

• SCIENTIFICALLY TRAINING THE MIND •

PELMANISM SECRETS



SO ISN'T IT TIME YOU DISCOVERED HOW TO UNLOCK THE TRUE POWER OF YOUR MIND & ACHIEVE A LEVEL OF SUCCESS THAT YOU NEVER THOUGHT POSSIBLE?

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Lesson 05: THE SCIENCE & ART of SELF-REALIZATION

FOREWARD

Two young men and a man of middle age were conversing at a street corner. To an observer at a distance it was evident that their opinions were divergent. Each man used forceful gesticulations as he stated his view. And, on parting, one of the young men turned and shouted, "I'm different."

The other two walked together in the opposite direction. The younger man was heard to say, "He's a bit conceited." The older man's rejoinder was, "It may be so, but in a psychological sense he is right. You are you, I am I, and Frederick is himself. We're all different."

This lesson is one about your *Self*: how it is like the majority of human selves, but also how it is *unlike* them. You have a self to *realize*, not one to be buried, or hidden.

In the pages that follow we shall deal with your *mental* self. A later lesson will cover the ground of the *social* self: the road to popularity.

The Science and Art of Self-Realization

*"Self-love, my liege, is not so vile a sin
As self-neglecting."*

Henry V, Act 2, Sc. 4.

I. THE SELF AND ITS ASSOCIATIONS

The previous lessons of the Course have had one aim, namely, to contribute certain certain aids in the work of self-realization. A careful survey of the ground we have covered would show the facts of the inner life, in their relation to outward realities, have been explained and enforced to this end.

We have now to pause awhile and give some attention to the nature of the Self whose realization we seek: that "I" which is the sum and substance of all we refer to as

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personal. Be assured, however, that we shall not attempt to draw you into a profound discussion. Pelmanism is always practical.

And the "Self" of this lesson is the larger self of the individual as we find him in the home, the office, the factory, the church, the football field—everywhere. We shall not avoid references to the mystery of personality; but as our purpose is to prepare the way for better action, it is not necessary to engage in meta-physical dissertation.

The Firm called "Body and Mind"

The self, as viewed from the standpoint of the practical man, is a compound of body and mind; for the body is assuredly a constituent of that separate existence we speak of as "I." In some ways, indeed, it is the one and only visible evidence of the self. A poet said:

"Man by man was never seen."

Presumably, he meant that we never really see each other's self: all we see is the encasing body. We may know a man for forty years and yet never see what we call the Ego, the "I" within him.

- We observe his body, his face.
- We hear his physical voice.
- We notice his actions.
- We recognize him by these external indications.

The inner spirit of him is invisible.

The self, as we know it, is a body and mind affair and, to realize the combined self, both elements must be taken into account. Already we have taken steps to do this.

- We have emphasized the importance of health and physical culture;
- we have provided suitable exercises and urged the practice of them; and
- we have more than suggested the dependence of mental energy on the presence of physical energy.

On the mental side we shall endeavor still further to remove hindrances to self-understanding and self-confidence: we have prepared the way for an enlargement of external interests and also for an increase of personal power in will and concentration.

We now proceed to turn the student's attention inwards, so that he may grasp the importance of the mental factor, and neglect no opportunity for its development. He should continue the work of **acquiring** mental efficiency.

What the Mind Originates

Begin your reflections on this subject by a right view of the place of mind in all the affairs of life. Every distinctive achievement, as was said in Lesson I, like a:

- fine poem,
- beautiful picture,
- prosperous business, or
- remunerative invention,

...had its first origin in the *mind*.

Develop the mind and the higher results are inevitable. To aim at mental efficiency is **not** a selfish thing. You owe it to yourself, to your family, and ultimately to the world.

- Few persons realize that **a thoroughly trained and efficient mind is the only universal asset in the world.**
- Even money cannot compete with it, and *is* powerless without it.
- Every country, every trade, every profession *is* eager to welcome and employ it.
- It *is* the open-sesame to the best society;
- **it is the key to every kind of success.**

As compared with the rest of the animal creation, man is the most defenseless animal on the face of the earth and should have been exterminated ages ago.

Yet he has been able to subjugate the animal world, and in some measure to harness the forces of nature to his ends. This still involves him, however, in competition, and **victory still goes to** the most efficient brain and the strongest character.

Lesson 05: The Science & Art of Self-Realization (Part Two)

II. THE MECHANISM OF MIND

We now propose to deal with two very closely connected issues, namely:

1. a description of the mental apparatus in some of its most important aspects, and
2. an analysis of the chief constituents of mental ability.

It is just as if we proposed to give an outline of some of the most important functions of the body, then essayed to show where your own personal strength lies.

Transfer the idea into the world of mind and you will see our intention clearly. Physiology deals with the operations of the body; psychology is concerned with the operations of the mind—not your mind, or John Smith’s mind, but all *minds*. To describe some of these properties common to every human intelligence is our first aim.

Next, we desire to say something about *individual differences*. Here again, the physical analogy helps us; for however clearly Bayliss or Sherrington or Julian Huxley may expound the truths of physiology, they say nothing about the bodies of individuals.

You may have a Roman nose, a hammer toe, beautiful eyelashes, or a double finger-joint, but they are silent about these things, because they are concerned only with bodies in general.

McDougall and Spearman have devoted themselves to the investigation of the laws that govern mental operations, but they make no reference to the fact that you may have a good memory for faces, or that when you sit down to read a book you may begin to think about the sport cricket.

These are individual matters; and, although a psychologist cannot possibly deal with individuals when writing a treatise, it is of the utmost importance to you, personally, that *somebody* should deal with them.

Now we propose to render you such a service in this Lesson; that is, we shall in a sense combine two functions:

- first, that of the psychologist who explains the laws of mind; and next,

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- that of the doctor who prescribes for the ills from which you suffer.

Unity of Mental Function

What do we know about *Mind*? Amid much that is extremely mysterious, there are a number of truths which we are reasonably certain. For instance:

A. *We know that the Mind is a Unity.*

Take an illustration from the learning of languages.

1. Here is a youth who is very anxious to learn the Russian language for commercial purposes. What word best describes his state of mind? The word *Feeling*, undoubtedly. He has a strong desire, a deep longing to master Russian, because of certain advantages that will accrue.
2. We will now suppose that he has set to work to memorize the grammar and vocabulary in the time-honored fashion. He finds many difficulties and is obliged to concentrate closely. What word best describes *this* state of mind? *Thinking*.
 1. He must understand what the text-books say;
 2. he must remember the rules; and
 3. where comparisons with English are made he must trace the analogies.
3. Now Russian is not an easy language, and, as the difficulties increase, our student may become discouraged. What then? After a struggle he resolves to persevere and to obtain complete mastery; in other words, he exerts his *Will*.

Now Feeling, Thought and Will are the three chief forms in which the human mind manifests itself. You cannot use your mind in a manner that could not be classified under one of these three headings. **Every mental product is**, in the main,

- a Feeling, or
- a Thought or
- an act of Will.

But there is only one *Mind*.

Note that very carefully. There are not three minds, or even three distinct and separate compartments of the mind, but one mind variously manifest.

Three Functions Interact

What is it, then, that enables us to recognize this threefold distinction? It is experience of a momentary *preponderance* of one or another of the three functions.

If you approach a man in the street and deliberately knock his straw hat into the mud, you know that that man's mind will be supercharged with *Feeling*—a feeling of anger and indignation will preponderate. But *Thought* is not absent.

He is thinking about you, very rapidly, of course; and it is just possible that in a second or two *Will* may assert itself, and you will be called upon to defend your person against a counter-attack.

In that event *Will* is preponderant, but *Thought* is not absent. It is decidedly present, and is seen in the tactics adopted by the enemy to fight you into a corner and have you at his mercy.

When it is all over, and you sit down at home to reflect, *Thinking* is preponderant, and you realize that the excuse you made, *i.e.*, "he has no right to wear a straw hat in March," is no justification. But, even so, *Will* is present in the guidance of your *Thoughts*, and *Feeling* is also to be discerned in the desire to review the whole matter.

Psycho-synthesis: Its Meaning

"But," argues a critic, "is this matter so important after all? What has it to do with my mental training?" Its importance lies in this fact: that it has a direct bearing on your mental development. For instance, memory is not a single "faculty."

If I ask you to recall the events of yesterday you cannot comply without using your powers of concentration and reproductive imagination; and you cannot use these powers without the exercise of *Will*. Besides, *Feeling*, in the form of desire to recall, is also clearly manifest.

Meanwhile, these intimate connections show the importance of a proper realization of the mind's unity, not only in matters intellectual but moral. For departures from honesty—even carelessness in work—point to misapplication of *Thought*, and infirmity or distortion of *Will*.

The man who stands in the dock (courtroom) charged with embezzlement owes his position, primarily, to some faulty relation between *Feeling*, *Intellect* and *Will*. The relation may be faulty owing to a bad inheritance, or to a wrong environment, but it is there.

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It is the function of Psycho-synthesis (the method of training developed by the Pelman Institute and contained in this Course), to bring harmony out of these discords of the mental and moral nature.

Feeling is Fundamental

B. *We know that Feeling is the Most Fundamental of our Psychological Functions.*

First, what is meant by Feeling or Emotion?—for we shall use both words as if they meant the same thing.

- When we study the stars we have a Feeling of the immensity of space and of vast worlds unnumbered.
- When we read a narrative of cruelty we have the Feeling of an indignation that makes us change countenance.
- When we look upon an exquisite painting or listen to a finely rendered song or symphony we feel emotion of the kind called aesthetic.
- When we stand by the graveside of one who lived strenuously or died nobly for the sake of his fellow men, we feel humiliated by the comparative futility of our own lives, or are stirred to emulation.

Take another aspect of the subject as seen in *Desire*.

- You see a beautiful house on a hillside in the country, and you long to have one like it.
- You see a man at the top of his profession, and as he was at school with you (but always near the bottom of your class), you see no reason why you should not equal him—especially as you were always at the top.

Feeling in the form of desire is always urging us forward to action, and Thought sits in judgment, deciding for or against every scheme for which a plea is made.

Now this deep, varied, and complex life of Feeling is older and more profound than the life of Thought. You may not think so at first, but it *is*. It would take us too long to trace the "Natural History of the Intellect," to use R. W. Emerson's phrase, but the position just assigned to Feeling is not only true in theory; it is important in its bearing on mental training.

Darwin on Himself

It follows, therefore, that anyone who neglects this aspect of his mentality, his Feelings, is certain to suffer loss. Darwin, for instance, permitted himself a lamentation in the following words:

"Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley, gave me great pleasure. I have also said that formerly pictures gave me considerable, and music very great delight.

"But now for many years I cannot endure or read a line of poetry. I have also almost lost my taste for pictures and music."

Darwin's candor and modesty in this place are refreshing, and, after reading this confession, we know at once that he sacrificed a part of his mind in the pursuit of knowledge, and the establishment of a great theory.

But it is clear that the atrophy of these tastes was felt by him as a personal loss; and, although he possessed scientific imagination, it may be that a more systematic training in literature and in art would have given him even greater efficiency for the co-ordination of the facts he had so brilliantly observed.

Feeling and Culture

We imagine we hear a reader saying, "But I am taking this course of training in order to help me to increase my income. What has music or poetry or painting to do with it?" A great deal.

What a sorry affair it often is when your narrow-minded or one-idea'd person is called upon to address a gathering on any subject other than business!

He can hardly string three sentences together, and even then they have no really intelligible connection with the subject in hand.

He is frequently at a loss on social occasions when he might show another and more agreeable side of his nature. The result is that he loses prestige, where a well-informed man would gain it.

Even within his profession or trade a man is judged very largely by what he knows outside it. Both are keen enough in concluding bargains, but the latter has a margin for things that have no immediate cash value, and he scores in consequence.

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Success in business is due to a large extent to a scientific use of the imagination. That is a statement which in these days needs no proof.

Is it likely, therefore, that your neglect of the imagination in matters of art, music, poetry, painting, will give you additional imaginative powers in business?

Will the cultivation of *any* power outside business, but useful in business, increase that power for business purposes?

It will increase it.

Remember the aim of Pelmanism: a synthetic working of all functions in the individual in relation to the environment in which he may be placed, or which he aspires to reach.

Memory and Mind

C. We know that without Memory there can be no Intelligence.

Suppose you should lose your memory—not in the relative but in the full sense—what would be your mental condition? You could have no intelligence, because retention and use of experience would be impossible.

For instance, you would be dressed one morning, but the next morning when your clothes were brought to you they would have no meaning: you would stare at them blankly, for you would not remember having seen them before.

It is true indeed that a man may lose his memory and yet lead an intelligent life under the impression that he is somebody else. But those cases we read about in the press are cases of men who have not lost memory completely, but only partially.

They are men who are suddenly deprived of their consciousness as John Smith and William Brown, and who take on a new consciousness as Oliver Hood, and Daniel Clay.

But the great mass of acquired knowledge remains: the arts of reading, writing and arithmetic, for instance, representing years of study, remain intact; the knowledge of language and of the common things of life. Such a loss of memory, even while it lasts, is a very different thing from what we were supposing.

We repeat, therefore, that there can be no true mental life without memory, and in our handling of that subject we show:

- how both its defects can be remedied and
- how the power of recollection may be developed on psychological lines.

Importance of Sense Training

D. We know that since most of our knowledge comes through Sight and Hearing, the full activity of these senses is an important element in mental growth.

Is there any need to prove that most of our knowledge comes through the senses of sight and hearing? You can easily prove it to yourself.

Imagine the loss of sight and hearing, and think what a closed-in existence you would live. You could see nothing and hear nothing.

All you could do would be to feel your way about with your hands and feet; yours would be a world that was black with a darkness deeper than that of night, silent as the tomb.

The logic of the situation is this: **If** most of our knowledge comes through sight and hearing, then the better trained those senses are, the wider and the more discriminating will be the range of our experience.

Untrained senses mean little knowledge and that of poor quality; **trained senses mean wider knowledge of the best type.**

Therefore, we must train the eye to see and the ear to hear. You are already practicing exercises for this purpose.

Cause and Consequences

E. We know that in the mental sphere, as in the physical, we reap what we have sown.

To put it another way, we should affirm that all mental history is continuous—like physical history.

If a trader has had several attacks of a tropical fever, certain effects have been left behind which he carries in his constitution.

Another aspect of this truth is seen in the case of a sufferer from small-pox, for the pitted marks on his skin will go on reproducing themselves according to the laws of physiology.

But the law of cause and effect works for good as well as for evil. Thus the attention we give to games and recreation during the years from 14 to 20 renders us valuable services when we have a strenuous period in the thirties. We bear in our bodies the benefits of a previous physical training and effort.

Mental Sowing and Mental Reaping

Psychology has the same story to tell. The kind of mental life we are living now will decide the kind of mental life we shall live in the years to come. The process is continuous throughout. Of course, there are events for which we are not solely responsible.

- A nervous breakdown may follow an effort to save a declining business.
- A poignant bereavement may reduce one's brains to a state of inertia.
- An accident to the body may rob the mind of its pristine vigor.

But in these no less than in other circumstances the law is inexorable.

There is, therefore, all the more reason **why we should** put as much care into the training and preservation of the mental powers as we put into the training and preservation of the physical powers.

This is not preaching: it is science.

What you are to-day is due to what you were, and what you did, or neglected to do, in years gone by.

What you will gain from Pelmanism will, likewise, be carried on into the future; for a developed power continues its efficiency **if** kept alive by practice. Therefore (as William James advises) we should,

"make automatic and habitual as many useful actions as we can, and guard against growing into ways that are likely to be disadvantageous to us as we should guard against the plague."

Disciplined effort to-day will bring you efficiency to-morrow, and a mental annuity for the years to come.

Character and Intellect

F. Finally, we know that to achieve any kind of permanent success that there must be a balance between Character and Intellect.

Did you ever read *The War of the Worlds*, by H. G. Wells? If so, you will remember that the Martians, who invaded this planet, were an extraordinary clever people; their

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implements of warfare were so overpowering that even one Martian was almost a match for an entire naval squadron.

But these Martians appear to have had no moral conceptions; their growth had been such that they had "run to brains," and in them the finer feelings of humanity had never come into existence.

Mr. Wells showed them as possessed of superlative intellects but without heart, consequently their warfare was ruthless: they were not supermen but super-devils. Probably there are no Martians at all outside Mr. Wells' imagination, but his picture of highly developed unmitigated intelligence is one we should not have like to have missed.

It helps us to form a regulative measure; it emphasizes the need of balance between mental ability and moral principle, for lack of which many civilizations have perished in the past.

Wickedness and its Alleged Prosperity

The "prosperity of the wicked" is an old story. The Jews noticed the fact, and lamented it, some three thousand years ago; and the language of their psalm-writer is echoed in our midst to-day. But why rail against it?

Is it not patent that in our imperfect world a supremely clever but rather tricky individual can amass money more quickly than a conscientious man with a sense of honor and decency? There are all sorts of dishonesties for which there is no legal redress, and the crafty man takes good care to keep on the right side of the law.

True, he is sometimes caught and his doom is sealed; and even when he escapes conviction he may have to suffer the contempt of those whose good opinion he would value.

Though the chances of making dishonest money are still too many, it is pleasant to know that there are thousands of men who prefer to earn a smaller income while safeguarding their honor and self-respect.

That the superior ability which nature and experience have bestowed upon some men is prostituted to the pursuit of gain by dubious means is owing to the lack of adjustment between intellect and moral principle. Most of the great tragedies of commercial and professional life come from the lack of such a balance.

- The desire for great fortune consumes a man, or the ambition to create a family name of national and international distinction overpowers him;

- the sense of all finer considerations is lost;
- there is a tremendous plunge;
- scruples are thrown to the winds, and the result is disaster;
- moral disaster in the first place, sometimes followed by monetary and social collapse.

Lesson 05: The Science & Art of Self-Realization **(Part Three)**

III. WHAT IS MENTAL ABILITY?

We now turn from Mind in general to your mind in particular. Suppose we were to ask you the question, "What *is* Mental Ability?" could you answer it satisfactorily to yourself and to others? A definition is needed, because the development of ability *is* one of the aims of this Course.

Mental ability is defined, by Pelmanism, as:

1. that emotional response to stimuli which
2. causes the intellectual comprehension of a problem,
3. leads to appropriate action, and so
4. to a successful issue.

There are three factors here:

1. Energy, due to interest, which, in its turn, is due to internal or external stimulus;
2. Intelligence, *i.e.* brain power pure and simple; and
3. Action, or Will-power.

Let us analyze these three.

Energy occupies the primary place; other words sometimes used are inward urge, zeal, and enthusiasm, but more particularly, *sensibility*.

In measuring your mental ability, or that of any man or woman, you have to decide first of all:

- what is the depth and power of feeling, or emotion, as evidenced by
 1. a purpose,

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2. an ambition,
3. an inward urge,

toward some aim which is to be *achieved*, or by the measure of sensitiveness to the existence and nature of a given problem.

It may be that the urge is:

- to expand in business,
- to paint pictures,
- to relieve the lot of the oppressed,
- to get into politics, or
- it may be simply to do well, or better, the work you are doing now.

The chief point is: **that mental ability is primarily emotional.**

All the other powers—those we call purely intellectual—may be said to form the machinery of mind; the inward urge *is the force that drives it.*

Questions to be Answered

But how are we to decide whether we possess *urge*, *zeal*, *sensitiveness*, or *stimulus*? By a little self-analysis. For instance:

- Have you had, from the earliest years, a definite tendency toward some line of thought or action?
- Is there anything you can do really well?
- Did you desire to follow your present calling?
- What is it you want to be, or to do, more than anything else in the world?

Answers to these questions may be infinite in variety, but if you can say positively that you take a deep and lasting interest in some sphere of thinking, or of practical work, **you will be *more capable of developing ability in that direction than in any other.***

"Brain" Power

Now the second element in mental ability is usually regarded as containing the whole of what we mean by the possession of "brains." The power to:

- create a vast business, or
- solve a profound problem in mathematics, or

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- discover a great law like that of Relativity,

—is said to be the offspring of Thought, but every success in thinking has two accompaniments: the inward urge, and hard work.

We have known men who for sheer brains were difficult to match, but they had no enthusiasm for anything in particular; it is as though they had been born lazy. To get the success you want, all your functions must work together in complete harmony.

Work—Ability

We have called the third element Work, or Action. It simply means the effort you make to carry out the ideas you have arrived at through thought in connection with the enthusiasm which moves you.

To *feel* and to *think* are two parts of the process: to *will* is the final component. **Action completes desire.**

Looking at the three constituents in their unity, we see that in spite of some complexity they are simple as to fundamentals. In popular phrase, mental ability has three constituents:

1. driving power,
2. a good engine, and
3. hard work and perseverance.

We can see now why some clever men seem to be failures:

- They have splendid engines (*i.e.*, brains) but:
 1. no force,
 2. no perseverance,
 3. no power for hard work.
- Other men have less ability, but with plenty of "pep," so to speak, and a will to conquer, they leave their cleverer colleagues far behind.

A thoughtful writer has said that,

"a great exclusive interest in, or an intense desire for a certain object, joined to a little ability, can accomplish much more in that direction than a great ability guided by a feeble interest."

The man with little ability but intense enthusiasm is sometimes mistaken for a genius.

Lesson 05: The Science & Art of Self-Realization (Part Four)

IV. TWO PRIMARIES: CONFIDENCE AND WORK

To obtain the best results two conditions must be fulfilled. These are embraced in the words "confidence" and "work." Few things are so fatal to achievement as doubt and self-distrust.

You may climb safely to any height on a steeplejack's ladder so long as you retain absolute *confidence* in your own power, but the moment you begin to feel nervous of yourself, giddiness may supervene, and you will be in danger of falling.

Therefore, we say, continue this course of training with boldness, trusting us and trusting yourself.

Your mental abilities are probably better than you thought they were. You may still imagine that you have a poor memory. As a matter of fact, your memory may be quite normal, and a normal memory has great possibilities.

The defect of which you complain is not so much in your memory as in your use of it. Feel certain in yourself that, however unlikely it may appear to you at the moment, *you* have the material, and *we* have the means of showing you how to employ it to your utmost advantage.

Progress By Effort

For success in realizing the Self, there is one other qualification even more important than confidence, and that is *work*; work in the sense of *effort*.

Continued effort is the price we have to pay for progress.

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You have already made up your mind to achieve mastery. This means work, and work is the easier if we realize the extent to which the issue of success or failure in life depends upon the full development of mental efficiency.

The Value of Mental Efficiency

To the scholar, the statesman, the student, the scientist, and the teacher, the value of mental efficiency is self-evident. Its paramount importance is less obvious, though not less real, for those engaged in commercial pursuits, or occupations in which physical effort plays a larger part.

For the student, mental efficiency means not only more perfect apprehension and recollection but also an immense saving of time, which is set free for further work.

To the business man the benefits are no less great; since a power to:

- grasp details,
- hold them in the mind,
- compare them,
- remember prices, contracts, with the names, addresses, and peculiarities of clients,
- the extent of stock in hand at the moment, and
- foresee the probable future movements of markets,

...must clearly give a man an inestimable advantage over competitors.

Here we may point out that the marketing of goods or of ability (salesmanship) is governed by mental laws which need to be understood if they are to be effectively applied.

Every achievement is first of all an idea; each visible successful act is primarily an invisible thought.

Consequently, right thinking—in the broad sense—means right action; and it is for this reason *that mental efficiency is the foundation of every other kind of efficiency.*

Organize Your Time

You know what leisure you have after the day's duties are done. If it be little, there is all the more need to work according to a time-table. If you have not already done so, draw up a weekly plan.

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Some of this time will be earmarked for social engagements, and the importance of these from more than one point of view must be recognized. Every allowance being made for these, there still remains many free hours and these should not be wasted.

Let us suppose that you have evenings only from 6 p.m. You need your evening meal and some form of recreation. You need also to map out your time in relation to Pelmanism and other literature.

No one can decide those matters for you, but if you can begin with Pelmanism at 7:30 and go onto 8 or 8:30, then turn to the book you are in the course of reading, and finally take a brisk walk before turning in the night, you are dividing your hours wisely between work and play.

In this way throughout the week *you know what you have to do* and the time for doing it is set apart. Interruptions will sometimes occur, and you will have to cancel part of your programme, but in the long run systematic work will bring its own reward. A wise teacher has said,

"We all know men who would be transformed if they only knew what to do with themselves when not at work."¹

1 *Aristotle on Education*, by Prof. John Burnet.

V. CAUSES OF MENTAL INEFFICIENCY

Whatever handicap a man may suffer on account of a parentage which might have been better than it was, he may be certain of this:

that the success of his future is largely in his own hands.

No doubt it is good to be "well-born" in the sense of coming from a healthy stock, but scores of men have overcome the handicap of a poor heredity. So if the reader is afraid that his parental inheritance is responsible for his:

- mind-wandering,
- defective memory,
- changeability of disposition, and
- lack of interest,

...he can at once disabuse himself of the notion.

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He should remember that his forbears are as numerous as the sands of the sea, and that fine positive qualities which have remained latent through many generations are awaiting an invitation to activity in him.

Defective Education

Wrong methods of teaching, where they exist, wrong ideals of education, haste to attain results, the practice of crowding the young mind with ill-assorted knowledge, have a direct effect in the atrophy of the reasoning powers.

The sense of "why and wherefore" sometimes has too little chance of development in the rush for acquiring information and the effort to remember it for examination purposes, and, as has been said, in "the training of boys, like race horses, to win scholarships."

In no way is the injury more evident than in the stunting of creative thought. A large number of our students attribute:

- their mind-wandering,
- their defective memories, and
- their lack of originality,

...to the bad mental habits fostered by out-of-date school methods.

This opinion we have reason to believe is shared by the most enlightened of the devoted men and women who adore the teaching profession; an increasing number of whom, year by year, we are glad to remark, enroll themselves among the students of Pelmanism.

Lack of Self-Discipline

Again, lack of discipline after the school years and up to the age of 25 often gives rise to mental inefficiency. Whatever advantage school routine has offered, in the way of attention to prescribed lessons at certain hours, is in that period frequently lost.

There is no longer a master to supervise effort outside the round of daily duties; reading becomes an indulgence of curiosity rather than a fixed plan for the training of intelligence.

Thus, at 25, or later, men and women find themselves unable to concentrate, because they have not continued the mental discipline which in their case the school may have begun. They have developed certain bad habits, intellectually; and consequently they need a course of training by way of corrective.

Other Causes

Illness, particularly of a nervous kind, is another source of mental inefficiency—concentration and memory being the functions that suffer most. In such cases, physical and mental remedies should be used together, cautiously, slowly and hopefully.

Any kind of negative suggestion, such as "I don't think my memory will ever improve," is of course prejudicial to success, and any kind of physical neglect will exert a mischievous influence on the powers of the mind. **There should be,**

- first, a strong determination to become physically fit;
- next, a re-training of the defective functions on scientific lines,

...care being taken not to press the exercises too keenly, for over-exertion would defeat the end in view.

Lesson 05: The Science & Art of Self-Realization (Part Five)

VI. AGE IN RELATION TO MENTAL EFFICIENCY

"Am I too old to increase my mental efficiency?" This is a serious question, which many an after-forty reader addresses to himself and to us; occasionally we receive the question from a man of 35.

The answer a man generally gives himself is, "Yes, I am too old." Often this is a mere excuse for mental indolence. The answer we give is neither yes nor no.

First, **the age limit for mental efficiency depends on the individual.** If a man allowed his mind to run to seed, it will naturally take him longer to remedy the defects from which he suffers; but he can, at least, stop the mental drift that has set in; he may, indeed, recover a good deal of what he has lost—a result which he ought, as matter of conscience, to secure.

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If, on the other hand, the man of 50 has kept his intelligence active, he is justified in believing that he can increase his mental acumen. The results of inquiry into this matter show that many of the world's great men have done their best work after the age of 50.

A lady once remarked to Professor Emile Boutroux, the famous French philosopher, "I do not believe in age." Boutroux, in writing to the Pelman Institute about it, says that there is no doubt we take age too seriously, in expecting decreased powers at 55, 60, 65, or some later age; that experience shows that with proper care age has not as much say in the matter as we had been led to imagine.

The point is more precisely treated by Professor A.I. Gates, who in his *Psychology at Work* says that,

"there is evidence that many school subjects such as history, science, philosophy, economics, literature, and others may, in considerable measure, be learned more effectively after 35 than before... There are probably some industrial and business enterprises in which the adult above 40 can excel persons of younger years."

VII. THE COURSE IS PERSONAL

Some students have asked the question: "Do **I** not need a Course special to myself?" The question is natural, for it would appear to be impossible by means of one Course to supply the needs of men (and women) so different as, say, a lawyer, a butcher and a bricklayer.

But if these three men were suffering from the same bodily disease, they would usually get the same kind of medical treatment, simply because all human bodies function in the same way.

There is an analogy in the world of mind. A memory weakness in these three men calls for treatment on identical lines, because every mind works according to mental laws.

The fact that a lawyer's cases form very different material from a butcher's prices, or the bricklayer's duties, does not affect the issue. In every instance the same kinds of operation are performed; and they are expressions of the human mind in its efforts to think.

Dr. J. G. Hibben, of Princeton, has stated in brief form the essentials of the art of thinking:—

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"To know the various devices by which a mass of bewildering facts may be reduced to order and system:

- to discover the trail and follow it to the heart of an unknown region;
- to command a situation by understanding it;
- to see the point;
- to interpret aright what is only implied or suggested;
- to know where to place the emphasis;
- to discriminate between what is essential and what is accidental—

that is the art of thinking!"¹

¹ *A Study of Prejudice*, p.127.

Your Unsuspected Self

PELMANISM endeavors to develop the personal powers of every one of its students, recognizing the diversity of individual qualities and needs. Only by a realization of *yourself* can you attain to the foremost rank of success.

It is safe to assert that never since the beginning of the world have any two men or women possessed precisely the same characteristics. **You are unique**, and in that very fact lies most of your value to society.

- In the world of business,
- in the world of science,
- in the world of art,
- in the world of thought,
- in the world of pleasure,

...every day and on every hand, one great cry of need goes forth, the cry for originality. If only you would hear it aright, it is the cry of the world for *you*.

Unsuspected, perhaps, as yet by yourself, there is in you some power, some combination of qualities which no one but yourself possesses, and the world wants you to use that power, those qualities, for its benefit.

Because you alone can fill this need the world will pay you, and pay you generously, to do so; but it will have little use and still less pay for you if you permit your originality—which in the true sense means the expression of your realized self—to remain inarticulate.

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We are not inviting you to develop an unhealthy self-assertion, or to think of yourself more highly than you ought to think; **we are only asking you to be faithful to all your possibilities**. This may lead to distinction, or they may not; but that, after all, is not the point.

Fidelity to your self is a high duty; and obedience may be as meritorious in a position of comparative obscurity as it is in the halls of fame.

Are you awake, and alert in every activity which promotes the well-being of body, mind and soul?

WHAT TO AVOID

Avoid the tendency to allow your resolutions to crumble; just continue in the spirit with which you began the Course.

Avoid the complaint that you are a born "mind-wanderer." You may be, but conquer the habit by discipline. Hundreds have succeeded before you.

Avoid "skimming." Go over every lesson until you *know* it.

Avoid the "know-it-all" spirit. Be ready to learn.

Avoid being satisfied with a *half*-knowledge of anything. Be thorough.

Avoid misconceptions. Remember that the formal exercises we prescribe will, if practiced, enable you to do unconsciously what required at first a conscious effort.

WHAT TO DO

In all mental training, effort should be carried out in a rational manner. Therefore, however diligently you work, see to it that your mind has its periods of "play."

The four words in this Lesson which should be mastered in all their ramifications, are: *Efficiency, realization, psycho-synthesis* and *ability*.

Test your knowledge by self-questioning.

Use your leisure hours wisely.

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If you still suffer from mind-wandering, make it a matter of conscience, of *pride* even, to work for certain prescribed hours with real concentration.

Remember that mental training involves *moral* training. The virtue Perseverance is really the power of concentration in one of its many forms of expression.

Lesson 05: The Science & Art of Self-Realization (Part Six)

EXERCISES

Exercise XVII

The first question which a thoughtful student addresses to himself, after reading the preceding pages, is this:

"Am I, or am I not, taking steps to recognize all the possibilities in me?"

"If I am not, where is the defect and how can it be remedied?"

To assist in the answering of these questions we have drawn up a simple *questionnaire*.

A. *Physical*.

1. Am I damaging a good constitution by careless living?
2. Do I give proper attention to the fundamentals of health: diet, the right liquids, deep breathing, exercises, games and recreation?
3. Have I any special physical gift—such as speed or a fine sense of balance—which is not doing all it could for me?
4. Is my physical energy intermittent and not as regular as it ought to be?

B. *Mental*.

1. Am I giving my abilities I know I possess a fair share of my time for purposes of development, or am I leaning too much on past records? Or am I about to become like the tennis player who complacently regarded his prowess in last year's games, and by neglecting practice lost miserably to a new and more enthusiastic player?

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2. Have I a mental readiness to experiment in new directions so that hidden abilities, if they exist in me, shall be revealed?
3. As between the life which is supplied with pleasures, and that which is dutiful yet sometimes dull, do I too often yield to the attractiveness and ease of agreeable sensations as against the life which though not disagreeable is one with periods of rigid discipline? In short, am I becoming "soft," and thus failing to realize myself?
4. Am I seeking—and finding—a balanced mental life, with Feeling, Thinking, and Willing in proper proportions? Or is there too much effervescence and froth in the form of excessive sensation and perception; that is, seeing and hearing much but without due reflection, and with the will in a state of inaction?
5. Have I access to the best guide books in all subjects so that I do not waste my time on second-rate volumes?

C. Social.

1. How much am I losing by a lack of affability when in society of other people? Or what did I gain in one year's determined efforts to try the virtue resident in "the soft answer" as a remedy against wrath?
2. Do I look down on the art of conversation as a something that is socially artificial, not to say trivial, or do I believe that good talking may be good business?
3. Have I a rather ill-concealed contempt for good manners, believing them to be effeminate, or do I realize with La Bruyere that "manners which are neglected as small things are often those which decide men for or against us"?
4. Am I forgetting the reflex-influence of social life on business and the professions? Is not the knowledge of people, as such, part and parcel of success?
5. If I am lacking in the sociable spirit, desirable as it is, what is the reason, and how can I remedy the fault?

D. Commercial.

1. Am I conscious of an emotional drive in the direction of achieving my aim in life? Or have I forgotten it? Or is it still there but inactive?
2. Do I keep an eye on the signs of the times in the business I am engaged in; *i.e.*, for changes, new developments, new chances?
3. Have I developed the habit of looking for opportunities of improving processes, methods, systems, or rules?
4. Meanwhile, do I give really good service to things as they are?
5. If all knowledge is power, is my knowledge of business and affairs always advancing, so that I may advance with it?
6. Do I become stale too often and too easily?
7. Have I reached the possible maximum in my present calling?

E. Cultural.

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1. Have I for my personal guidance a sense of the values of existence? I mean those things which are worthy but which have no cash value—*e.g.*, the virtue of intellectual honesty? Or am I forgetting such things in the search for other things?
2. Busy as I am, have I drawn a margin down the side of my life and reserved it for spiritual ends, such as the enlargement of mind and soul by means of poetry, art, or religion? If I neglect these sources of inner contentment, can I hope to realize my higher self?
3. How many hours a week do I give to serious reading and meditation? If my time is so occupied that very little remains for this, can I revise my hours so as to give more time to so estimable a source of self-culture?

The result of a thorough self-examination on these lines will be two-fold: there will be reasons for satisfaction and reasons for dissatisfaction. In some cases the latter will be more numerous than the former; yet very often these are the cases which eventually are the most successful.

To go through a questionnaire and feel that it does not hit you anywhere is possibly a cause for self-congratulation; but what if the interpretation is wrong? and what if a lack of self-knowledge has allowed defects to escape unnoticed?

Those students, on the other hand, who are prepared to be candid with the inward monitor have a better chance of forging ahead. They see the self *as it is*, and they press forward to realize the larger self. They *grow*.

All growth is an adjustment of one fact to other facts in a close working association; and it demands attention—like any other kind of culture: agriculture, or horticulture. Be generous, therefore, in the amount of attention bestowed.

Exercise XVIII

Draw up a list of words which are directly connected with the idea of *Self*. As an indication of what we mean a brief list is given below. You are asked to complete it.

Self-expression	Self-abnegation
Self-abasement	Self-condemned
Self-assertive	Self-complacency
Self-control	Self-confident
Self-culture	Self-denial

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Self-educated Self-evident
Self-righteous Self-sacrifice

The first aim of this Exercise, as fully developed, is to trace the differences of meaning—some of them obvious, some of them slight, and a few rather subtle—which have a practical bearing on the subject of this lesson.

The second aim is to show the importance of studying words in associated groups. This is not an academic study. It is a preparation for work—as business men now know; *e.g.*, in the writing of advertisements, and in addressing appeals to the public. **Words govern the imagination.**

Questions for Self-Practice

In your Note Book write answers to the following questions: that is, after due research and reflection:

1. Is there a difference between a man who is opinionated, and a man who is conceited? If so, what?
2. Is it possible for a man to be continuously self-assertive, and yet continuously self-denying? If so, how?
3. The self-sacrifice which causes a man to renounce his immediate personal interests for what he believes is a higher good has been called true self-expression? Do you agree?
4. What is our guide in all matters of self-repression and self-expression?
5. Is there, really and truly, a higher self? Or is the term merely an indication that the one self is growing better?

PELMAN LESSON VI

That part of your mental life which is called the subconscious, or the unconscious, cannot but be of deep interest to you. It concerns your personal development in a manner which is peculiarly intimate, and we invite your attention to the exposition and exercises provided.