

Pelmanism

Lesson 12

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I've made some changes to bring this series of documents up to date. I'm sharing it with you because it helped me bring together a lifetime of experience dealing with the assorted problems in creating order out of chaos.

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PELMANISM

Pelmanism in Action

Lesson No. 12

The Pelman System of Mind and Memory Training

FOREWORD

Editor's Note: This is basically the original course but I've made some minor changes in an attempt to bring it into the 21st century but essentially kept the same language.

To the Student:

You have now arrived at the last lesson of the Course. This does not mean that you will have finished with the Course; it means only that you should know it' as the science of self-realization. What you have now to do is to use Pelman principles in order to keep mentally fit. Embody them in your life until they become subconscious. To secure this end, go through the following summary again and again. It is a summary of vital points, not of details. Each lesson should have its own revision at your hands for the sake of the specific truths it contains; but as Pelmanism embodies certain living principles of guidance, we have now brought them together for the convenience and benefit of

the student. They form the creed of the Pelmanist, and we want every reader to say "I believe."

I. TWO WORLDS—THE INTERNAL AND EXTERNAL

1. It is a commonplace to say that there are two Worlds: the world without and the world within, but a commonplace is not necessarily unimportant. We more often fail because we are not faithful to what we know than because of things we do not know. The existence of two worlds, the world outside us and world of mind within us, must not therefore lose its significance on account of our familiarity with the fact itself. It is our manifest duty to understand both worlds, and the secret of their successful integration.

2. You will remember that we began by stating few truths about the working of the mental machine, selecting those which were of value for the purposes of training. We made no attempt, to provide an outline of psychology. What we did was to give a glimpse of the dynamic functions of the mind in action, such as interest-power, concentration, will, etc. In this way the world within became more real to you, and you felt the force of our contention that the excellence

seen in the impressive works of man was first an excellence in the mind.

How Ideas Result in Objects

3. The Woolworth Building was primarily an idea; then it existed on paper in the shape of the architect's plans; finally, it became actual in steel and stone. An artist's picture passes through various stages ere it is ready for the public view, and a poet's poem (witness Poe's explanation of how he wrote *The Raven*) is often a transition from thought to printed expression which involves wide knowledge as well as fine feeling. The main point, however, is that the idea always comes first. Now there are tens of thousands of men and women in America today who have the initial idea for accomplishing great things. They have vast opportunities before them; chances of success beyond their highest dreams. Why do so many of these people fail? Simply because they have not realized the first principle of Pelmanism, which is that external success must first be internal success. Their ideas are neither new nor clever. Further, it is one thing to have a new idea; quite another thing to make it actual. What is needed in so many instances is an increase of mental ability; there is no proper correspondence between the idea itself and the power to make it an objective reality.

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Successful men always have this adjustment between the world within and the world without. They have better ideas than the average man because their abilities have, had a better training, and they can devise, ways and means for making those ideas go.

Psychology and Civilization

4. All the impressive facts of civilization, its great buildings, its huge commercial interests, its science and its art, its literature and its, inventions, have had their origin in the mind of man. It follows, therefore, that to increase the values of civilization, we must increase human abilities. The same truth holds good in your own case. If you would advance, begin to advance wit kin. Train your brain power, for a high price is put on skilled thinking. Besides, as we pointed out in a former lesson, the one and only rule is to seek first the things that are first by nature, then the dollars will be added. The money element is certainly not the first.

5. We recall an incident that occurred in the first year of the war. A student of chemistry, poor but a lover of his little laboratory, discovered a combination of chemicals which when exposed to the air immediately burst into flame. He protected his discovery at the office

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for patents and went on with his work. A day or two afterwards, secret service men raided his lodgings and laboratory, carried off all his papers and bottles and summoned him to the War Office, where this cavalier treatment of his affairs was explained as a necessary method of preventing an enemy from obtaining his secret. Many thousands of dollars were placed to his credit, and his yearly emoluments were greatly enhanced. Yes, the money will come quickly if the ability to conceive and carry out ideas is given its proper place. The question for you is "Am I increasing my ability?" If you have practiced Pelman rules you cannot but have made progress in this respect and more practice will bring further progress

Aim at Psycho-Synthesis

6. Another vital truth of Pelmanism is that all our powers can be made to work synthetically, that is, harmoniously and in unison.

Mind and body interact; a nervous headache will affect the powers of concentration and memory, and a vigorous auto-suggestion will bring wearied nerves into new activity. The mental functions themselves interact; a developed will can be used for purposes of impression and memory, and a resolve to concentrate, duly carried out, is good for

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moral discipline as well as for mental power. Further, Pelmanism aims at abolishing the lopsided intellect and character. It calls for a full life of Feeling and Imagination as well as a life of Reason, Reflection, and Action.

7. True Pelmanists belong to every nation, every class, every occupation, but they have one characteristic in common; they are alive at every point. They do not become mere bookworms, any more than they become those followers of sport who have never a thought for serious affairs; neither do they become pure money-grabbers or utopians. They are men of all round ability with special developments in one or two directions. An engineer is thus a master in mechanical construction, but as a Pelmanist he is alive to the poetry of nature and can sympathize with humanity in all its expressions of sorrow and joy. He is not averse to making a dollar but he takes the greater pride in the skill of his output. He has a proper regard for self but does not forget the claims of community. He has all these qualities because he desires to use the powers of mind and body harmoniously, thus avoiding lop-sidedness, angularity, and everything unsymmetrical.

How to Reach the Larger Life

8. Is not this an ideal which is worthy in itself? And is not the effort to attain it calculated to bring a peculiar satisfaction? You cannot strive for its achievement without feeling benefit, and the benefit itself is appreciable. Keep physically fit. Get your aim clear and definite (Lesson II); live a full life of the senses (Lesson III); learn the secret of will-power (Lesson IV); of concentration (Lesson V) and this broad and comprehensive life of mind and body will in due time be yours. It is no imaginary possession, but a reality. Interest is found everywhere. Dull days are no more.

II. THE POWER OF PURPOSE

9. On the emotional side Pelmanism's most distinctive feature is the place given to interest and aim. The second lesson, where we drive this truth home, has changed the course of hundreds of lives. Instead of mental drift there comes a definite purpose, and instead of dissipated energies there develops a steady growth in mental powers, working cohesively toward an intelligent end. Life has ceased to be uninteresting. Work is an enthusiasm. The future is a promise.

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10. These highly desirable results are brought about because the student finds his right position in the world; he discovers his work and is enthusiastic about it. The world within and the world without are harmonized. Life gets a new meaning. Mental abilities begin to develop. The range of power is extended. All the while the student is realizing himself. He is not a nonentity. He counts one. The day is not long enough for the work he wants to do and for the pleasures he would enjoy.

Some Searching Questions

11. This is not news to you if you have truly lived on Pelman lines; indeed it may not be news to you if you have not. You have read the second lesson and know its teaching. The secret however, lies in its practice. Have you experienced the quiet joy of feeling your energies are developing and your abilities growing stronger because you know what you want of life, because you are working hard to get it? Do you get out of bed in the morning with the feeling that life is a good thing and that you would not miss it for worlds? Do you feel an increasing sense of grip? Is there a progressive ability to master difficulties and a perpetual notion of "I can"? If not, go through your Pelman books and exercises again. The life described is for you if you will only have it.

III. MENTAL SENSIBILITY

12. Another vital truth is expounded in the third lesson, under the heading of "Knowledge and the Senses." That truth may be summed up in the word Sensibility, which means quickness and understanding of response to external impressions. There are impressions coming to us from nature; from men and women individually, and in social groups; and from our general surroundings. These impressions may be lost upon us unless we train our senses up to the efficiency standard. A great financial success may stare us in the face, and yet we may not see it. The failure to notice a detail may mean the difference between getting a contract and losing it. Inability to use the senses of sight and hearing with speed and accuracy and also with an ever widening sphere of action, entails losses of every kind; financial, scientific, literary, artistic. But when training has sharpened the senses and made them responsive, we perceive that which escapes the average eye and ear; and, in consequence, we gain immeasurably. Minute things which other people thought unimportant are seen to be items with immense financial possibilities; and, to speak of different things, the foliage of spring which to most men is merely a pleasant picture of green, conveys a subtle message of joy that brings happiness to the

soul. The world is a dull place to those whose mind life is confined to a few daily impressions, oft repeated. To the man who is alive it throbs with interest, and offers untold chances of wealth, of artistic enjoyment, and of human welfare.

Life and Opportunity

13. A jaundiced critic will say, "There's nothing where I live to attract the attention. The people are not interesting. No scenery. No life. Dullness everywhere." This man is not yet a Pelmanist. His inner world is undeveloped or he would find the outer world more interesting. A Pelmanist can find something to think about even if there is nothing but space to look at: if there is a village or a city, he has so many sights and thoughts that he can afford to select the best from among them; IF there are other men and women to talk to, he can discover new depths of consciousness, particularly if the persons concerned have been educated solely by experience.

14. The Pelmanist as a business man is never far away from opportunity. He sees it in places where the average eye sees nothing. Proper training has imparted mental sensibility, and the chances to which others are blind, display themselves invitingly. These

descriptions of character are not fancy efforts written to whet the appetite for achievement. They are limned in from the confessions of those who have thankfully contributed to our records of success.

IV. CAPTAINS OF THE SOUL

15. We now turn again to the world within. This time it is the problem of mastery. We have to learn how to control ourselves. Between our thought world and the world outside us, there is often a strenuous conflict. We desire to speak words and to perform actions which are against our own in and the desire must be quelled. We saw this fact illustrated in the cases of the men who, had been ordered to give up tobacco and alcohol. These men are called upon to conquer themselves by will-power, and we found that they could do it by means of auto-suggestion. They developed a new habit, the habit of doing without.

16. Conflict calls forth the exercise of will-power as an effort to attain an ideal. The temptation not to finish a work we have begun must be overcome. The desire to quit, when we know we ought to go on, must be conquered. The feeling which prompts us to skip a Pelman exercise must be resisted. The best form of training is by the use of auto-

suggestion. Never tell yourself you can't. Tell yourself you can. Submit to drill for specific habits. Every day do some little thing that you do not want to do. It helps to strengthen your will and keep it fit.

17. So much for our teaching. The question now is; have you carried it out in your daily life? It is one thing to know what to do; another thing to do it. If doing is your difficulty, begin to practice action in a small way. Deny yourself in details that are not important; just for the sake of discipline, and to develop the habit. Meanwhile picture to yourself the kind of action you really want. See yourself accordingly. Get a vision of your life minus the undesirable elements, then begin to realize that life. It will be hard work if you are ,easy with yourself; it will be easy work if you are hard with yourself. Therefore, be hard.

V. THE SECRET OF CONCENTRATION

18. Once more we turn to the world within. This time it is the power to focus attention when we will, where we will, and for as long as we will. Failure in these matters is one of the greatest mental weaknesses of the age. "I can't concentrate," is a universal complaint. Attention wanders from base-ball to the moon, from the moon to cigars and from cigars to Bolsheviks. There may be no apparent connection

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between these things, but the mind wanderer can generally tell you how he is led from one thought to another. The tragedy for him, is that he cannot center his attention for long on any thought, attractive or repellent. He floats on the stream of consciousness and allows it to take him where it will.

19. Concentration is the art of thinking about a subject or a fact in its intimate associations, to the exclusion of other and unrelated subjects or facts. It is a free movement within the circle of connected ideas. Mind-wandering is straying outside the circumference of that circle. To develop this ability to concentrate we have to employ interest and will-power. Thus the means are as simple as the results are profound, for the average man who can look long and continuously at a thing, reflecting thoughtfully on what he sees, may make discoveries that come as a surprise even to the person of genius.

Attention! Attention! Attention!

20. Whatever you learn from Pelmanism you must learn the secret of attention, not on paper merely but as a practical art, which you have mastered for yourself. The repetition of the word "attention" at the head of this paragraph is not a mere fancy. It represents our sense of

the importance of the fact that until you can concentrate you do not get the best out of your abilities and that you are losing valuable time and money. To spend days over a thing which, by close attention, could be compassed in an hour is to waste your substance in riotous mind-wandering. You are a mental prodigal.

Resolve, therefore, to be the master of your mind. Begin to learn concentration for a few minutes, then for many, until you can fix your attention for an hour with both ease and efficiency. You may not be a genius, but if you can concentrate you may find yourself in the company of the best.

VI. IMAGINATION AND ORIGINALITY

21. Imagination and originality are two of the vital words in the vocabulary of Pelmanism. Imagination is the power of picturing “what might be” and the result of its exercise is often an original and perhaps highly remunerative idea. There is scope everywhere for the advantageous use of imagination. You can see it in deciding the broad issues of your own career. Witness the question: What may I become? It is evident in the improvement of small things, such as a door lock or

the finish of a lead pencil; but it is more dramatically evident in a new method of bridge building or the erection of a skyscraper.

22. The men who have made their mark as constructors of the thought and work of civilization have necessarily been men of imagination and we give prominence to the fact here in order to impress upon you the great importance of following in their footsteps so far as you can.

Three hours spent in true imaginative effort may bring more grist to the mill than three years of dull “grinding.” To perform the daily round and the common task, conscientiously and uncomplainingly, is doubtless a merit which we should be the last to decry; but it is not a condition that satisfies the progressive mind. Adventure beyond it. Create new conditions in thought, then begin to translate the thought into action. Allow no temporary disappointment to change your purpose. Go right on until you succeed. That is the Pelman way.

Originality and the Future

23. “All very well,” objects a reader, “but there is so little originality possible in this advanced civilization.” Nonsense. There is more as the complexity of life becomes more pronounced. When primitive man first discovered the use of metals a whole new world of advancement was

opened up. When the Wright Brothers invented the flying machine, unnumbered possibilities of further originality were placed before us. If you cannot discover the epoch-making idea get into line with the originators of developments. Nearly everything now occasions astonishment that it was never thought of before. Precisely. It is the thinking mind that we want. Away with the delusion that originality is a thing of the past. It has no past to speak of. Its life is in the future. Be a factor in it.

VII. THE ART OF THINKING

24. The material that we gather by means of the senses, especially sight and hearing, must be rightly understood, properly classified and correctly judged in its relation to other material. To understand is to know what experience brings us. This enables us to classify it. To judge correctly is to think about facts or ideas without straying from the truth concerning them. The tendency to stray is so strong, due to the influences of temperament, nationality, education, and chance happenings, that if the student desires to make some progress in the art of thinking he must first obtain the detachment of mind and the mental adjustment referred to in a previous lesson; then he must

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master the elementary principles of evidence, and acquaint himself with the scientific method.

25. We do not say that no man can think rightly who does not follow our instructions. Many persons who have never been to school at all have been able to think and to reason correctly about many things, so that there is a natural ability to arrive at a certain kind of truth. But here we are referring to the difficulty of finding the truth about higher things—things in which we are deeply interested for their own sake, and where money does not count at all. To reason rightly about such matters it is necessary to overcome prejudices and to acquire the technique of reflection. If you wish to possess a mentality that has acumen over and above the power to rake in the shekels, here is your opportunity. If you want to be something more than a good money-getter, and you would like to be so regarded by other persons, begin to re-educate yourself right away. You know the details of your business very well: know some other subject equally well and know it for the sake of knowledge, not for what you can make out of it, You will continue to be keen at making a bargain, but you will feel that, after all, making bargains is not the sum total of existence.

VIII. THE DESIRE FOR PERSONALITY

26. "Everybody wants to be somebody." This colloquialism expresses a truth that is very active in the minds of the majority of men and women. It means that few people, if any, want to be ciphers, nonentities, nobodies. They want to have personality and to be of some consequence. There is a vein of self importance in all of us, even the most modest. This is quite right, for it is the basis of self-respect.

27. With some people, however, there is a strong desire for great distinction, and, although the desire may be achieved eventually, without harm to the individual or injury to the community, there is always a possibility of serious mischief. Words are spoken and deeds are done for the sake of impressing the public, not for the good that may be accomplished, or the genuine interest that may be aroused. Such people love the limelight and they are never so happy as when its beams are focussed on them amid the plaudits of the crowd. Admittedly there are cases where the whole thing is so natural that no harm is done and we look on with amusement. But in many other cases the desire is morbid. It is self-consciousness as a form of worship, not as a disease. That is where the evil resides. In the lesson

on Personality we saw that self-forgetfulness was the way to naturalness and that in naturalness lay the secret of charm.

Be Yourself

28. If you would have personality you must be yourself. You may not care for that self very much—for, nearly everybody would like to be somebody else, temporarily, anyhow—but you have to live that self just as you have to use your body. You cannot borrow another person's good digestion, neither can you borrow his soul, although you might like to do both. Your personality may not be as impressive as you could wish, but you cannot improve it by borrowing, and to imitate is to borrow permanently. What you can do is to learn from others. This is not borrowing. It is adaptation. You improve the self from within instead of adding to it from the outside. The one is an evolution; the other may be no more than a trick of manner.

Conditions of Personality

29. Personality will take care of itself, if you will take the trouble to observe its conditions; which are purpose, enthusiasm, sincerity, courage. Develop on these lines and the natural self will express itself in a natural way, not in the manner of the poseur whose sole anxiety

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is to create so favorable an impression that the claims of other persons to the notice of the public are rendered insignificant.

30. Avoid artificiality. If the world pays more attention to somebody else than to you, there must be a reason for it; sometimes a bad reason, perhaps a good one. What must concern you is not the attention of the world in which you live and move and have your being, but the honesty of your inner life. To, wear a sham diamond because it impresses other people (who think it is a real one) is to introduce the shoddy element into your character. Many people obtain public attention by false pretenses but they are usually found out. There are publicists who talk immorality in their speeches in order to obtain notoriety and a reputation for daring; but they are careful not to carry out any of their suggested social irregularities.

31. Personality will develop itself if you keep to the conditions, just as a boy will obtain physical growth by plain food and plenty of exercise. The more unconsciously you develop your personal characteristics the more likely are they to be sound and attractive.

IX. BOOKS AND READING

32. The lesson on Books and Reading is one of several indications that Pelmanism appeals to every side of the mind's activities, not the money side only, although it rightly appeals to that. To know something of the history of men's thoughts as recorded in all kinds of books is to have inspiration for business as well as solace, even happiness, in days that are dark and dreary. The story of the stars is more romantic than a novel, and the biography of a merchant may be more entrancing than a play.

33. Room should be made in your life for the helpful friendliness of books. You will then never have to look for a means of killing time. You will never have time enough for all the books you wish to read. The real gain, however, is in the broadening of your mind, the increase of its range of ideas, and the ability to assess their comparative values. You will be able the better to create new ideas of your own, for the keen intelligence required in your daily work will prevent you from allowing books to dominate your own thinking. They will do no more than prompt you to think more deeply and comprehensively about

your business and professional concerns, while they add other benefits in the form of mental poise, courage, and contentment.

X. THE SUBCONSCIOUS

34. The deeper life of the mind, hidden away in the subconscious, is always a topic of interest to thoughtful people. Its mystery is part of its attraction, but its ungauged powers, as seen in various phenomena, normal and abnormal, make an unusual appeal to the imagination. It is an appeal that needs safeguarding.

We saw in discussing the question of personality that too much attention may be an evil, resulting in self-conscious display and artificiality. So in regard to the subconscious life: introspection does more harm than good. There is a further analogy. Just as personality expands more naturally and safely the less we trouble about it, so the subconscious life will act more satisfactorily the more we forget it and, concern ourselves with the right conduct of (our conscious moments.

This does not mean that it is impious to draw aside the veil which hides the hidden life. We have to learn all we can about every function of the mind, but research should be left in the hands of those who are

qualified for the work. Most of us are too busy to spare the time, and even if we had the time, we may not have the necessary technical knowledge.

35. What we have to avoid is forming the habit of introspection—that habit which prompts us continually to peer into our consciousness if by any chance we can discover the evidences of a subconscious happening. We gain little or nothing by such a discovery; indeed, we shall have spent time and energy only in confirming what was very likely discovered years ago. No one need plume himself that he can educate the subconscious by direct effort so as to increase his chances of making money, and thus draw ahead of his competitors. The only successful method of getting the best out of the life below consciousness is to make conscious operations increasingly efficient.

XI. VITAL TRUTHS OF PELMANISM

36. A review of the past pages gives us the following principles of guidance:

1. That the success we desire, must first exist in the mind. Develop the needed mental ability and success is assured.

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2. That we must use all our powers together in a kind of mental teamwork.

3. That without aim or purpose we cannot get the best out of ourselves. We drift.

4. That to be mentally alive we must have trained senses, especially sight and hearing.

5. That the will-power to guide and control our abilities is a vital necessity.

6. That to focus attention at will is the sole condition of synthetic ability; that is, the teamwork of the mind.

7. That in the pursuit of Truth the love of Truth is the supreme need.

8. That if the conscious mind is properly trained all the subconscious elements will naturally reap the advantage and follow the lead thus given.

We ask you to test yourself from time to time by reflecting on these truths. See how far you are conforming to them, and where you are astray.

What Pelman Graduates Must Do

37. The problem is this: having become physically and mentally fit, how are we to retain this condition? By a candid self-scrutiny occasionally. Set apart an hour or more, in a quiet place and free from interruption. Take your Pelman lessons, especially No. 12, and face their requirements. Are you keeping up to the standard? Is your aim as clear as ever, and are you eagerly working it out? Are you listless, or are you alive to what is going on around you and in the world generally? And so on. In this way you put yourself through a critical analysis, and if you come out of it smiling you congratulate yourself. But why not congratulate yourself if you come out of it rather badly? Have you not thus learned where the weakness lies and how it can be remedied? Isn't it worth a good deal to be pulled up short, not by another but by yourself; and, further, to have the means of betterment before you? It may be a little unpleasant to find you are lacking where you thought you were not, but is not the discovery one of which the value is immeasurable?

As a rule, keen Pelmanists find they can “toe the line” with satisfaction; and if they have slipped back a point or two they enjoy the work of re-educating themselves.

A BRIEF OUTLINE OF THE TWELVE LESSONS OF PELMANISM

In the following numbered clauses, our aim has been to select the chief points in each lesson. If the student will study them closely, endeavoring to remember the details, he will have an excellent opportunity of testing his knowledge of the Pelman System. We summarize as follows:

LESSON I

1. A trained mind is the only universal asset.
2. Every distinctive achievement has its first origin in the mind.
3. Mental efficiency is the foundation of every other kind of efficiency.
4. Success in mental training depends a great deal on Confidence and Work, that is, work in the sense of effort.
5. It depends, next, upon a wise disposal of leisure hours.
6. Attention should be diverted from doubts as to weak heredity. Heredity counts, but it is best to forget it and forge ahead. Forget also school-education defects, past illnesses, and so on. Press forward.

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7. Generally speaking, mental development is possible up to the age of 50, but not so extensively and intensively as during earlier periods. From 50, onwards, to discipline the mind by study is to preserve its powers.
8. The Pelman course is general, so far as it deals with the mechanism of all minds: it is particular and personal in its handling of the student's own mind.
9. The knowledge we have of the human mind in action is not exhaustive, but we know that:
 - (a) Mind is a unity.
 - (b) Feeling is fundamental.
 - (c) Without memory there can be no intelligence.
 - (d) The full activity of the senses is an important element in mental growth.
 - (e) In the mental sphere, as in the physical we reap what we have sown.
 - (f) To achieve any kind of permanent success there must be a balance between character and intellect.
10. There are three elements in mental ability: energy, due to interest; brain-power, pure and simple; and action, or will-power.

11. Impression, Retention, and Recollection are Memory's three stages.
12. All mental powers should be developed on the principle of team-work, that is, a harmonious group of activities. This we call psycho-synthesis.

LESSON II

1. An aim, or purpose, is the one agent for bringing out the best that is in you.
2. An aim or purpose implies interest or desire. There must be something which arouses enthusiasm and commands your moral and mental forces. Find the kind of work into which you can put your soul.
3. Such an interest
 - (a) Gives the mind unity of action.
 - (b) Develops concentration.
 - (c) Increases recollective ability
 - (d) Increases the fertility of ideas.
 - (e) Develops the power of self-confidence.
 - (f) Strengthens the Will.

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4. Aims may be of two kinds: immediate and remote, and both kinds may actuate one person at one and the same time.
5. To discover your aim, if it be undisclosed and difficult, ask yourself what kind of work attracts you more than any other.
6. Introspection should be used, not abused.
7. Use it ruthlessly when you do use it, and be candid with yourself.
8. To remember well one should learn how to recall at the right time.

LESSON III

1. The work of developing mental efficiency begins with the training of the senses. If the senses are dead, little or no knowledge is possible.
2. Most knowledge comes through sight and hearing, by means of Sensation and Perception.
3. Sensations arise from the action of external facts on the senses: perception is usually the immediate recognition of that action.

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4. The range of a man's knowledge and memory depends on the range of his sensations and perceptions.
5. Sense-training has three values: educational, professional, and financial. Artistic ability and commercial ability in this sense have the same origin.
6. Train the senses separately: use them unitedly.
7. In all sense-training, aim at accuracy and speed.
8. Cultivate the senses in which you are most deficient.
9. In trying to memorize names and faces, associate the two together.
10. If you never forget a face, endeavor not to forget the name that belongs to its owner. Be particular about names, not careless, as too many persons are.
11. Learn the value of knowing how to use a pencil.
12. Draw up a series of perception exercises that will be useful in your work.

LESSON IV

1. That which we call Will is considered in one of its aspects: effort.

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2. Effort has filled a large place in the transmission of psychic functions throughout evolutionary history. It occupies a large place in individual development today.
3. The right use of Will is brought about by right Feeling and right Thinking.
4. Weakness of will is therefore traceable to defects in the powers of Feeling or Thought.
5. The first element in training the Will is to acquire bodily control. The second is to acquire mental control, which is, of course, control par excellence.
6. Conquest comes by creating a new habit to displace an old habit.
7. Self-drill is good, but it should develop power where it is wanted, not power per se.
8. The use of auto-suggestion is the best method of creating will-power for specific purposes.
9. The ability to sleep or wake at will is one that is worthy of cultivation.
10. Failures in the use of auto-suggestion are usually due to a misapprehension of the nature of suggestion.

LESSON V

1. Concentration means movement of the attention within the circle of ideas related to the chief idea. It does not mean fixation.
2. Fixation is impossible. Either the object changes or the mind wanders to various aspects of it.
3. Fixed attention ceases to be attention: it becomes self-hypnotism.
4. There are three chief causes of mind-wandering: Physical, Mental, and Economic.
5. Men of genius have always had remarkable powers of concentration.
6. The advantages of possessing this power are:
 - (a) That the mind's powers work in unity.
 - (b) That it brings accurate knowledge.
 - (c) That it increases memory power.
 - (d) That it aids discovery and originality.

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7. Concentration has an ethical aspect: it helps to solve the student's moral problems by developing thought-control.
8. To develop concentrative power you must begin with Interest. Nothing can atone for its absence.
9. Next, one must have
 - (a) the right physical and mental states,
 - (b) the right exercises, and
 - (c) the turning of effort into habit, thus securing ease and economy of action.

LESSON VI

1. The stream of thought flows through our consciousness; in fact it is our consciousness. To modify it, to control it, to use it—this is one of the aims of Pelmanism.
2. Mind-wandering is floating with the stream.
3. Connected thinking is the use of our powers to change the direction of the stream. We decide what is to happen instead of waiting for what may turn up.
4. The Pelman Principles of Mental Connection introduce order into our thinking. We arrange our thoughts according to a classification, which implies relationship by association.

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5. Untidy minds are orderless. They are like a warehouse where goods are stored without a plan.
6. The habit of classifying experiences makes knowledge easier of acquisition, develops the power of judgment, and the assessing of values.
7. From this follows the growth of standards.
8. Definition endeavors to discover what a thing is and to state it clearly.
9. A trained mind, among other qualities, can (a) classify and define, and (b) has a know!-edge of the best standards.
10. There are four PELMAN Principles of Mental Connection:
 - (a) Inherent Connection.
 - (b) Opposition.
 - (c) Concatenation.
 - (d) Similarity of Sound.The first is subdivided into
 - (i) Synonymy.
 - (ii) General and Particular.
 - (iii) Common Denominator.
 - (iv) Whole or Part.

(v) Object and Attribute.

(vi) Cause and Effect.

(vii) Complement.

11. Word series, studied closely, are an excellent help in developing concentration.
12. Locality of circumstance, as in the case of actors, is an important aid in recalling facts and ideas.
13. Artificial aids to memory should be both apt and psychological; not arbitrary.

LESSON VII

1. Imagination rules the world and your imagination rules your life.
2. Imagination is the use of mental images either to reconstruct past events, or to build a possible future.
3. Images are mainly of six types:
 - (a) Visual.
 - (b) Auditory.
 - (c) Motor.
 - (d) Tactile.

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(e) Gustatory.

(f) Olfactory.

4. Most of us have dominant images. We should so train ourselves as to reproduce easily the chief kinds of images.
5. On this ability depends much of our mental ability.
6. Images combine to produce new ideas. The agency at work is usually the force of analogy or of contrast.
7. Your aim (see Lesson II) acts as a magnet, drawing to it all sorts of like images, or emphasizing those in vivid contrast.
8. This feeling for images, resulting in new developments, has thus decided the rate of progressive civilization.
9. It is also the secret of much of the magic of poetry.
10. A close study of the method of imaginative works shows that the effect is obtained by violating reality: witness the sphinx which is a composite of several forms of life.
11. But in almost the same way a business man violates reality by “seeing” a great business when one does not exist.
12. Analysis should be the first step towards securing a new result by imaginative effort.

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13. New facts, or ideas, presuppose are complete knowledge of the older facts or ideas on-which the new ones are to be built.
14. Next comes theory. This is the function of the imagination proper.
15. After that use analogy, which is the most fruitful source of “inspirations.”
16. Originality has its conditions, but the chief rule is Think for Yourself.
17. You must love knowledge and truth, even business knowledge and truth, for its own sake. There is more money in it than in the direct search for money which, after all. is secondary.
18. To train the imagination, secure the conditions. The first has already been provided for in Lesson III which deals with Sensibility.
19. Next, be sympathetic, in the sense that you are deeply interested in men, in affairs, and in progress. Feeding is the first ingredient of genius.
20. Rely on your own inquiries and your own judgment, but only after hard work and experience. Every life has dormant possibilities. See to it that yours are discovered and matured.

LESSON VIII

1. Logic, as a science and an art, deals with purely intellectual processes; whereas life itself is concerned with facts, some of which cannot be crammed into a syllogism.
2. Reason does not always guide us. Even educated men are influenced in judgment by temperament, nationality, and training.
3. Thus, when authorities disagree, the student has to estimate the value of each authority, and, dividing them into groups, judge as to which group in his opinion has the best claim to acceptance.
4. Truth must be sought by a mind which can look at facts or propositions with detachment, which means the absence of such personal desires as may affect the forming of a right conclusion.
5. Scientists and philosophers have sought world-truths. Business men who succeed, aim at supplying the universal wants. Their success in this respect has brought more satisfaction than the amassing of wealth.

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6. Mental adjustment is the act of rectifying the natural and acquired disproportions of our mental make-up.
7. Some of us are overweighted with emotionalism; others with intellectualism, others, again, with too much action.
8. Adjustment brings the needed perspective, and is accomplished by a graded scheme of life and work following a strict self-analysis.
9. Civilization has a place for the unadjusted man, but that does not do away with the need of adjustment.
10. The truth-seeker must know the principles of evidence and be able to use them intelligently.
11. In analyzing a claim look first for the essentials; next, get at the truth and not what you wish to be the truth.
12. Master the elements of the scientific method. Practice the formation of hypotheses (there is plenty of scope for this in business) then test the truth of each, and learn how to form a tentative conclusion where one cannot be demonstrated.
13. Unconnected words and ideas may be dealt with by catenation and the figure alphabet. This applies especially to mathematical formulae.

14. Catenation is a bridging process. It erects arches over the chasms dividing one idea or fact from another.

LESSON IX

1. Personality means the sum of those differences of an individual kind which distinguish one man or woman from all others.
2. These differences are usually attractive but they may be repellent.
3. Personality, in the last issue, is incapable of complete definition.
4. Self-forgetfulness, not self-consciousness is its first element.
5. To aim, consciously, at impressing other people, is to become a poseur.
6. The magnetic feature in personality may depend upon purely physical magnetism, or on subconscious promptings, or on both.
7. Personality is usually accompanied by a positive disposition.

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8. The impression of superiority depends on a striking personal appearance, a dominant but sympathetic voice; keen eyes, a wide range of facts and ideas, and a gift of utterance.
9. The conditions of personality are, in general, of two kinds: (a) states of mind, and (b) forms of action.
10. The states of mind are self-confidence, eventuating in courage; sincerity; enthusiasm; and purpose.
11. Modern life makes action, in the form of self-expression, a difficulty for some persons; an easy matter for others.
12. You should so arrange your life that you do not allow impression (i. e. taking in) to exceed expression (i. e. giving out).
13. Ten hours spent in reading, followed by ten minutes in social recreation, is not the way to develop self-expression.
14. Find a time for sensible talk, and a time to write.
15. Don't forget that progress always depends on self-knowledge. Avoid introspection as a habit, but at monthly intervals analyze your thought-life, especially your insincerities.

LESSON X

1. The vastness of knowledge should not dismay you when you look at a large library. It is the thoroughness of what you know that matters.
2. To make the best of your opportunities, work as closely as you can to a time-table: Systematize your leisure.
3. Understand fatigue, and control it.
4. Be a master of words.
5. In studying any subject, understand its theory, then attack its history.
6. Remember the following rules:
 - (a) Read with the spirit of expectation.
 - (b) Read creatively.
 - (c) Apply the Formula method.
 - (d) Study the message of the Classics, before their details.
 - (e) Read topically.
 - (f) Follow your inclinations.
 - (g) Remember the claims of self-expression.
 - (h) Read with a notebook handy.
 - (i) File your clippings,

- (j) Index important references,
- 7. Learn the useful secrets of the nearest Local Library.

LESSON XI

1. There is a deeper life than the conscious and its influence on the latter is most important.
2. The evidence, for this deeper life of the subconscious is as follows:
 - (a) Memory is not explainable without the hypothesis of a subconscious.
 - (b) Skill, of any kind, is alike unexplainable.
 - (c) Mental ability, during sleep, is sometimes greater than in conscious moments.
 - (d) The phenomena of hypnotism support the hypothesis.
 - (e) Psycho analysis proceeds on the assumption of these unconscious operations.
 - (f) Feeling, as expressed in poetry, is inscrutable, and this inscrutability indicates a level of life below that of ordinary consciousness.
3. There is really no subconscious "mind." The mind is a unity.
4. To train the subconscious, all that is necessary is to train the conscious.

5. Healthy expression of feeling, thus avoiding repression, ought to be the student's program.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

TWELFTH AND LAST LESSON

This is the last and longest of the lessons, and it may be spread over two days. Half of the mental and physical exercises may be done on one day, and half on another day.

On the first day recall the advantages of the right exercises done in the right way. Recall only the first ten advantages—namely, the regularity of habit and the strengthening of will-power, the increased self-respect (as, for instance, when the left hand becomes less clumsy); health and fitness from the larger amount of oxygen inhaled, and the larger amount of carbonic acid, etc., exhaled; the improvement of the skin through the greater activity of the surface. and the improved circulation generally; the training of the imagination and memory; the general improvement in the feelings; the good effects on the enjoyment of life and on the appearance generally; the greater poise of body and mind, and the excellent opportunity for Self-

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suggestion; the advance in general efficiency of all kinds; the greater endurance of body and mind; and, once again, the improved appearance, especially with regard to the skin and the muscles of the body; the help to others, not only in being able to give them Physical lessons, but also in adding to the health of those who follow after, and in radiating health to those who are here now; the health of the organs, including important organs of elimination, such as the bowels; the increase of the money-earning capacity; the increase of economy in energy as well as of economy in money; the valuable use of odd moments, not only for relaxation, but also for diverting the attention from undesirable topics; the marvellous remedial effects, the marvellous preventive effects, in cases of constipation, indigestion, nervousness, and other troubles; the help towards success in games; and, last but not least, the duty to the millions of cell-lives within us. It will be enough to recollect the first ten of these advantages on the first day. Do not hurry in this practice: Then do the exercises in the earlier lessons. They will be as follows.

I—In Bed

(For details refer to the particular lessons.)

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Stretch out each stiff foot and leg in turn, first sending the toes as far away from you as they will go, then the heels as far away from you as they will go. Then exercise the two feet and legs together.

Practice “abdominal” breathing.

Stretch each hand and arm in turn, quite stiff, and with the fingers stretched out and apart; and rotate each hand and arm.

Practice “abdominal” breathing, in the form of “muscular” breathing.

Now practice another abdominal breathing. Do not exhale at once, but, contract the abdomen, so as to send the breath up to the top of the lungs.

Sitting up in bed, go through the series of neck-exercises,

Practice the chest-breathing, expanding the ribs upwards and forwards.

Stretch each arm and leg together, first the right arm and right leg up and in front of you, then the left arm and left leg; then, if you are strong enough, both arms and both legs together.

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Practice the, chest breathing, expanding the ribs upwards and forwards, but this time let it be “muscular” breathing, as described in Lesson Six.

Bend each leg in turn, and draw the knee up towards. you, keeping the toes as far away as possible. Then draw up both your legs together. Practice the chest-breathing, but this time, after inhaling, draw the abdomen in, and draw the chest-walls in, so that the air may go still further upwards into the lungs.

Keeping each leg in turn quite stiff, send it up as high as it will go without straining, with the toes as far away from you as possible.

Now, in one inhaling (inhaling first “abdominally,” then with the chest) first send the abdomen out, then draw it in slightly, and send the chest-walls forward and out.

With something to keep the feet down, rise to a sitting position, not with the head forward, but with the head kept well back, and the small of the back hollow.

Practice the dorsal breathing, expanding the lungs outwards and downwards.

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Sitting up, go through the rowing exercise, at first with each arm in turn, then with the two arms together.

Take a general breath in, as just described, but this time hold it in, contracting the abdomen and Chest.

Bring the right knee up first, then straighten the right leg, and send the toes out as far as they will go from you. Don't let them touch the bed. Then go through the same exercise with the left leg, and so on with the two legs alternately.

11.—Out of Bed

Practice the skin-drill.

Do the skipping exercise.

Stretch each arm up in turn, and bend the trunk down, without letting the knee bend. Bring the arm down outside the foot of the same side, not across to the other foot.

Do the different trunk-exercises, with the bending and crouching movement.

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Go through the breast-stroke of swimming with the arms only, using each arm in turn.

Practice the golf swing, at first very slowly.

Go through the swimming movement, not only with the arms, but also crouching with the legs.

Do the balancing exercise (see Lesson Nine).

Go through another series of trunk-movements. Now, for the next day, recall the remainder of the advantages--that is to say, the last ten of the list.

Then repeat the exercises in the remaining lesson. This will be a day with only one or two movements. It is as well sometimes to have a comparative rest.

I.—In Bed

Practice the three emptying breaths. Take two or three deep breaths in: send the first out quickly, then as if whistling, then slowly. These have been described in the Eleventh Lesson.

Then move the right hand and arm and, foot and leg stiff in different directions. Do the same with the other foot and leg. Then, if you are strong enough, do the movement with the two together.

II.—Out of Bed

Rise on your toes and stretch out each arm in turn in front of you, and then send it back behind you. Then do this with the two hands and arms together. Now send your right arm up, keeping your left hand and arm relaxed. Let the fingers of the right hand be stretched out and back. Then let the hand come down and forwards and across the .body till it finishes beyond the left foot. Do not strain. Repeat the exercise a few times, and each time you will be able to go further down. Be sure to keep your legs stiff and not to, let your knees bend. Keep the small of your back hollow, and your chin in.

Last of all comes the exercise in relaxing.

“Cease”—that is a better word than “stop”—and, keeping your lips gently closed (not your teeth clenched), breathe deeply and fully through, your nostrils—hold the breath a moment or two—then let it ooze out slowly, as an india-rubber bladder empties itself of air.

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And, as you let it ooze out slowly please read these words slowly too!
let the muscles of your hands grow limp and dead; let your fingers and hands and arms hang down quite heavy by your side; like bits of sodden cotton wool at the end of a piece of string. Do not hurry up. Stay there, relaxed like a drooping plant. And—for you are in private now, and need not shrink from behaving sensibly-smile. Let your eye-muscles relax.

“Every time you exhale, exhale not only the carbonic acid, gas and other poisons, but also all ideas of worry, all anxiety, all fear, all hurry, all ill-nature, all resentment, all Ugliness, all effort and striving, all doubt. Sink down, and call up in your memory and imagination things sweet and restful—for instance, the delicious moment that comes after relief from toothache.

“Then, when you are tranquil, when you feel no feelings against anyone or anything (or even against yourself) , quietly lift up your head, and, as you take a deep and full breath in through your nostrils, open your eyes, pause for a few moments, and come back into the world, and know that, in future, your health, your sanity, your poise, your power, will depend not only on food, but also on repose. ”

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This will complete the exercises.

Having gone through the series, you can begin it again, and go through it again, in the way that seems best for you, as an individual. Week after week you must map out your own plan.

The hardest exercise in the whole series will probably be the muscular relaxing. When you have mastered that, you will find that your memory and mental balance will be wonderfully improved. Work will be far easier; worry and anxiety will be almost impossible. You will be saving energy, and increasing efficiency.

Thank you for reading...check out <http://chaoscure.com/pelmanism>
for the rest of the series.