report that the death-rate for heavy smokers is four times greater (from all causes) than it is for non-smokers, I reacted by lighting a cigarette. Psychologically, I suppose, I was saying to myself: "Jack, do you believe that statistic? What? You do? Well, buddy, don't. Forget it. You just go ahead and light up. There—you didn't topple over, did you? Forget it, Jack. . . . re-lax!"

My minister friend insists that many of us continue to smoke because we're secretly afraid that some
damage has already been done to our bodies, and that stopping now wouldn't do any good.* But so long as we continue to smoke, then every puff (just as long as we can puff) denies our worries. We're like the poor fellow who shouts "You can't do this to me!" all the way to the death-house. He continues fervently to believe it until the current goes zzzzzzzzz.

WE'D RATHER SMOKE THAN FAIL IN THE EFFORT TO STOP

The next man with whom I spoke happened to be a sports columnist. "I can't speak with authority about others," he said, "but I know that Americans are trained from childhood to want to win. Or, looking at it another way, we hate to lose. And what we hate to lose most of all, I think, is our self-respect.

"Now look at a typical girl in an office. Annie decides that she's smoking too much—her fingers and teeth are tattle-tale yellow, and her purse has got a layer of tobacco shreds at its bottom. She announces her big decision. She tells her family and friends and her co-workers. She sets a date and a time. She throws away any extra packs of cigarettes she has in her desk, or she gives them to the boys in the mail-room. And then Annie does it. She actually stops smoking.

"But," my friend continued, "it only lasts for a while. She starts to smoke again. Her friends tease her. And she herself is disturbed by her failure. Where's her will power? Her moral strength? Down goes Annie's self-respect.

* The reverse is the truth, as we'll see.
"So, because she just doesn't want to lose that self-respect, up she comes with an interesting excuse. Annie explains that she did, after all, succeed in stopping for a few days. Long enough to prove to herself that she could stop any time she wanted to if she was really, underline really, determined to stop. And having proved that to herself, it was okay to start smoking again.

"In short, Annie is more frightened of the fact that she may flop in her efforts to stop smoking than she is of the effects of continued smoking."

Here, too, I could recognize myself. It is a blow to one's ego to fail, again and again, at something that seems so simple.

I then discussed the matter with a professor of education. "Easy enough to understand," he said. "Every teacher knows it. People remember what they want to remember. They forget what they do not want to remember. Oh—and they remember what surprises them."

"Sorry," I said, "but you've lost me."

"I'll give you an example," he answered. "Two young people meet and fall in love. When you're courting, it's important to remember little things. What's more, you want to remember them. So they remember everything—the first day they met, the first time they dined together, their first dance, their first kiss, the weather on the day he proposed. For a woman, this is the most exciting, romantic time of her life. She wants to remember it. She always does. For the man, it's done and over. It was kid stuff. He's anxious to forget what
he thinks of as hooey.’ Five years later, he doesn't even remember their anniversary date."

"Sure," I said, "but now about smoking. . . ."

"Please pay attention," he directed. "You do not want to remember the terrifying statistics about cancer and heart disease and bronchitis. So you don't. You do want to remember the so-called pleasures of smoking. So you do.

"And," he continued, rising in his chair as if to end a class, "you'll always remember the cranberry scare, even though it's over and done with, and even though cranberries are safe and delectable. That's because it surprised you. If I tell you now that tight shoes cause cirrhosis, you'll also remember that."

"Do they?" I asked.

"No," he said, "but you'll remember it."

SO I TRIED MY BEST TO REMEMBER

This gentleman, I thought, had made a good point. To buttress my ability to remember, I took to carrying little messages to myself in my cigarette case. I clipped a paragraph from the Journal of the American Medical Association:

The board now believes that it has a further responsibility to both the medical profession and the general public to state that in its judgment the clinical, epidemiological, experimental, chemical and pathological evidence presented by the many studies reported in recent years indicates beyond a reasonable doubt that cigarette smoking is the major cause of the unprecedented increase in lung cancer.
With my red ball-point pen I underlined two phrases — "clinical, epidemiological, experimental, chemical and pathological evidence" (which covers the whole field of medicine and research) and "beyond a reasonable doubt." And below that I wrote: "In a first-degree murder trial, the jury must vote for conviction if it believes the defendant guilty “beyond a reasonable doubt.”

But I soon paid no more attention to that slip than I did to the few words on the blue excise stamps that seal every pack of cigarettes sold in the country. I gave my message away, finally, to some chap who thought it might help him stop smoking.

However, these have all been negative points. Fear campaigns don't work, since we just make believe that it "can't happen to us." We hate to fail—and so we continue to smoke rather than face the private and public humiliation of failure. Our mind performs acrobatics so that we forget what we do not like to remember.

But what about the positive facts? What about the pleasures of smoking that we do like to remember?

The most universally accepted rationalization about smoking is that a cigarette helps you relax.

I accepted this statement for years. It seemed logical, because any time I was tense or nervous, I reached for a cigarette. What's more, when I tried to stop smoking I became tense and nervous. Ergo: Smoking relaxes you.

Unless you examine the facts carefully, it's easy to accept this bromide. Even now you want to believe it
to be true, because part of you wants to continue smoking.

The simple truth is that not one of the 200 chemical substances in the smoke of a cigarette is in any way soothing to your nervous system.

IF YOU SMOKE ONE CIGARETTE AN HOUR YOUR BLOOD PRESSURE IS NEVER NORMAL

Quite to the contrary, the smoke you inhale can be a serious irritant to the nervous system.

A single puff on a cigarette can stimulate the heart in some smokers to beat as many as twenty-eight extra times in a minute. The smoking contracts the blood vessels; then the heart must beat faster to send the blood circulating.

The Mayo Clinic established that contraction of the blood vessels can endure for one hour after the cigarette has been finished. For many of us who smoke just one cigarette an hour, our blood pressure is never normal.

Multiply those extra twenty-eight beats per minute by fourteen cigarettes (hence, fourteen hours) of smoking. It amounts to 23,520 extra beats for the heart every day. Even without the corroborating reports from the heart specialists, it's easy to see that this extra work for your heart can't be doing your health any good.

IF IT ISN'T THE TOBACCO THAT RELAXES YOU, WHAT IS IT?
"There may not be any particular ingredient in cigarettes that help me relax," you may say. "But I still
know that in my case, a cigarette does relax my tensions.”

Once I would have heartily agreed. In fact, I'd have challenged anyone who didn't agree with the statement. It seemed positively self-evident.

If I was in a golf match and a critical putt was coming up, I'd take time out to light a cigarette to "steady my nerves."

If I had been at the typewriter and the words and ideas had begun to slow down, I'd take time out for a cigarette ... collect my thoughts ... and then get back to work.

Doing research work in the library, I might after a while begin to feel "fuzzy." I'd walk outside and have a smoke. Then I'd be relaxed and ready to hit the books again.

I'm sure you can find dozens of parallel examples in your own daily living. At times when you've been upset, angry, in a tight spot, worried, concerned about a situation, or just in need of a break from concentration, you'd take time out and light a cigarette. And you'd find yourself more relaxed.

**IT'S THE CONCENTRATION BREAK YOU NEED, NOT NICOTINE**

What's the answer, then, if there is no tranquilizing or narcotic effect in smoking? How does a cigarette produce undeniably calming sensations? Or, to be more precise, if there are actually irritating and stimulating substances in the smoke, known to interfere with relaxation (as there are!), where does the seemingly calming effect come from?
TO STOP SMOKING

It isn't as contradictory as it may appear.
The point overlooked in these personal statements is "I took time out to light a cigarette." Put the emphasis on "time out"—and forget about the smoking—and you've found the secret. You break concentration by the simple mechanical act of "taking time out" to light and puff on a cigarette.

And it's the act of breaking concentration—whether you forget momentarily about a putt in golf, or take your mind off your work, or divert your attention from fears and anxieties—that results in your feeling of relaxation and release.

WITH A CONCENTRATION BREAK, YOU CAN BEGIN TO FORGET ABOUT CIGARETTES

Let's examine this more closely. Suppose you're worried about something. You're anxious about a telephone call that may bring either good or bad news. Or you're waiting for word in a hospital.

You light a cigarette, and there's a momentary feeling of relaxation.

The tobacco isn't soothing to your nerves or tissue. But letting your mind move away from your problems long enough to light up and think about smoking will cause a genuine relaxed feeling. When you're concentrating on a problem or a situation or even on an event that's perfectly pleasant, you don't know what's coming next. The future is unknown. But when you pop a cigarette from the pack, the future is known. The gesture is familiar, the results are predictable—and therefore the ritual is reassuring. You exchange a known sequence for an unknown.
When you couple an "old shoe" routine with a diverting shift of focus, relaxation must result.

It's just as easy as that.

You can prove this to yourself. The next time you feel the urge to smoke, don't light up. Instead, take three deep breaths and deliberately shift your mind from whatever you've been thinking about. Think about something else—something pleasant—for a few moments. The need for a cigarette will pass without discomfort.

This is only a quick illustration of relaxation, and you will receive instructions for a much more effective method later—but it is sufficient for this little test.

DID A SMOKE EVER CALM YOU WHEN YOU WERE IN BIG TROUBLE?

Further proof that it's the break in concentration that relaxes you, not the cigarette, lies in the fact that on those occasions when you've been concentrating on some extremely important problem, you may take only a puff or two and then let the cigarette burn itself out while you return to your work.

Often, when I was smoking and writing, I'd find two or three cigarettes burning at the same time.

Now look at it another way. Think back to a time when you were deeply worried, tense and jumpy. Perhaps someone was ill. Perhaps there was a personal problem concerning your job. Did you smoke excessively? Did that excessive smoking really provide relaxation, or did it merely result in a "smoked out" feeling—thick tongue and raw throat?

One other element of this theory that "cigarettes
relax me" is interesting. Just the conviction that the statement is true is sufficient to give it some validity.

For example, you've heard about "placebos." They're pills, usually, that contain no medicine, and they're sometimes given to patients so that the patients will think they're getting medication. Hypochondriacs are given them very frequently; says the doctor as he dispenses a dozen of these colorful capsules of nothing, "This is a new preparation, Mrs. Smith. I think it will help you."

And do you know what? The "new preparation" does help! By swallowing placebos people lose weight, gain weight, are freed from migraine headaches, hear better, see better, gain relief from aches, are "tranquilized," or abound with new energy.

It's wonderful what conviction can do!

Remember those fraternity initiations where they pretended to be heating a branding iron so that the boys could "brand" their victim? The poor initiate would first see the flames; then he'd see the branding iron; then he'd see it placed in the fire; then he'd be blindfolded. And then, to the accompaniment of sizzling noises, something would be pressed hard against his skin. He'd shriek with pain! He could feel the heat!

But what had been pressed against him was merely an ice cube.

A powerful thing, conviction!

If for twenty years you had been told dozens of times a day that you could relax simply by shrugging your shoulders several times, the gesture would probably work. It would provide a brief "concentration break" while you shifted your mental focus from
present problems to moving your shoulder muscles. And since you'd be convinced that it had always worked, it would of course work again.

Are you beginning to see that you don't need cigarettes to relax?

**YOU'VE GOT TO CONCENTRATE ON SOMETHING ALL THE TIME**

"But I'd go crazy if I tried to work all day without a cigarette," you may reply. "I'd be a nervous wreck." No. You're not stating your case accurately. You might indeed become tense and nervous—not if you didn't smoke, but if you didn't take time out for concentration breaks throughout the day.

We'll hear an objection now from someone who says that his work doesn't require particular concentration. Or from a housewife who declares that washing dishes and making beds isn't "concentration." Yet both still feel the need for cigarettes to help them relax.

The fact is that the human mind must concentrate upon something every moment it is awake. You can't hold your mind completely blank. You're thinking about something all the time; and if whatever you're thinking about causes you to become tense, a concentration break will relax you. *Any* concentration break will relax you!

One of the chief reasons you have acquired the habit of smoking is just to give yourself the concentration break. But you can relax far more efficiently and far more effectively without smoking... once
you learn the technique of complete relaxation through self-hypnosis.

YOU WONT GET FAT FROM NOT SMOKING IF YOU DONT OVEREAT

Another frequently-repeated rationalization for the cigarette habit is: "I'd like to quit smoking, but every time I do I gain weight. And it's worse to be overweight than it is to smoke."

It isn't the fact that a person has stopped smoking that may cause him to gain weight. It's the fact that he substitutes the habit of overeating for the habit of smoking.

In the belief that he needs something tangible to relax tension (which he previously achieved by the mechanical movements of lighting a cigarette) a "re-formed addict" may take to eating candy bars or nibbling on sweets . . . something to do, anything to do, in other words, to take his mind away from the pressing problems, and to get back some of those old, familiar gestures that are part of the habitual pattern of smoking. The gesture of reaching for something, and picking it up, and then placing it in the mouth. The gestures and muscle movements of the lips, mouth and jaws: as many of the gestures of smoking as can be achieved, in other words, without a cigarette.

You'll soon see that this isn't necessary either.

IS IT KILLING YOUR APPETITE, OR IS IT KILLING YOU?

"But a cigarette kills my appetite," you answer. "I don't feel so hungry when I smoke, and so I don't eat as much. Without cigarettes, I’ll eat more."
The fact is that the cigarette isn't killing your appetite—but maybe it's killing you. Some of the ingredients in those cigarettes are harsh irritants to all parts of the digestive tract, and they can interfere with normal digestive juices and even aggravate stomach ulcers.

It may help to "kill your appetite for cigarettes" to know that Doctor A. C. Ivey of the University of Illinois found that a person who smokes a pack of cigarettes a day for ten years inhales eight quarts of tar in that time—the same kind of tars that Doctors Wynder and Graham injected in laboratory rats, thereby producing cancer.

Let's be reasonable about this. Appetite is the habit of hunger—it isn't hunger itself. Appetite is stimulated by seeing or thinking about food. Unless you substitute the habit of appetite for the habit of smoking, there is no reason why your appetite will be stimulated when you stop smoking. And we'll prevent this by giving you a better "habit substitute"—no calories, but exceedingly healthful.

And if you should have a weight problem, you will find there are better appetite depressants than cigarettes. Depressants that:

—do not over-stimulate movement of the bowels (cigarettes often do).
—don't cause heartburn, nausea, and abdominal pain (cigarettes frequently do).
—don't increase the death rate from ulcers in the stomach and duodenum (as cigarettes apparently do).

Or am I being unreasonable? Is burning the barn the only way to roast the pig?
Two other rationalizations often follow at this point; I know, you'll remember, because I practically wrote the script. They are both desperate in quality.

"IT'S AN ADDICTION, NOT A HABIT"

Smokers who can't stop smoking—and non-smokers who don't comprehend the leechlike aspects of the habit—insist that the need for cigarettes is an addiction.

When an individual becomes a drug addict, the dependence on drugs is not only emotional but physiological. The marked and increasingly severe changes in his body chemistry are not fleeting or transient; they endure, and while they endure the body physiologically requires renewal of the drug effect. What is more, the body increasingly becomes dependent on ever-increasing doses.

When we smoke, there are physiological changes, of course—the heart rate, blood pressure, circulation and blood are affected. But when we stop smoking, the effects do not endure; they gradually disappear. The heart rate returns to normal (permanent damage excluded, of course) and so does the blood pressure. The body does not demand more nicotine; it continues as efficiently as possible to eliminate as much of this poison as possible.

It is a well accepted medical fact that the body never—no matter how long you have been smoking—*never* becomes accustomed to the nicotine and coal tars in cigarette smoke. You could put it this way. The body has a desperate desire and need for drugs when the drug addict attempts "withdrawal." Quite to the
contrary, the body actually feels and is better when the smoker stops smoking. The "withdrawal" in smoking is mental, not physical.

"BUT THE DAMAGE IS ALREADY DONE"

Again and again I hear people say something that I often said myself: "I've smoked so long that the damage is done. There's no sense quitting now."

None of us really believes that, of course. If we knew that the damage "had been done," and that we were nevertheless alive and kicking, we'd do everything on earth to stay that way. What we're saying, I suppose, is that it can't happen to us.

But suppose you happen to be pessimistic and fatalistic about this. Let's at least, then, set the record straight.

Men who stopped smoking had a lower lung cancer death rate than those who continued to smoke—this was shown by The American Cancer Society in a massive four-year study of 187,783 men, 50 to 70 years of age. The death rate from this cause was halved for men who had stopped smoking for from one to ten years, was even less for those who had stopped for ten years or more.

In a study of coronary artery disease—the disease that is the greatest single cause of death for American men—the death rate for men who had been heavy smokers, and had stopped for more than one year, was also dramatically lower.

The fact of the matter is that all evidence points to a longer, healthier life for the person who quits the tobacco habit.
Even if there weren't dramatic differences in death rates to report, we know that at least we'll all feel a great deal healthier once the cough and hoarseness and chest and abdominal pains and heartburn and indigestion are gone.

And if it weren't for just one thing, you could even stop tomorrow. But that "one thing" is the fact that you—and a hundred million Americans like you—are being subjected to a continuous campaign of what psychiatrists call "suggestion." You are being "conditioned."

You, good friend, are being bombarded hypnotically.
The next time you buy a carton of cigarettes—and it may very well be the last time you buy a carton of cigarettes!—look at the coins in your hand before you turn them over to the cashier.

Some of that money is going to go into advertising. Perhaps as little as three cents. Perhaps, if you're smoking one of the newer brands, as much as forty, fifty, or sixty-five cents. Generally, somewhere between five and fifteen cents.

That sum is your own little contribution toward keeping you smoking. I figured out once that my expenditures for group health insurance weren't too much higher than my contributions toward cigarette advertising; in a tidy sort of way, I was paying for my medical future coming and going.

A cent or two a day from each of us sort of adds up by the end of the year. In 1960, with your help and mine, the tobacco industry was able to spend almost $32,000,000 in newspaper advertising; $26,000,000 in magazine advertising; $76,900,000 on radio; $35,000,-
THE PAINLESS WAY TO STOP SMOKING

000 on television.* And that doesn't take into consideration the other forms of promotion and advertising for which we—if I may use the expression—cough up our nickels and dimes: those lovely billboards along the highways, the pretty displays at the corner druggist, the engaging car-cards in buses and commuter trains. The government's massive "Statistical Abstract" tells us that the tobacco industry is a four and a half billion dollar affair, and that its advertising budget in 1960 was 5.4 per cent of this sum. More than $240,000,000, in other words, or about a buck and a quarter per man, woman, teen-ager, child, and infant in these United States.

I'm not really objecting to the size of the industry. I imagine that the tobacco people contribute a lot in taxes; and if things keep going the way they are, we're likely to need a lot of help in building hospitals and things like that.

And I'm not even one of those who wants cigarette packages to be marked "Danger! Poison!" or "Not to be sold to minors under 21" or "Caution: Contains carcinogenic substances, including arsenic."

No, what concerns me is the hypnotic effect of all this advertising.

YOU'RE THE SUBJECT OF PLANNED "MEDDLING"

Psychologists define "suggestion" as "the process by which one person, without argument, command or coercion, directly induces another to act in a given way or to accept a certain belief, opinion, or plan of action."

* By 1962, this figure had mounted to $75,000,000 for television.
There's no conspiracy involved here, but the total effect of tobacco advertising is to "induce" us to smoke more by using what Vance Packard called "insights gleaned from psychiatry and the social sciences" in an effort to "change our thinking habits, our purchasing decisions, our thought processes." Says Packard—the success of these large-scale efforts is "often impressive."

No self-respecting advertising man would call his efforts "hypnosis" or "suggestion," particularly since there is now a lovely phrase—"motivational research"—that can be used instead. But no matter what you call the process, it is summed up nicely in this line from The Wall Street Journal: "The business man's hunt for sales boosters is leading him into a strange wilderness, the subconscious mind." Repeat—"the subconscious mind."

WHO HAS TIME TO BE WORRIED?

Would you mind very much if we plodded over to the cranberry bogs for a moment, so that we can see how our subconscious reacts to advertising? The farmers who raise and market those berries are not an affluent lot, and they can't afford to spend very much on advertising and promotion. As a matter of fact, their total advertising budget in 1960 was less than a twentieth of the sum spent on television alone by the tobacco industry.

But let's assume that at the time of the "cranberry scare," it was the cranberry people, not the cigarette manufacturers, who were the fourth largest advertisers in newspapers, the sixth largest in television, the
twelfth largest in magazines, and the fourth largest in radio.

Let's also assume that they'd been in roughly this position of importance not for a year or two, but for decades.

That, for all your life, you had been seeing and hearing their advertisements.

That, during the cranberry scare, their advertising efforts had not ceased.

When you turned on your television set, then, this is what you'd see and hear:

—A world-famous athlete sips some cranberry juice. "Ummmm," he says. "That's good!" Then he hits a homer.

—Beautiful young man offers beautiful young lady a spoon of cranberry jelly. She tastes, smiles, and cuddles over to him. Love plus good food—what a combination!

—Serious young man explains why "Grggssshh" cranberry juice is the best. First the berries are roasted, toasted, vacuumed, washed, sunned, and aged; then they are filtered through devices perfected at Oak Ridge, Cape Canaveral, and Boeing; then the juice is made to filter itself. And then it's ready to be served to the best people at the best clubs and cabarets. Fortunately, however, you too can buy it.

—Beauty queen, picture of radiant health, asks you if you aren't getting bored with your present fruit. Suggests you change to new cleaner, tangier, fresher, kinder cranberry jelly. If you do, it'll be like a cool swim in the seas off Majorca; it'll be the way fruit should taste; it'll be living!
My hunch is that after a few more commercials of this sort—buttressed by the print advertisements in your newspapers and magazines, and fortified by the fact that you already drink and eat a bushel of cranberries a day anyhow (and can't seem to get off the stuff)—that you'll forget about the cranberry scare mentioned a few hundred words back. As a matter of fact, with so many pretty folk eating cranberries in front of you, your own taste buds will probably have been stimulated . . . and off to the kitchen you'll go for another quick berry.

GETTING BACK TO HARSHER REALITY

I hope you don't think this little fantasy has been silly. I think it's deadly serious, and I use the word "deadly" advisedly. This is hypnotism and suggestion, affecting not only you but your children; if both husband and wife smoke, their children are twice as likely to smoke as are the children of non-smokers. The impact of cigarette advertising can't be measured in terms of packs or cartons; it has to be measured in terms of generations. Consider this—in 1958, a year in which the public was being very adequately informed about the cancer and coronary diseases that are so frequently linked directly with excessive smoking, the consumption of cigarettes per person over 15 years of age reached a new peak. We consumed 430 billion cigarettes—about 3600 per person. And that was way back in '58, before teen-age smoking had reached such excessive proportions that a national television program on the subject was warranted!

The odds are that you're not going to be able to
stop smoking until you learn to withstand, ignore, and even benefit from the advertising bombardment to which you are continuously subjected.

Soon I'll show you how to do that. In the words of the advertising profession, "it's fun."

Let's begin right now.

**IT MAY HURT-BUT LET'S SEARCH FOR SOME ADS**

After you have read this chapter, please hunt out as many cigarette commercials and tobacco advertisements as you can. It may sound juvenile of me, but I want you to talk back to those copywriters and salesmen.

Before you talk back, however, listen to the spiels and read the copy. Carefully, intently. Act as if your life depended on it, because it may . . .

The last thing the advertising agencies want you to do, of course, is to pay strict attention to every element of their message. If you listen carefully, you may challenge it. If you watch with more than half an eye, listen with more than half an ear, or do more than glance at a photograph, a headline and a tagline, you may realize that much of the advertisement makes no sense whatsoever.

Worst of all from the advertiser's point of view is the fact that if you *consciously* evaluate the message, you won't *subconsciously* accept the suggestions it contains. So all the advertiser wants you to get is an "image." A fleeting feeling of pleasure, security, luxury, wisdom, or romance . . .

What I want you to do, though, is to begin to destroy those images. And we've got to do it before you
stop smoking, because an important part of "talking back" is on-the-spot testing of the manufacturer's claims.

There's a quick way to test any claims made by anybody, be he salesman or politician. You simply ask three questions:

"How come?"
"So what?"
"Who says?"

These nasty questions probe to the heart of any statement. If a statistic is thrown at you, they enable you to test the validity of that statistic, its source and its significance. If cigarette smoking is somehow equated with desirable things, these questions get the images back down to earth.

For a number of legal reasons, I cannot quote actual advertisements. So while I sort of hum the tunes, you fill in the words. The first thing you'll notice is that no cigarette advertiser claims that his product is good for you. That's a thing of the past, and I see no reason to recall yesterday's sins. But the advertiser does try to get you to "identify" his cigarette with "things" that are good for you. With health and agility and youthful radiance. With people who don't cough (actors and singers), with people who can't be short of wind (athletes), with people who should know a lot about science and health (anybody in a white jacket).

Get to recognize this "transfer of identity." Get so you can say, "I know that swimming's good for me, Mac. But cigarettes aren't." Be ready to tell the pitchman that you love the American landscape as much as
anybody else, but that this doesn't mean that you should also love cancer-causing tars.

**LEARN ALL THE SALES TRICKS THAT ARE USED**

The advertiser wants you to feel that the best people (which generally means young people, rich people, incredibly handsome and beautiful people, and above all healthy people) smoke his brand. So if you want to "get with 'em," you'd better smoke the advertised brand, too.

"Wait!" you'd better tell him. "I'm smoking one of your *other* brands! An hour ago you showed me that I could be young, rich, handsome and healthy if I smoked Flubbs. Now you want me to switch to Gribbles. That isn't fair!"

And think about those people in the ads, too. Don't they ever cough? And why do they smile so broadly at the first puff? Do they like that whiff of phosphorous oxides from the end of the match? (Good—you're fighting the fleeting "image" they want you to have: that their cigarettes are pure pleasure.) And listen carefully to the comparisons. Mac (or the model in the white jacket) will tell you that the tobacco in his cigarette is "purer." Purer than what, Mac? Purer than it was last week? Or purer than the other brands your company makes? Or purer than pure tar? So very pure that the tars in it won't give a mouse cancer?

**BE MEAN-DO WHAT THEY SAY!**

Above all, give them a sporting chance. When the models light up, you should, too. When the announcer describes the myriad joys to be had from his cigarette,
it's time for you to take a deep drag. Hold it for a moment. Don't exhale immediately. Are you getting a little dizzy? Aren't you about to cough? Is this really what your poor throat needs?

Tell Mac. Tell him that the smoke doesn't go down like syrup—it stings like you-know-what. Let's break that image, too. Cigarettes aren't honey and champagne and sweet cider and pure spring water all in one. They burn.

When you read or hear the cigarette company slogans, add a few choice words to them. If Flubbs says that it offers you some sort of additional protection, you can then volunteer interesting information about the things they're protecting you from. For example, the fellow who smokes two packs or more a day has a seventy times greater chance of lung cancer, according to one unbiased source, than the man who doesn't smoke anything. Tell the announcers about that—do you think they know it?

When you come to the advertisements for the filter-tips and the mentholated and the mentholated-with-filter-tips, you'll be at your busiest. For one thing, they make a smoke into something more than a smoke. It becomes an adventure—with sports cars, canoes, high diving, mountain climbing, and all sorts of wonderful things.

So much happens so fast that it's hard to remind the people you hear on the radio and watch on television that while filters are really swell and probably a great improvement, they don't quite catch all those nasty ingredients. They don't even seem to filter out the stuff that makes you cough, snore, and clear your
throat. Tell Mac that you're puffing away on a filter-tip right now, and describe your sensations. Do they match his?

If he glowingly describes the frigid qualities of his mentholated brand, you'd better remind him that the smoke entering your mouth is still pretty hot, produced at a burning tip hot enough to char paper and wood. And no matter what, hot smoke raises the temperature of your lips and mouth. "Mac," you should say, "please get the facts straight. I'm beginning to lose faith in you."

Poor Mac—you're going to get him confused. But you'll be setting yourself straight.

OTHER COUNTRIES ARE CLAMPING DOWN

And if you ever find yourself feeling silly about fighting the dangers of cigarette advertising as it presently exists, consider this:

Italy and Great Britain have already cracked down on cigarette advertisers. The West German government is currently considering an anti-cigarette campaign to be financed, nicely enough, with half of the $1,000,000 it collects in the form of cigarette taxes.

The British government has sponsored an advertising campaign of its own; posters proclaim smoking as a hazard. British tobacco companies have agreed to take cigarette advertising off television during children's viewing hours.

In Italy, tobacco sales are controlled by a state monopoly, and no advertising of Italian brands is permitted. Now no foreign brands may be advertised either. The penalties for infraction are severe.
In Denmark, leaders of the tobacco industry of that country have agreed voluntarily to cut out all cigarette advertising except in daily newspapers.

And each day brings more news of this land.

Tell Mac the news.

Don't keep it to yourself.
CHAPTER SEVEN

If you are now ready to make up your mind to rid yourself, once and forever, of the cigarette habit, here's just one word of warning: Don't start today!

This may seem contrary to advice you've received before. You're always told "to strike while the iron is hot" . . . that the time to undertake something new is while you're enthusiastic. But you can't get rid of tobacco craving with a spur-of-the-moment decision. You didn't form the habit overnight, and you aren't going to get rid of it overnight.

We are going to conquer this everlasting routine of lighting up yet another cigarette by applying both a psychological principle and the techniques of self-hypnotism. When you are versed in both of these, you'll be able to face the prospect of cigarette-less days calmly and confidently. But not until then.

When you are ready, there will be no anger and no sudden decision—merely a calm knowledge that you can do it and that you'll make a thorough and competent job of it.
WHEN YOU'RE READY, YOU'LL BE ANXIOUS TO START

It's going to take time to establish deep, subconscious dissatisfaction with the habit of smoking; but when we succeed, you'll gain a feeling of thorough pleasure from not smoking.

It will also take some time to learn the trick of relaxing, using the "visual imagery" principles of self-hypnosis.

How long? That depends upon how diligently you put yourself to these tasks. It may be a day or two, or it might be a week or more. The maximum should be ten days. During the learning period, in any event, your enthusiasm will grow. You will be anxious to get started. You're anxious now, of course, but wait until you are sure you are ready . . . and able.

When you have actually smoked the cigarette that, you've decided, will be your last cigarette, you will know positively that it will be your last cigarette. You will have no doubts. You will know beyond any question that you have freed yourself permanently from the bondage of smoking.

The use of suggestion to break the cigarette habit is scarcely a new development. The fact is that hundreds of people who couldn't stop smoking even when they had to—victims of Buerger's disease, for example—have been helped by trained hypnotists.

If you don't mind spending the money and time, and if there is a qualified hypnotist available to you, he can help you end your smoking.

On the other hand, if you yourself learn to use these safe, simple techniques on your own, you'll find that
they benefit you in other ways. You can whip a siege of insomnia, for example; and you'll become able to relax so effectively that everyday tensions won't wear you out.

FAIR ENOUGH, YOU SAY-BUT WHY USE HYPNOSIS?

"But isn't self-hypnosis a drastic measure?" you ask. "I'm sure that I can now convince myself that I've got to quit smoking. With what I know about taking a concentration break, and with what I've learned about arguing with advertisers, it should be easy to quit."

A good question. Let's examine it.

The big fact about hypnosis is "heightened suggestibility." The suggestion gets through to the subconscious, and becomes a permanent part of the subconscious, because hypnosis makes powerful suggestion possible.

Self-suggestion (or "autosuggestion"), on the other hand, is confined to the conscious level.

Is there a difference?

There's a great deal of difference.

It amounts to the difference between going to a dentist, who practices with hypnosis, and having your aching tooth extracted painlessly without chemical anesthesia—or sitting in the same chair and having the dentist simply tell you, "This isn't going to hurt."

In self-suggestion or autosuggestion, the conscious mind attempts to influence itself. In self-hypnosis, the suggestions are made directly to the subconscious mind.

During autosuggestion the conscious mind is con-
centrated upon the suggestion. Therefore the conscious mind challenges the suggestions, raises questions, and applies logic and experience and critical evaluation.

Self-suggestion or autosuggestion, without hypnosis, isn't much different from arguing with yourself.

**IT ISN'T EFFECTIVE IF IT'S WATERED DOWN WITH SELF-DOUBT**

With autosuggestion you say to yourself: "I'm going to quit smoking. It would be stupid to risk lung cancer or heart disease for a lousy cigarette. Besides, I'm tired of smoking."

Your conscious attention is upon the resolve to quit. Your conscious begins raising doubts. You begin to think about the consequences of breaking the cigarette habit. You wonder about the jitters and whether it's worth it or not. You begin to rationalize, weighing the "good" and the "bad" and naturally favoring that which you believe to be the most pleasurable. Your resolution is subjected to scrutiny by logic and past experience. In the light of past failures, the conscious mind is forced to admit: "I should quit smoking, but I wonder if I can."

The autosuggestion has been watered down with self-doubt. It becomes, "I hope I can give up the cigarette habit." With more rationalizing and more self-doubt, it eventually becomes, "Oh, what's the use.

**WHEN YOU ARGUE WITH YOURSELF, YOU DEFEAT THE PURPOSE**

You make the suggestion stronger. "I am definitely going to quit," you tell yourself determinedly. "I'm
not going to fool around this time. I'll use every bit of will power I've got to lick it. I know the medical researchers are giving me the facts."

In arguing with itself, the conscious mind must accept the information offered by the subconscious memory. Whether it wants to admit them or not, there are the statements from the tobacco industry advertising, the advice from friends who have told you not to worry about smoking (they don't), plus your previous doubts about the harmful effects of the cigarette habit and your ability to cope with it.

The autosuggestion is therefore watered down even further. It becomes, "It may be harmful to my health to smoke, but I'm not quite sure. And while I know it wouldn't do any harm to quit, I'm not quite sure that I can quit. In fact, I probably can't. So why try again anyway?"

**THERE CANT BE ANY "FLAWS" IN THE PLAYBACK**

To be effective, suggestions must be received under hypnosis without critical evaluation. There must be no doubt or challenge when they are given to the subconscious mind.

Lacking the power to reason, the subconscious must then accept them exactly as they are received. And when recalled from the subconscious memory, the suggestions are "played back" exactly and are used to form new logic.

This is the suggestive force of hypnotism. And it cannot be stressed too strongly that the suggestions must be received without critical evaluation.

If you have ever witnessed a demonstration of hypnotism, you may have seen the power of a post-
hypnotic suggestion. Frequently, for example, the hypnotist tells his subject that when he is awakened, he will see a $10 bill on the floor—but that he will be unable to pick it up. The hypnotist then awakens the subject and informs him that he can have the money, if he can pick it up.

Because of the post-hypnotic suggestion, the person finds that he is literally unable to lift the $10 bill from the floor.

*Can you appreciate now why I have insisted that you do not set the target date for ending your cigarette habit until at least a week or ten days after you have read this book and begun the practice of self-hypnosis? The target date will be established as a post-hypnotic suggestion. If you establish it in the right way, it will become easy to stop (possibly it would be better to say that it will be difficult NOT to stop).*

**YOU COULD STOP IN A MINUTE (IF IT DIDN'T MAKE YOU NERVOUS)**

The smoking habit can be stopped instantly with hetero-hypnosis and a post-hypnotic suggestion that a cigarette will taste so bad that the subject will refuse to continue smoking it. The subject is told, while in the hypnotic trance, that when he awakens the cigarettes he smokes will taste like "burning rubber."

In his awakened state, the subject often reasons that someone has tampered with his cigarettes. But the same taste of "burning rubber" is in a new pack and will persist until the post-hypnotic suggestion is removed or wears away.

But this is absolutely no way to assist a person to
TO STOP SMOKING

79

rid himself of the cigarette habit permanently. The habit isn't removed—it's only inhibited. The desire to smoke remains. The frustration of the desire to smoke can create serious nervous tension.

However, this same powerful suggestive force of post-hypnotic suggestion can be employed positively during self-hypnosis to change subconscious feelings toward the smoking habit. With a change of attitude, the desire is gone and the habit is whipped.

IF YOU BELIEVE YOU CAN, THEN IT'S EASY

It is the failure to recognize the tremendously effective force of the post-hypnotic suggestion—and a tendency to confuse self-hypnosis with autosuggestion—that make it difficult for some people to appreciate the powerful influence a person may wield upon himself, to direct his own efforts, through self-hypnosis.

Just how powerful a force hypnotic suggestion can be was recently reported in the Journal of the British Society of Medical Hypnotists. During an experiment in London, a number of soldiers were given tests measuring the strength of their hand grips. A dynomometer was used to register the pressure they exerted.

The average grip in the normal awakened state was 101 pounds. The soldiers were then hypnotized and told that they were "very weak." Returned to the awakened state, but under the influence of the post-hypnotic suggestion, they averaged only 69 pounds. Re-hypnotized and told they were very strong, they averaged 140 pounds.

The belief that they were strong had raised their strength 40 percent above normal, while the belief that
they were weak reduced it to 30 percent below normal.

Dr. Theodore Xenophon Barber, formerly with the psychology department of the American University in Washington and now with the laboratory of social relations at Harvard, commented on the suggestive force of hypnotism in the following words: "The phenomenon of hypnosis has always seemed mysterious because it has always been difficult to understand how belief can bring about such unusual behavior. It seems as if there must be something more, some unfathomable force or power at work.

"However, the plain truth is that when a subject is convinced that he is deaf he behaves as if he is deaf, when convinced he is insensitive to pain, he can undergo surgery without anesthesia. The 'mysterious force or power' does not exist."

IT'S HARD TO BELIEVE NOTHING HAPPENS DURING HYPNOSIS

The difficulty most persons have in accepting and practicing the powerful suggestive force available to them for self-help with self-hypnosis arises from the fact that during self-hypnosis "nothing happens."

They seem to be disappointed, even puzzled. If such power is available from self-hypnosis, they say, why don't they feel "knocked out" or "blacked out"? Why don't they "at least have a funny feeling"?

Hypnosis is a natural phenomenon, not a major operation.

Professor Griffith W. Williams of Rutgers University, says in "Hypnosis in Perspective": "What happens regularly and frequently often remains unobserved or unrecognized, so that the trance states in daily life,
especially light ones, occur, pass unnoticed and remain unrecorded.

"When a man is fishing, for example, there is little to distract him. The river washes over the rocks with a relaxing music. Gradually the water seems to swell and creep up, while vision becomes slightly blurred. Often at this point, he will be seen to make a slight jerky motion of the head and to change his stance. While such an experience is frequently mentioned, it is seldom recognized that the antecedent conditions are ideal for mild self-hypnosis."

Don't be disturbed or disappointed if the induction of self-hypnosis appears to be "almost too easy."

YOU FORM A MENTAL PICTURE OF YOURSELF

In the deliberate employment of self-hypnosis for self-help, the most effective method is that of visual imagery. You use your conscious mind to form mental pictures of what you wish to accomplish.

These mental pictures are more easily transferred to the subconscious memory than are words. They are also more effective in the "play back" from the memory.

Motivation—which is how you act, feel and express your attitude toward things—is based on the sum total of experiences recorded in the memory. By giving yourself a new, clear, undistorted picture, free of self-doubt, showing how you wish to feel and act, you replace under self-hypnosis the old picture you have concerning yourself with the better one.

Dr. Edward W. Arluck and Dr. Benjamin Galinsky, both New York City psychologists, reported on an experiment involving hypnosis and visual imagery in
which the subjects were told to picture themselves as being "more intelligent and more emotionally stable." The doctors declared that every person taking part in the experiment responded by becoming more optimistic and more self-confident.

THEY ALL CLAIM IT'S VISUAL IMAGERY THAT DOES THE TRICK

"Psycho-Cybernetics," a recent book by Dr. Maxwell Matz, is devoted almost entirely to the theory of developing a new personality by the employment of mental pictures. He says: "The 'self-image' is the key to human personality and human behavior. Change the self-image and you change the personality and the behavior."

J. Louis Orton, the noted British authority on hypnotism, states: "Self-hypnosis consists of the deliberate employment of mental pictures to influence oneself."

Writing on visual imagery, Dr. S. J. Van Pelt, president of the British Society of Medical Hypnotists, says: "This writer has found the visual technique to be one of great value. The patient is instructed, while under only light hypnosis, to picture himself acting and looking the way he wants to act and look. In the normal state, he retains the memory and performs the role."

Dr. Ralph Stolzheise of the University of Washington, with his associates Dr. Arthur W. Fridlinger and Dr. Edward G. Goodrich, have toured the United States conducting symposiums for other physicians on the technique of hypnotism. They report that one of their most successful experiments has been with in-
structing overweight persons in the use of self-hypnosis to picture themselves as slender.

The patients are taught the methods of self-hypnosis, and then told to change their attitude toward their eating habits by telling themselves: "I wish to become strong and slender. I am dissatisfied with myself because of my appearance. Because I wish to become strong and slender, I will enjoy eating lean meat and leafy vegetables."

**PAINT THE PICTURE OF WHAT YOU WANT TO LOOK LIKE**

It is this type of visual imagery under self-hypnosis that can rid you, permanently and painlessly, of the cigarette habit.

You will see yourself physically stronger because you do not smoke.

You will see yourself with a keener sense of taste and smell because you do not smoke.

You will see yourself with better vision because you do not smoke.

You will see yourself living longer because you do not smoke.

Place these new images and new attitudes in your subconscious mind through self-hypnosis, and you will experience no difficulty in breaking the cigarette habit. This is true because hypnosis is the only means of reaching the subconscious with direct suggestions.

Do you remember Freud's theory—"Psychologically, every human being lives on the basis of the pursuit of happiness—The only pleasure one can derive from displeasure is to subconsciously make that displeasure a pleasure"?
That's exactly what you're now doing. You're changing your attitude about what is pleasure and displeasure in smoking, at the source—where attitudes are formed. In the subconscious.

You are not telling yourself lies; you are not deceiving yourself; there is no self-deception here. Experience and experiments show that well-being is almost invariably increased considerably when the cigarette habit is licked. You will feel better physically. Your taste will be keener. Your eyes will not be adversely affected by cigarettes. Your chances of living longer are bettered, according to almost every shred of medical evidence we can find. Your chances of avoiding cancer are going to be enhanced. Your chances of avoiding coronary artery disease are going to be improved.

Prescott Lecky, writing on the self-image, says: "The subconscious mind acts like an 'electronic brain.' It comes up with the answers from the data that is fed into it. Feed it negative information and you'll get negative answers. Feed it positive information and the answers will be positive."

Give your subconscious mind the positive information that you are finished with the tobacco habit forever. Post-hypnotic suggestion will take over, and you will discover that all your previous fears, doubts, and uncertainties about the cigarette habit will have vanished.
You are ready now to receive instruction in the method of placing powerful "visual images" in your subconscious. The only thing that can hinder your initial effort is fear. Fear creates a state of anxiety in the conscious mind, and keeps it alerted. With the conscious mind on the alert, the threshold of critical evaluation is raised. There can then be no direct contact with the subconscious mind.

Conversely, expectancy greatly aids the acceptance of a suggestion. Don't be afraid to induce self-hypnosis. Instead, expect to succeed. And you will.

YOU HAVE EVERY RIGHT TO HELP YOURSELF

Sometimes people react to hypnosis by saying, "I may be fooling with something bigger than I am." There's a hesitancy based on the fear of the unknown.

But by now you should be aware that there isn't anything any more abnormal about accepting your
own suggestions, for your own good, uncritically, than there is in accepting suggestions from the cigarette advertisers, to keep you on the habit, uncritically.

There is no magic or mysticism in hypnosis. So why be afraid of it? You have every right to study your own behavior, and every right to use every means at your disposal to form your attitudes and motivation along the lines you choose.

There is no more reason for the average person to remain unaware of the psychology of his instincts, or ignorant of the behavior pattern of his subconscious mind, than there is for him to be unaware of the importance of personal cleanliness.

The pursuit of self-knowledge is not only pleasurable, but the means to a longer and more enjoyable life.

**AT HOME AND IN BED IS A GOOD PLACE**

All that is required in the way of environment for inducing self-hypnosis is a comfortable chair, a quiet and not-too-brightly lighted room, and the assurance of being undisturbed.

Many people find themselves best able to induce self-hypnosis while in bed. Then, at the completion of self-hypnosis, they drop right off to sleep. If you find this convenient, I would recommend it.

The directions you give to yourself need not be spoken aloud, and should not be given by rote from those printed here. They should be phrased in your own words, with only the thought and idea expressed.
REMEMBER, IT'S SUGGESTION, WITHOUT CRITICAL EVALUATION

If you hope to induce hypnosis and gain the powerful influence of the post-hypnotic suggestion, you will have to remember that there is a vast difference between a suggestion and a command. That difference has been succinctly explained by Dr. Ainslie Meares, distinguished president of the International Society for Clinical and Experimental Hypnosis:

"It must be emphasized that the suggestion is not a matter of the logical intellectual process working in a lesser degree. It is completely different. Suggestion is the process which determines the uncritical acceptance of an idea. It must be made in such a way as to not invite critical evaluation."

As you are making the suggestions to yourself to induce self-hypnosis, keep in mind that the response is to come from the subconscious. Do not make the response a conscious effort.

For example, when you drink from a glass, the conscious mind determines that you will drink. The subconscious mind takes over the automatic movements involved in reaching for the glass, bringing it to your lips, swallowing, and returning the glass to the table.

That is the way it should be when you induce self-hypnosis. The conscious mind issues the direction, but the subconscious mind responds with whatever muscular responses are desired.
THE METHOD IS A STANDARD PROCEDURE, A PROVEN METHOD

The technique of inducing self-hypnosis begins with deliberate relaxation of the body muscles—a perfectly normal phenomenon that takes place every time you go to sleep.

There's only one difference. When you reach the point where you would normally allow your conscious mind to rest and fall asleep, you will now give yourself instructions that you've rehearsed once or twice in general terms. These instructions will be absorbed and acted upon by the subconscious mind.

Our method of attaining body relaxation will be one used by most expert hypnotists and hypno-thera-pists. Commenting on my method, Leonard E. Levin said in "Hypnosis Quarterly": "The mechanics of inducing the self-hypnotic state are not new or essentially disparate from most standard works. If anything, it is a simplified version of a proven method. The implanting of suggestion is the paramount aim, not trance depth."

Induce self-hypnosis as follows: Lower the lights or turn them out, make certain there will be no distractions, lie down in a comfortable position on the bed, and close your eyes. It is of extreme importance that you are completely comfortable, for it is impossible to relax if you are holding your body in a position that requires muscle tension.

Say to yourself: "I am now going to relax every muscle in my body... starting from my feet... and
going up through my head . . . every muscle will relax and become limp . . . loose and limp."

Take three deep breaths. Count to yourself as you inhale: "One . . . two . . . three . . . four . . . five . . . six . . ." Exhale and count "one . . . two . . . three . . ." Breathe normally and deeply, as you do in sleep, when the span of time increases between inhaling and exhaling.

That is all you will ever need do to induce self-hypnosis. Does it sound too simple? Far too easy? Were you expecting some complicated ritual? Well, that's all there is to it— with this one condition. It works IF you can relax!

There is absolutely no necessity—indeed, it is not even desirable—to reach the "trance" state required in hetero-hypnosis. With self-hypnosis, you are both hypnotist and subject. Your conscious mind remains alert, but with its attention limited; and thus you can give your subconscious positive and forceful suggestions.

Relaxation is the answer. That's all there is to it. No tricks. No magic. No complicated rituals.

One word of warning. You may not believe your ability to reach this state of self-hypnosis. At first you may insist upon some proof, and you may demand actual evidence that you can examine. If this should be the case, it merely means that your conscious mind is functioning, questioning and doubting, because as yet, despite the evidence offered, you haven't accepted the idea of self-hypnosis.

Reluctantly I am going to include in the Appendix some tests you can make, if you should insist upon them. I say "reluctantly" because too often an indi-
vidual becomes so involved in the ritual of relaxation that he defeats himself. He may feel that if he can't produce some "sensation" of hypnosis, he hasn't achieved self-hypnosis.

Consciously probing, doubting, worrying, questioning and examining—these are the only things that can keep you from reaching a state of self-hypnosis and its benefits.

Let me repeat—for emphasis, and with the sincere hope that from the evidence you've received so far you will accept it—that all you need to do to induce self-hypnosis to the degree necessary to influence yourself with self-suggestions is to take deep, deep breaths and relax your body. Breathe deeply, counting to yourself: "One . . . two . . . three . . . four . . . five six . . ." Exhale, as you tell yourself you are relaxing all over, counting, "one . . . two . . . three . . ."

For the next few nights, when you go to sleep, make yourself comfortable and then go through a "countdown" that will blast away the cigarette habit. With words that fit you, your needs and your personality, offer yourself suggestions like these:

"Ten . . . I'm relaxed, limp . . . comfortable . . . relaxed . . . breathing deeply . . . relaxed . . . Nine . . . I'm going to take three deep breaths . . . they make me feel better . . . Eight . . . Now I feel more relaxed . . . no tensions . . . body is limp . . . Seven . . . They clear my head, relax my arms and hands and legs and feet... good . . . limp . . . relaxed . . . head is clear . . . Six . . . three deep breaths . . . Five . . . I see myself relaxed, and I no longer have
to smoke . . . feel better that way . . . breathe better, see better . . . not in knots . . . relaxed . . . limp . . . no tensions . . . Four . . . have something better to do than smoking . . . breathing deeply . . . clearing my head . . . wiping out tension . . . relaxed . . . sleep better tonight . . . feel better tomorrow . . . limp . . . relaxed. . . Three . . . no need to smoke. . . Two . . . limp . . . relaxed . . . feel better . . . taking deep breaths . . . body feels cleaner. . . One . . . relaxed . . . limp . . . muscles resting . . . breathing deeply . . . soothing. . . Zero . . breathing deeply . . . limp . . . limp . . .

**WHAT IF YOU CANT DO THIS?**

"But I can't relax," you may say after your first effort. "I feel all tied up and jittery."

That's because you are trying too hard. Relaxation is the result of no effort. Just let yourself go. If you are expecting something to happen, you are going to hold yourself tense, waiting for it to happen.

Expectation has a powerful influence on the conscious mind. If you expect something to happen, you don't question it when it does happen because it takes place as expected. If you expect to achieve self-hypnosis and its benefits, you will surely receive them. If you concentrate your expectation upon receiving "sensations," then your expectation is being focused in the wrong direction.

When you flop on the davenport to watch television, you relax. You are only expecting to be relaxed and entertained. Nevertheless, the suggestions in the com-
mercials get through to you. *Expect to relax, and nothing more.*

Many of us have been preconditioned to the idea that we can only be successful in an effort if we "will" ourselves to do it. This, of course, is a fallacy. The more skillful a person becomes in any endeavor, the more automatic it is and the less conscious attention is needed to direct it. Conscious effort (will power) is applied only in the initial stage to practice imitation. Proof of this can be had from almost any effort from using a typewriter or playing golf to the surgeon's skill with a scalpel. When skill is acquired, conscious attention to the actions involved are no longer required. The conscious mind only directs the skill along the line desired.

If you can examine any of your personal skills—such as dancing, playing golf or driving a car—you will recall that as long as you were "trying hard" (exerting will power) you were tense and possibly nervous.

Make a direct application of this to self-hypnosis and you will see that there is no way you can "will" yourself to relax. The use of will power requires conscious attention and creates muscle tension. If you are probing, doubting, worrying, questioning and examining—you will defeat yourself in achieving self-hypnosis, just as the tense golfer fails and just as the self-conscious dancer has difficulty following the rhythm of the music.

**SOME PEOPLE HAVE TROUBLE RELAXING**

If you're one of those folks who can't loosen up ever, odds are that you're also a very heavy smoker. The
chances also are that you mentally chastise yourself for excessive smoking, and that this too is just another one of the many things that acts to make you increasingly tense and increasingly unable to relax.

Your case, you will be glad to know, is far from hopeless.

All it means is that you'll have to do a little more work than the next fellow. You'll have to talk yourself to sleep, so to speak, for several nights in a row; you'll have to learn almost muscle by muscle to relax your body.

Most of us don't need to do this. For most of us, the instructions you'll have to read will be unnecessary.

And so your short course in relaxation appears in the Appendix.

If you "just can't relax," read the Appendix now, please, and practice the suggestions in it.

Then come back and join the rest of us.

Now use visual imagery to implant new, helpful, powerful images in your subconscious mind.

With eyes closed and your body relaxed, you see yourself as being healthier, happier ... and even a bit wealthier, because you do not smoke.

You visualize yourself with a new, keener sense of taste and smell.

You have the image of yourself with a new zest for living and better vision because you do not smoke.

You can see yourself as living longer, less likely to succumb to painful disease or crippling illnesses.

See yourself in a crowd. The others are smoking, but you are not. You tell yourself that you do not need a cigarette to occupy your hands or your mind. You don't need a smouldering crutch to lean upon. You feel
a little proud, and know that the others secretly admire you for doing what they have failed to do.

You know that you smoked previously for a concentration break ... for relaxation. You also know that there is nothing in the smoke of tobacco that will relax the tissues physiologically. You have a warm, pleasant sensation and a feeling of well-being—because you are through with smoking and tobacco forever.

Go over this new mental picture of yourself a number of times. Add to it those things you know about yourself which will be improved; give yourself a feeling of self-satisfaction from your ability to resist the tobacco habit.

Play the new role you have created for yourself as you would if you were acting it out in a play. Visualize yourself telling others how easy it is to quit smoking, without the "big jitters" or constant craving. Portray yourself as you would like to be, free from smoking forever.

The suggestions you give yourself under hypnosis should be carefully planned beforehand. You should know exactly what is to go into your subconscious mind.

Tell yourself why you are quitting. Tell yourself, without any doubt, that you would rather believe in the integrity and ethics of the medical researchers than in the "double talk" of the cigarette industry's advertising.

Make it plain to yourself why you are never going to smoke again.

Tell yourself that you aren't afraid this time. You know you've got it licked. You know you've got it
licked because this time you understand what is involved in the habit, and what it requires to break a habit.

Tell yourself forcefully that you will not become nervous, tense or irritable because there's just no need for it. You know that your mind controls your nerves, and you are perfectly capable of controlling your own mind.
"The impossible we can do today. The miraculous takes a little longer." Signs carrying that message became popular during World War II, and the message is equally appropriate for your private war with the cigarette habit.

With our almost-absurdly simple but highly effective method of self-suggestion, you will be able to change your attitude toward smoking. You will be able to do the impossible; you will be able to quit. The "visual image" technique does part of the job; the new habit you learn in this chapter does the rest. You strengthen both by "talking back."

Now you will discover a new way to give yourself frequent, meaningful "concentration breaks." They must eradicate tension, satisfactorily and swiftly. They must also be powerful enough to replace immediately the quick-release-from-pressure sensation that you developed during your years of smoking when you paused to light a cigarette. And finally, these new "concentration breaks" must be able to conquer temptation.

That's the "miraculous," and it will "take a little
longer." And that's why I've been asking you not to stop smoking immediately, but to set a target date a week or ten days in the future.

Realize, please, that some of your best friends will not want you to stop smoking. Your achievement, they will unconsciously feel, belittles them. You have the "will power," they'll decide, which they apparently lack. And so they'll be tempting you—perhaps consciously, perhaps unconsciously—to start smoking again.

FOR A WHILE, YOU'LL BE TEMPTED

You'll still live in a world of cigarettes. My book and your decision aren't going to stop the barrage of advertising; there are millions of smokers, and most of them will continue to smoke. A best-seller sells from 50,000 to 100,000 copies.

And, being human, you'll have crises. Domestic problems. Job problems. Difficulties always arise, and sooner or later there'll be one that throws you so completely that you'll reach out for a crutch. And that crutch could quite easily be a cigarette. I've known people who stopped smoking for eight or nine years, and then began again as the result of outer conflict or inner turmoil, or both.

For all these reasons, then, you should perfect a new way to give yourself release from tension before you crush out your last cigarette and call it quits for good.

We begin with two interesting, opposing facts. The first is that neither of us can deny the feeling of relaxa-
tion and the respite from tension that comes from smoking. The second and contradictory fact is that not one of the many elements in a cigarette has the chemical qualities able to reduce tension or induce relaxation. Quite to the contrary: every cigarette contains irritants and at least one potentially dangerous stimulant.

If you can remember back to the very first time you smoked, you'll remember that your first cigarette didn't relax you. It probably made you dizzy and it quite possibly produced turning, churning sensations in your stomach.

If you've ever quit smoking for more than forty-eight hours, you probably experienced similar dizziness and slight nausea when you began to smoke again.

**NO WONDER YOU BECOME DIZZY!**

The dizziness you feel from smoking—until you become accustomed to cigarettes, that is—results from the contraction of your blood vessels. The flow of blood to your brain is thereby diminished until your heart begins to beat faster and pump harder. If less blood reaches your brain, less oxygen reaches it. Dizziness is the first symptom of the desperate danger in this situation. The nausea comes from the strenuous—and life saving—effort your system is making to throw off the poisons you've just inhaled.

The release from tension you gain through smoking, then, is psychological and not physiological. It comes from the fact that you have interrupted one thought sequence with another that is "dependable." You've moved from unknowns to knowns. From a problem,
perhaps, to a comfortable and habitual ritual. You've shifted your attention; the gears of your emotions are momentarily out of "drive" and are briefly in "neutral." Consequently and undeniably, there is release.

Fortunately, however, there are other ways to obtain release, relief, relaxation. Once you understand the dynamics and anatomy of tension, you recognize their virtues.

Have you ever had a "charley horse"? That terrible ache in your leg that temporarily immobilizes you? You undoubtedly know that this common condition is caused by overstretching a muscle. When the muscle is stretched too far, it compensates by overcontracting, and it may not return to normal until a day or two of unpleasantness have been endured.

Tension is, technically speaking, a similar muscle spasm in which a skeletal muscle contracts and cannot be voluntarily relaxed. The condition can arise from physical causes—sitting in a draft, overwork, over-exercising, working in a continuously cramped position — or from mental causes. You've heard of people being "scared stiff," and often the phrase is precisely descriptive.

WHEN YOUR BODY IS TENSE, YOU'RE LIKE A COILED SPRING

Fear and uncertainty and pressure are mental conditions, but they bring about physical results. When your mind foresees an actual or fancied harmful experience, your muscles are held in readiness for "fight or flight." The muscles of your body are taut. The tension, in
short, is not just in your mind; your entire body tightens.

Each of us has an extraordinary communications system in our bodies, but even our exceptional network has its limitations. Sometimes it cannot distinguish, for example, between types of concentration.

You are in a jungle, let us say. You hear a strange noise. You rivet your eyes on the spot where the leaves rustled and the twigs snapped. Your muscles tighten.

But let us say that you are at your desk, working on a business problem. Your attention is riveted on questions of profit and loss. Your muscles tighten.

Or you're playing a game of chess, and you think that if you advance your queen pawn, then on the next move take his knight, then on the next sacrifice your bishop, then move your queen to the fourth rank, you'll mate your opponent. Again your muscles tighten.

But here's an interesting point. Let's imagine that the jungle noise you heard was caused by nothing but a silly little frog. And let's assume that while you were working at your desk, you suddenly realized that the profits this year were going to be bigger than ever before—a walloping twenty percent after taxes. And, by golly, you did move your queen to the fourth rank, and you did checkmate your opponent.

In each case your mind would send out a message. "Hey, there, muscles—everything's jake. Relax!"

My serious point is this. What is popularly known as "tension" or "nerves" is the foreshortening of a muscle or muscles. The mind is holding that muscle or those muscles in readiness. And the only thing that
will bring about muscle relaxation is a direct command from the mind.

YOU CANT USE MUSCLES TO RELAX MUSCLES

We can express this fact in another fashion: Nervousness and tension are conditions of the mind, not the body. So far as modern laboratory examination can discover, even the nervous systems of neurotics and psychotics are perfectly healthy, and are not starved or depleted or exhausted or altered in cell structure.

Tension, then, is an expression of emotion and concentration as well as a physical reaction to certain unusual physical conditions. When it is the result of emotion and concentration, tension will cease on command of the mind.

Sometimes, as a matter of fact, the mind doesn't even have to issue a specific command. Indeed, it usually does not. Our bodies employ signal systems of various sorts, systems that really aren't too different from the lights and blinkers and semaphores and symbols used by railroad men. You probably employ many "signals" in your daily living, shorthand ways to tell your body to relax. Perhaps you loosen your tie. Or kick off your shoes. Or open your belt. Or flop in a chair instead of sitting in a chair.

One signal which I know you use is lighting a cigarette.

But it's only one signal from among a great number of possibilities, isn't it? And since it sort of contradicts itself by robbing your brain of oxygen and blood, and
making your heart work harder, and setting your stomach up against a deadly foe, it isn't necessarily the best possible signal, is it?

HERE'S A NEW SIGNAL

When I was a kid, people were always telling me to "take a deep breath." The football coach would admit that a pile-up of squirming, flailing bodies was a somewhat frightening sight. "But," he'd say, "take a deep breath and plunge in."

When my father taught me to dive, he said: "Take a deep breath, and jump right in."

Many of my teachers used to say that, too. "Take a deep breath, and dive right in." And there I'd be, up to my ears in work.

As you know, a great many medical truths are to be found in folk sayings, and the value of a deep breath is one such truth. A deep breath gets additional oxygen into the lungs.

Not just one deep breath—but three deep breaths — constitute my substitute for smoking when I need a "concentration break."

Yes, I admit it. Deep breaths aren't exciting. No one will ever write a popular song about "Six Deep Breaths in the Dark."

But . . . they are the magic that will enable you to live instead of exist. When coupled with the power of self-hypnosis, they'll be a source of energy. Those pedestrian, dull, unexciting deep breaths will make it possible for you to quit smoking forever—painlessly!
AND THEY DO MORE THAN HELP YOU STOP SMOKING

They're going to do more than that. They're going to relax you. They're going to eliminate grinding tension.

Throughout our day, we find ourselves in situations that must, physiologically, make us feel fatigued, tight, stale. If we're at a desk, we may bend over our work. If we're reading, we may slump in our chair. We may sit or stand in a stoop-shouldered posture. We may lean forward, gripping the steering-wheel of our car.

All these things indirectly diminish the amount of air we breathe into our lungs; they make it less comfortable for us to breathe deeply. Try it for yourself right now: when your shoulders go forward and your neck and head bend forward, you simply cannot breathe deeply without causing yourself discomfort.

If you don't get enough oxygen into those poor cramped lungs, then your body falters in its job of burning up waste materials. And if that happens, you must feel "stale," "achey," "cramped."

And so there is a sound physical reason for using three deep, deep breaths in our battle against the cigarette habit.

Even if you did nothing else after reading this book . . . even if you continued to inhale and exhale all those irritants and poisons . . . even if you continued to smoke excessively—you'd nevertheless feel a lot better if you could teach yourself to punctuate your day with deep breaths. But let's hope that you won't settle for that. It's not just that you don't want to become another statistic that will someday convince
someone else that the cigarette habit is not exactly healthy. The big point is that not smoking will make you a new person—more energetic, far healthier, a more effective worker, a brighter personality.

You have learned to "plant impressions" in your subconscious mind—images of yourself as happier, healthier, and now able to resist the old, harmful urge to smoke. You must also teach your subconscious mind that the "three deep breath" technique will enable you to ignore a momentary desire to hold a cigarette and puff on it.

Before you go to sleep, relax your body from top to bottom. See yourself walking into a room where many people are smoking; suddenly you feel the urge to smoke, too. Instead, you quietly take three deep breaths. You smile and shake your head. "No cigarette for me, thanks."

Think to yourself: "When habit makes me want to reach for a cigarette, I'll take three deep breaths instead. I won't want that cigarette. I won't be breathing poisons into my lungs, because the three deep breaths relax me and ease my tensions."

Think about those deep breaths as you fall asleep. Get into the habit of an occasional "deep breath countdown." It might go this way:

"As I count from ten to zero, I'm going to relax . . . and review . . . and understand—why three deep breaths will help me whip the cigarette habit. Ten—three deep breaths give me vigor . . . I breathe deeply and feel stronger . . . I don't need a crutch . . . Nine . . . a deep breath gets me over
worry and tension . . . I'm relaxed . . . a cigarette would harm me, not help me . . . each time I breathe deeply I feel stronger, more at ease . . . Eight . . . three deep breaths make me lose any desire to smoke . . . Seven . . . I'm breathing deeply, and I don't want a cigarette . . . Six . . . if I ever want to smoke again, I'll take three deep breaths instead ... then I won't want to smoke . . . I'll never want to smoke again . . . I'm going to feel better and be better . . . I'm going to think better and sleep better . . . breathing deeply, like this . . . Five . . . deep breaths make my feelings of tension disappear . . . Four . . . I feel more relaxed now, just breathing deeply . . . Three . . . I'll sleep well tonight, because I breathe deeply . . . Two . . . deep, deep breaths . . . feel better . . . don't want to smoke . . . One . . . deep breaths take away any desire to smoke . . . Zero . . . I'm relaxed . . . at ease . . . feel no tensions . . . just breathing deeply."

Do this frequently, and it will become almost as powerful as a reflex reaction; indeed, it will become a reflex after a while. It is your most important new technique.

How, then, do we use our new technique? It will become our response to all those things that used to stimulate the then-irresistible desire to smoke. There are times when it will be necessary for you to fight the old compulsion to reach for a cigarette. When you have the urge, stop for just a moment:

Remind yourself that it's a concentration break that you need . . .
Remind yourself that there are better ways to relieve tension . . .

Breathe deeply, three times. And shift your mental focus for a moment. Think of something else. Something pleasant. Something nice. Something good. Then, briskly, swing your mind right back to whatever you'd been doing before you took that three-second break.

The urge to smoke will have passed. And the good new oxygen in your lungs will have pepped you up.

Yes, the urge to smoke will have passed!

Eventually you'll not feel that urge more than once in four or five months. In the first few weeks, however, you may feel it more often. When you do, take your "concentration break." No one notices a deep breath —no one, that is, except you; and you benefit from it.

YOU FOLLOW THE "DEEP BREATHS" WITH POST-HYPNOTIC SUGGESTIONS

When you've relaxed and completed your "deep-breathing countdown," be sure to give yourself this suggestion: "At any time I take three deep breaths I can, if I desire, place myself in a state of light hypnosis."

This is a post-hypnotic suggestion. You should give it to yourself every time you practice and induce self-hypnosis, for repetition establishes it as a stimulus for a preconditioned response.

The three deep breaths will stimulate a habit, which you can practice as "instantaneous hypnosis" in the three deep breaths for the concentration break. The breathing stimulates the response, just as the smell of coffee in the morning stimulates your desire for it—
or more to the point, just as seeing and hearing about cigarettes now stimulate the habit of smoking. The three deep breaths are your substitute stimulus and the concentration break is your substitute habit.

Now, can you see why from the very start I have insisted that you do not hurry your resolve to break the smoking habit? And why I have asked that you set a target date at least a week or ten days in advance? It is because this preconditioning for "instant hypnosis" in the concentration break must be thoroughly established as a habit that will respond automatically to the three deep breaths.

When you take the three deep breaths for "instantaneous hypnosis" in the concentration break, all the things you have implanted in the subconscious mind will not respond in complete detail. They will have been formed into an "attitude response" to the stimulus.

You might be surprised as to how many of these attitudes you now have, of which you are unaware, that respond to stimuli. And how effective they are in controlling your reactions and emotions. Without elaborating or attaching any particular significance to the words, what is your automatic response to such words as, Democrat . . . Republican . . . Communist . . . left . . . right . . . red . . . pink . . . sex . . . liquor . . . drugs. Depending upon the preconditioning, various persons will have a variety of reactions to the words.

Unless you are aware of the functioning of the subconscious mind, of how habit patterns are formed, and
how they respond automatically to certain stimuli—it might be pretty difficult to believe that you could substitute the habit of taking three deep breaths for the cigarette habit and receive the same—or more—satisfaction from it.

But you know now that one physical part of smoking is the "concentration break" it provides. Three deep breaths do this better, and without harmful aftereffects.

You know that you may have been influenced and possibly "hypnotized" by the glittering generalities of cigarette advertisements. Now you can effectively combat these by asking: How come? Says who? So what?

You know all these things—but knowing them is not enough, until you have practiced. You didn't score well immediately after knowing the rules of golf, and you didn't drive a car confidently after having been told how it was done. You gain skill and establish a habit through practice.

A week or ten days isn't very long to establish a new attitude and a new habit to replace the habit you've practiced as long as the smoking habit. With the use of self-hypnosis, it can be done quickly because you are going directly to the subconscious where you can rid your mind of the old habit and attitude and implant the new habit and attitude by the most effective and quickest known means.

Set your target date and begin practicing. This means a session of self-hypnosis every night to establish the new attitude. It means talking back to every form of cigarette advertising you see. It means examining yourself and your motives each time you light up a cigarette.
Only one thing can defeat you—and that's failure to practice.

**WHY HAVE THERE BEEN A FEW FAILURES?**

Of those who have failed (and the percentage is small) one complaint has been that they didn't know what to do with the time or the physical action previously used in lighting and smoking a cigarette. They failed to understand the importance of the concentration break.

Others have said that in a crowd, and particularly after only a few days' trial, they missed smoking. They failed in understanding the pseudo-prestige of smoking.

Some have said that the smell of cigarette smoke tempted them back to smoking. They hadn't sufficiently established the stimulus of clean, sweet air as a response to the habit of not smoking.

A few have said, "Who cares?" They deliberately closed their minds to the consequences, and are the type of people who are afraid to entertain the thought of failure.

In every case where there has been a failure (and again I emphasize that they have been few), it was caused, I feel, by a hurry to stop smoking before the preconditioning process with self-hypnosis had been completed. Actually, one can hardly argue with this since the stronger preconditioning will take precedence in any circumstance.

Just remember, as you begin, that the only known way to rid oneself of an unwanted habit is to substitute a new habit in the place of the old one. The nail-biter who fails once, and finds himself nibbling at his nails,
doesn't have to give up his resolve to quit. You don't stop driving if you happened to have an accident. And the golfer with a slice in his drive needn't feel his game is ruined forever. Practice will improve any habit or skill.

I'd like you to succeed on the first time you try, and establish once and for all that you can whip the cigarette habit. Unfortunately, I cannot tell how diligently you may practice, or how strongly you desire to quit smoking. I don't know how susceptible to self-suggestion you are. I don't even know your age, or whether you are male or female (not that it makes much difference).

POSSIBLY YOU'LL STOP THIS WEEKEND

I have arbitrarily set a target date between a week and ten days. Maybe, if you find it difficult to relax and accept your own self-suggestions, it may take a while longer than that. On the other hand, you may have pretty well sold yourself, even before you picked up this book, that you were going to quit. You may be ready by tomorrow night.

But there is one thing I am sure of. I am sure of it because it is proved in every law of psychology. When you have established your new mental habit pattern with self-hypnosis, and when you have practiced the three deep breaths to stimulate it—nothing can defeat you. You've got to succeed, because the primary law of psychology, beginning with the most primitive urges of survival, is that a stimulus to the deepest preconditioning must take precedence over any other habit pattern.
Well, there you have it.

The rest is up to you. You now know how to change your attitude toward smoking. And you know how to substitute the habit of relaxation for the habit of smoking. And that's all you need to know.

You can now set a date. Give yourself a week or ten days in which to practice the principles of self-hypnosis — and practice, please. Just reading the material isn't enough. You can't repair something simply by reading the directions—you have to carry them out.

Learn how to take a "three-second breathing break," and try it frequently.

**BUT DO NOT STOP SMOKING UNTIL TARGET DATE.** Don't even cut down. For reasons that we've examined and understood, most methods of breaking the cigarette habit do not work and cannot work because they do not and cannot get to that level of your mind where patterns of habit operate automatically. If you try to stop two minutes from now, you're almost certain to fail again. Failure breeds failure. You’ll
make it just that much harder ever to break the tobacco habit.

Set the date—and make it an ordinary day. Not a special holiday, not a day when there'll be parties and whoop-de-do.

Don't discuss your plans with anyone else. If you do, they'll be coming at you from all sides. They haven't been able to shake the habit, and unconsciously they won't want you to beat it either.

Your target date is a private affair, and if you are not sure that you've mastered the techniques of self-suggestion, you ought to be able to delay "target day" for another day or two (but no more than that!).

Between now and target date, "talk back" to the advertisers. Don't read hastily or listen carelessly; examine their claims and promises and slogans intently. Finish their sentences for them. Quote statistics back to the copywriters and the announcers. If they tell you that the smoke of their cigarette is as icy as a mint frappe, test their claim. Hot smoke is hot smoke, and not even the finest photography and advertising copy can change that fact. Don't let a false claim slip by you. You're fighting a deadly important fight against deadly diseases.

You'll probably begin to lose your taste for cigarettes before target date. You'll begin to realize that there are very few cigarettes each day that afford you very much pleasure. You'll begin to look forward to stopping. Instead of worrying about what's going to happen when you stop, you'll grow impatient for target date to come.

You won't have the jitters. If anything, you're going
to be a far more relaxed and relaxing person once you stop.

You won't start to gobble up sweets and other food substitutes. You'll have a good new habit that doesn't add weight—just ease.

If the urge ever returns, you can eradicate it quickly and easily with self-suggestion. If you "slip" and do happen to smoke a cigarette or two, that need not be the signal to start burning them up again at the rate of a pack or two a day. All it means is that you'll want to spend a few minutes a night for the next few nights reinforcing the sound decision you did make and did successfully carry out for a while.

But the odds are that you won't slip.

You're going to enjoy your new self. And the nicest thing is this: when you give up smoking, you are no longer committing suicide on die installment plan.
APPENDIX

Special Instructions for the One Reader in Ten Who Cannot Achieve Easy Relaxation

If you're one of the few who "just can't relax," what can you do about it?

The technique usually associated with the induction of hypnosis is actually instruction on how to relax. It serves no other purpose than to get the body relaxed so that the conscious mind will be relaxed.

If you can relax, if you can "let yourself go" and feel limp all over—skip the following instructions on how to relax. And forget about any tests. Give yourself the positive, powerful suggestions needed to enable you to break the cigarette habit, and they will start at once forming a new attitude and habit in the subconscious.

However, if you are one of those folks who has trouble going to sleep within a short time after going to bed, if you get leg cramps, neck aches and itches that keep you awake, then you will need to practice a method to get your body relaxed.
Don't worry about it. Relaxing is a habit and can be acquired, and it will respond to stimuli, through practice. It shouldn't take you long to acquire a habit of relaxing so that you will be able to induce self-hypnosis quickly. And as a bonus, you will be through with insomnia forever.

The first thing to do, after you are in bed and ready to induce self-hypnosis, is to check over your body and see where you are holding yourself taut.

One readily recognizable checkpoint is your hands and arms. If there is any rigidity there, you'll know you aren't relaxed. You shouldn't be "hugging" the pillow and you should not have your fists clenched. When the arm is relaxed, there's a slight crook at the elbow and wrists, and the palm of the hand is slightly cupped. The fingers are slightly curled.

The way to relax any part of the body is to concentrate your attention upon it. By this time, you should be aware of the reason. The conscious mind can hold only one thought at a time. If it is concentrated upon relaxing the muscles, it can't be concerned with anything else. As the muscles relax, the mind relaxes.

It is impossible to be physically tense and mentally relaxed, or mentally relaxed and physically tense. Relaxation and tension work in unison between the mind and the tissue.

For example, if you wish to relax the right arm begin by concentrating your attention upon the hand. Picture it in your mind, if you can, and say to yourself: "The fingers of my right hand are relaxing . . . going limp . . . relaxed . . . becoming more limp . . . more relaxed." Let the muscles go. Let the hand rest heavily.
Special Instructions for the One Reader in Ten Who Cannot Achieve Easy Relaxation

Say to yourself, "I feel my hand becoming completely limp ... relaxed ... heavy ... more relaxed ... more limp ... more heavy."

When your hand becomes limp, heavy and relaxed —and it will become limp, because you will accept your own self-suggestions—focus your attention upon the wrist. "My wrist is becoming relaxed ... limp ... heavy ... more relaxed ... more limp ... more heavy ... growing heavier and heavier ... more limp ... more relaxed."

Take your time. Do not hurry any phase of relaxing the muscles. Assist yourself in relaxing by occasionally taking three deep breaths, counting to yourself as you inhale, "One ... two ... three ... four ... five ... six." Exhale, relaxing more, "One ... two ... three."

Bring your attention up to the forearm—the elbow—and finally all the way up to the shoulder. Suggest to yourself the feeling that your hand and arm are heavy—heavy as lead weights, so heavy and relaxed that you couldn't move them even if you wished to. Do not make the effort at this time to prove that they are so heavy you cannot move them. Accept it as a fact. If you can keep from consciously challenging this feeling, you have taken a long step toward relaxation and self-suggestion under self-hypnosis.

If your legs feel cramped, your back taut or your neck stiff, use the same method of concentrating your
attention upon that part of the body and suggesting relaxation until it becomes relaxed.

Leg cramps, stiff neck, or back pains that keep a person from relaxing or sleeping are sometimes caused by the conscious mind holding the muscles in readiness. When the muscles are overextended or exhausted, they signal pain, asking for relief. This alerts the conscious mind even more, for it now becomes concerned that it can't go to sleep, even though it needs and desires sleep. The anxiety creates more tension, and it becomes a vicious circle. Concentrate the mind upon relaxing the muscles. The more the muscles relax, the more the mind relaxes.

Now, just to be certain that you understand the method of relaxing, let's go over it once again, this time with the right leg.

// you can relax, don't bother with this. You will only be wasting your time. Three deep breaths are all that is necessary for the person who can relax to induce self-hypnosis.

Turn your attention to the right foot. Visualize it, concentrate upon it. Suggest to yourself that the foot is becoming relaxed and heavy. Let the foot hang heavy, loose and limp. Tell yourself, as you do so, that "relaxation is creeping up from my foot through my ankle . . . the ankle is becoming relaxed . . . loose . . . limp . . . heavy . . . more relaxed . . . more heavy . . . more and more relaxed . . . completely relaxed."

Continue to breathe normally and deeply. If you should start to feel fidgety, once again take three deep breaths, counting to yourself as you inhale and exhale.
Special Instructions for the One Reader in Ten Who Cannot Achieve Easy Relaxation

Give yourself the instructions in a slow, deliberate manner. It is well to time them in short phrases to coincide with the rhythm of your breathing. It helps to establish the rhythm of deep breathing.

Try not to be distracted by outside sounds or stray thoughts. Your complete attention should be on that part of the body you wish to relax. It helps to "see" it in your mind's eye, if you are one of those persons who can visualize.

Bring your attention up to the calf of the leg. Say to yourself, "relaxed . . . growing heavy . . . becoming limp . . . more limp . . . more heavy . . . more relaxed." Continue to concentrate upon the calf of your leg until it feels so limp and heavy that you would be unable to move it. When this takes place, shift your attention to the knee and the thigh. Then, on up through the trunk of the body, concentrating on the muscles in the back and finally up to the neck.

There isn't anything to prevent you from accomplishing this real relaxation. Even as you read this page, you can let one hand "go" completely, and let it hang limp. All you need do is concentrate your attention upon it and give yourself the suggestion that it is going limp and relaxed.

If you experience difficulty in relaxing your body, as a preliminary to self-hypnosis, it is because your mind is on something other than relaxation. Maybe you are
concerned with another problem. Sometimes we have problems so pressing that they can't be ignored. If that's the case, put off attempting self-hypnosis until you can devote your entire attention to it.

If you haven't any particular problems, and you really want to lick the cigarette habit the easy and painless way with self-hypnosis—and yet you still find that you can't relax, it is because you are looking for something more in hypnosis than is there. *You are ex-expecting something to happen and are holding yourself tense waiting for it to happen."

What it boils down to is this: you are countermanding your own suggestions. On the face of it, what could be sillier? You know there can only be benefits from relaxing. You believe you will be healthier and happier, once you have broken the cigarette habit permanently. Why challenge it? Why fight it? What are you going to prove by resisting your own suggestions? Why do it the hard way, when there's an easy way?

You have already learned that hypnosis is *suggestion.* The definition of hypnotism is "increased suggestibility." You cannot will yourself to relax. You've already tried and know that you can't will yourself to break the cigarette habit. You *must* use the method of suggestion and accept the suggestions uncritically, so that they become a powerful influence upon the subconscious.

The method of suggestion is to tell yourself "I am," rather than "I will." By suggesting to yourself "I am," each time you gain additional relaxation, you are re-enforcing the power of suggestion. Each time you tell
Special Instructions for the One Reader in Ten Who Cannot Achieve Easy Relaxation

yourself "I can't" or "I doubt it," you throw difficulties in your path, and make your efforts ineffective.

Now I am going to outline two tests you may make, if you insist upon proof that relaxing the body is all that is needed to make self-suggestion effective. They need be taken only once. There is no danger in them, but don't become so involved in the test reactions that you lose the power of suggestion for relaxation.

The first test is known as "eye closure." What is sought is a conditioned response to a specific count. A count, let us say, from ten to zero. You want that counting process to be a stimulus for an automatic behavior pattern. In other words, it is proof of the subconscious response to a conscious suggestion.

After you have attained a feeling of complete relaxation throughout your entire body, select a spot in the room where the wall joins the ceiling, a bit of light reflection from a picture frame, or anything upon which you can concentrate your vision, slightly above eye level. You are seeking to have a slight strain upon the eyes and eyelids in your effort to hold in focus the spot you have selected.

With your eyes fastened upon the focal point you have selected, begin to suggest to yourself that your eyes will become tired and watery. Keep your eyes focused upon the spot, repeating this suggestion until there is a feeling that they are becoming tired and
watery—then suggest to yourself that your eyes will close at the specific count of zero.

Count backwards, saying to yourself: "As I complete the count from ten to zero, my eyes will become tired and heavy. My eyelids will close. The moment they do, I shall fall into a light state of self-hypnosis. I will be fully conscious and able to hear everything around me, but concerned only with the direct suggestions I will give to my subconscious mind.

"Ten . . . my eyelids are becoming heavy . . . tired hard to hold open. Nine . . . my eyes are becoming watery . . . the spot at which I am looking is becoming blurred. Eight . . . my eyelids are becoming very tired . . . very heavy . . . tired . . . heavy. Seven . . . I can hardly keep my eyes open . . . I am relaxed all over . . . breathing deeply . . . normally . . . easily . . . relaxed . . . tired. Six . . . I am beginning to close my eyes . . . I can feel my eyelids closing. Five . . . my eyelids are closing more and more . . . heavier . . . more watery . . . tired . . . closing. Four . . . I am completely relaxed . . . at ease . . . a feeling of well-being . . . my eyes are closing . . . closing . . . closing. Three . . . it is becoming impossible to hold my eyelids open . . . the spot is blurred . . . my eyelids are nearly shut . . . dropping . . . heavy . . . relaxed. Two . . . I can no longer hold my eyes open . . . my eyelids are closing . . . I am at peace . . . resting . . . feeling wonderfully rested and relaxed. One . . . my eyelids are closed. Zero . . . I am now entering the self-hypnotic state, in which I can give myself whatever post-hypnotic suggestions I desire."

Do not rush the count. Take time to create the heavy,
Special Instructions for the One Reader in Ten Who
Cannot Achieve Easy Relaxation

watery feeling which you have purposely intensified by self-suggestion. If at any time during the count you feel that you wish to close your eyes, let them close. Do not hold them open with a deliberate conscious effort, and do not consciously try to close them. What you are looking for is a subconscious response, an automatic behavior pattern, activated by a conscious stimulus to the subconscious.

Let us suppose that you try to get an eye closure, but fail. Your eyes remain open and staring, even after you suggest that they will close.

Three things are possible. Either you are not taking enough time to get complete body relaxation. Or you are not in the right psychological frame of mind. Or the conditioning process hasn't yet been established sufficiently.

Check to see that you are physically relaxed. Has tension crept back into any of your body muscles? Are you completely comfortable, except for the slight strain upon your eyes? Are you perfectly sure that what you are doing is a completely normal phenomenon, as natural and easy to attain as normal sleep? Are you being disturbed by any outside influences? Are you consciously resisting your own suggestions, rather than accepting them uncritically?

In the event that you do not get an involuntary (subconscious) eye closure, voluntarily (consciously) close
your eyes and follow through with the post-hypnotic suggestions as though you were in the hypnotic state. Following this instruction is extremely important, because as you do this you are conditioning yourself to a response pattern, exactly as you do in habit formation. It will result in attaining self-hypnosis much more readily the next time you try.

The second test is known as the "swallowing test." Like the "eye closure test," it proves subconscious response to a conscious suggestion. In hetero-hypnosis, these tests are called "ideo-motor activity," and they enable the hypnotist to see how well the subject is responding with physical actions to suggestions.

This is important Whenever you give yourself a test for bodily reaction under hypnosis, you must be certain to tell yourself that the reaction will stop as soon as the test is over. Otherwise, it might persist, following the conclusion of self-hypnosis, as a post-hypnotic suggestion.

For the swallowing test, give yourself the following suggestions after you have completed the body relaxation. Say to yourself: "As I count from ten to zero, and before I reach the count of zero, I shall get an irresistible urge to swallow one time. As soon as I swallow one time, this feeling will leave me and I'll feel normal again in every respect. Ten . . . My lips are dry . . . Nine . . . My throat is becoming dry . . . Eight . . . I am beginning to get the urge to swallow . . . Seven . . . The urge is becoming stronger . . . My throat feels parched . . . my lips dry. . . Six . . . I have a strong . . . irresistible urge to swallow . . . Five
... urge is becoming so strong I cannot resist it...
Four ... My lips are dry.... My throat is parched.__
I must swallow. . . . Three . . . The urge to swallow
is even stronger now. ... Two . . . I must swallow
... I cannot resist the urge.... One ... I must swallow
... I must swallow ... I must swallow. . . . Zero . . .
I have swallowed one time. I am now in a self-hypnotic
state in which I am very receptive to positive self-
suggestions."

If at any time before the count is completed, you
have the urge to swallow involuntarily, do not resist
it. What you are seeking is involuntary (subconscious)
reaction to voluntary (conscious) direction.

At the conclusion of either the "eye closure" or
"swallowing" tests, and before you have opened your
eyes, be certain to give yourself this suggestion: "At
any time I take three deep breaths, I will be able to
give myself strong, helpful suggestions. I will be able
to stop smoking. I will be able to relax when and as
I wish. I will be in a state of light self-hypnosis, if I
so desire, after I take three deep breaths."

Reader, let me tell you this: I have never known a
man or woman who was unable to learn this technique.
For some it has required effort. For others it has come
remarkably swiftly and easily. But in all the time I have
spent lecturing and demonstrating and teaching these
ideas, I've not yet found a person—no matter how
tense, how tight inside—who could not learn to relax.
And when you learn the system, there are additional benefits aplenty. Since stress and strain are a normal part of Me, you will certainly have one of those days, sooner or later, when nothing goes right. Use your three-breath technique, at such times, as first aid for the sagging soul.

**NOW, WE’LL RELAX THAT GRIM JAW LINE**

One of the first places where tension shows up is in the muscles of the jaw. Because smoking involves a muscle pattern that forces you to open your mouth and move your lips and tongue, it tends to release some of the muscles of the jaw and mouth. This would be a good thing for you if (a) smoking didn't then raise the temperature inside your mouth, (b) irritate the sensitive linings of your mouth, and (c) increase the likelihood of cancer of the lips, mouth or throat.

So let's attain this relaxation of the mouth and jaw without smoking. Yawning is an ideal way. Start by dropping the lower jaw. Put the tip of your tongue behind your lower teeth and let it rest there momentarily without pressure.

If you are really tense from a long period of concentration or from some particular worry, you can assist the relaxation of the jaw muscles by massaging them. The muscles are in the area around the hinge of the jaw, just in front of the ears. Gently touch your jaws with your fingertips; massage them, and yawn.

The next spot to relax, after your mouth and jaw, is your nostrils. You didn't think your nose could become tense? Well, just relax it once and see the big difference.
Special Instructions for the One Reader in Ten Who Cannot Achieve Easy Relaxation

Feel the muscles over your cheekbones ... massage them slightly with your fingertips ... pushing outward while you inhale deeply through your nose.

This gentle massage and the accompanying deep breathing clears the antrums and aids your sinuses. It will help prevent the common cold and aid your vision.

You can relax your eyes at the same time. Blink them several times; and if you have been looking at a printed page, rest them by looking at some distant object.

If you are in a position where it will cause you no embarrassment, close your eyes when you take your three deep breaths. Fill your lungs deeply and keep your eyes closed, and you will feel the rejuvenating power of relaxation flowing through your body.

THE NECK AND BACK ARE HARDEST TO MAKE "LET GO"

The back and sides of the neck are where tension really sets in after a long siege of concentration. This area is possibly the most difficult to relax, yet one of the most important.

To relax the neck muscles, lift the chin and inhale deeply. Keep inhaling, but now stretch your chin out to the right. Now, exhale and swivel the chin to the left. Now relax. Repeat this exercise by inhaling deeply, pointing the chin to the left . . . exhale, swivel it to the right and relax. Use your fingertips to massage the muscles along
the side of the neck. This not only relaxes the muscles but helps stimulate the flow of blood to the brain.

**IN THREE WEEKS YOU WONT REMEMBER THE SMOKING HABIT**

You will discover that after about three weeks of employing the techniques of self-hypnosis and "instant relaxation" to change your subconscious attitudes and habits, you will no longer even think about smoking.

This could mean that you may also forget about relaxing. Don't let that happen.

No matter what your occupation, whether it be student or housewife or corporation executive, you need to relax periodically to reduce fatigue, release tension and rejuvenate your body.

Dr. Walter Woodward, industrial psychologist with the American Cyanamid Company, has said: "Business men tire themselves by pushing themselves to their extreme limit. An executive can concentrate on what he is doing for about two hours before his attention wanders. It takes a while for his mental energy to recover, and during that time he becomes frustrated and tense because he cannot get on effectively with his work."

Take a concentration break about once every ten or fifteen minutes. All it requires is three deep breaths.

Take a longer concentration break at hour intervals. You will not only forget all about smoking, but you will also be healthier and more vital than you ever imagined was possible.