Suggestive Therapeutics

A Complete Course In Forty-five Sections
Together with Complete Lesson Outlines

Section 15

INTUITION

BY

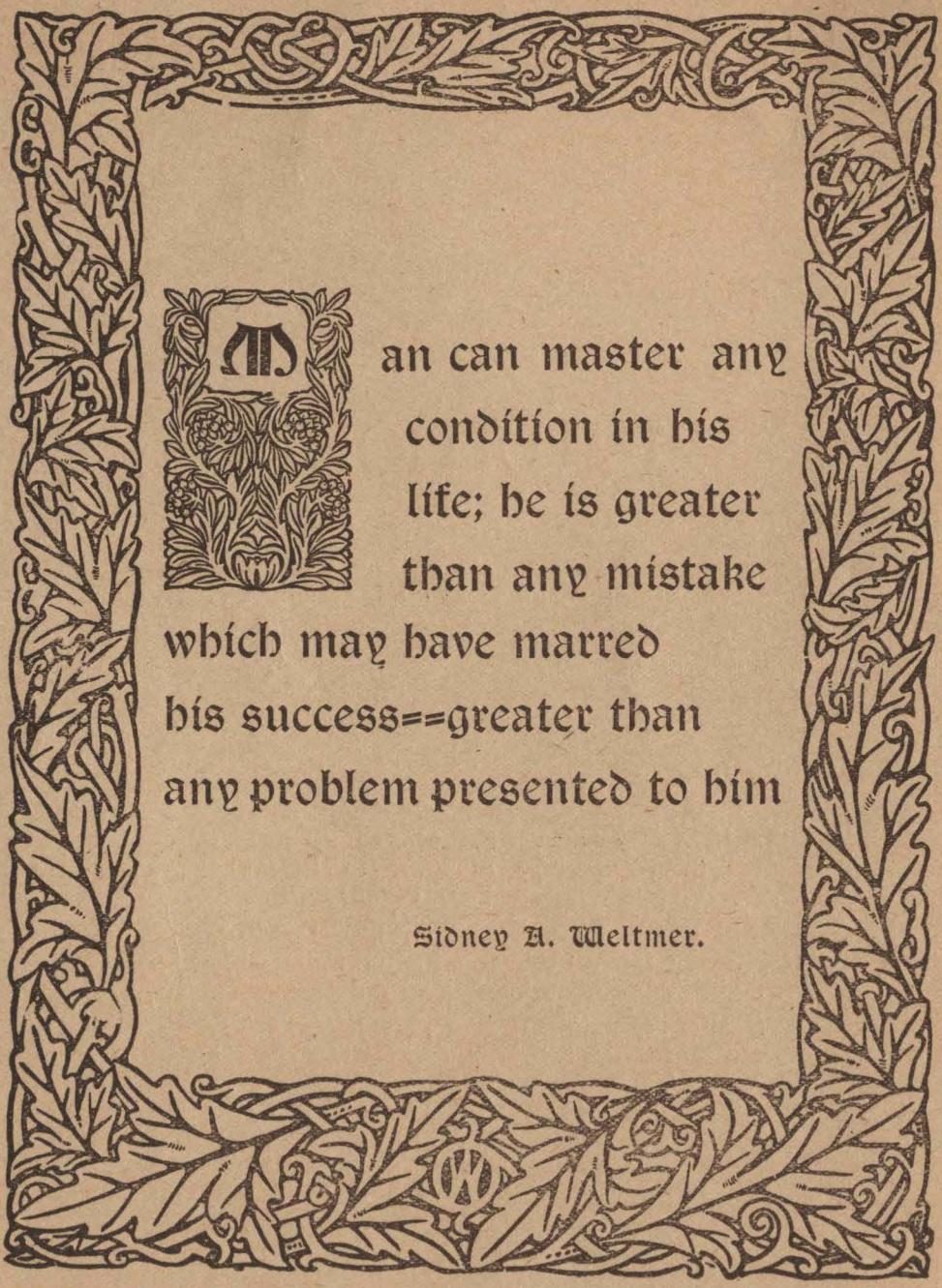
Professor Sidney A. Weltmer, D. S. T.

This is Section 15 of the Complete Finishing Course by correspondence, which is an exhaustive course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This Course will supply the student with a liberal education in all the Laws of Suggestotherapy, together with an intimate knowledge of Applied Psychology, Anatomy, Physiology and Mental Therapeutics.

This Course teaches the Philosophy of Teaching and the Theory and Practice of Extemporaneous Speaking, and efficient use of Memory.

Weltmer Institute
OF
Suggestive Therapeutics
Nevada, Missouri, U. S. A.



Copyright 1910, by Sidney A. Weltmer.
New and Revised Edition, Edited by Ernest Weltmer.
Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.
Revised and Enlarged
Copyright 1922, by Weltmer Institute of Suggestive Therapeutics Company.

1 Definition

1. That faculty of mind which enables us to know more than experience has taught us and enables us to understand all other phases of experience.

2 Origin

2. The faculty of mind which, while unconscious in action, contributes to consciousness immediate knowledge of the nature of sensations, percepts, or other objects of consciousness.

3. The faculty of knowing.

3 Nature

Unconscious Mind.

Perfect

4 Method of Use

Trust it to find expression in consciousness.

5 Hindering Mental Attitudes

1. Prejudice.
2. Fear.
3. Doubt.
4. False Reasoning.

1. It gives us immediate knowledge of the nature of the sensation, percept, concept, or whatever object with which it concerns itself.
2. It enables us to know more than experience has taught us and to understand all other

(Copyright 1922, Weltmer Institute)

phases of experience.

3. Sometimes it contributes to experience knowledge, which has no immediate external object and which shows no direct connection with any immediately preceding states of consciousness.

4. Intuitionally man knows all truth and he is enabled to know truth in experience only through this inherited or natural knowledge.

6 Value

5. It will give us knowledge of the truth or falsity of our conclusions and of the justness, appropriateness, or inappropriateness of every stage in the deliberative processes.

6. If properly trusted intuition will supply us with the truth of experience, will properly interpret and give the significance of every phase of conscious contact with the outer world.

7. It is exceedingly important that the educator understand that intuitional actions are natural actions.

7 Application

1. It supplies the material for the extemporaneous speaker.

2. In response to trust it will supply man with sufficient wisdom to direct all of his acts.

INTUITION.

Intuition is a word derived from the Latin, intui, which means to look at.

Derivation

Baldwin (Dictionary of Philosophy and Psychology) defines intuition under five heads: (1) Sense Intuition, (2) Motor Intuition, (3) Intuition in Educational Methods, (4) Moral Intuitions, and (5) Intuition in Philosophy; with the addition of a sixth related head, Intuitional Ethics.

Baldwin's Classifications

Sense Intuition Baldwin defines as "The final stage in the mental determination of an external object, consisting in a synthesis of elements in space of time." Of Motor Intuition, he says it is the "Ready command of a complex action, or a series of actions, independently of conscious preparation; and the act itself considered as a motor synthesis." Intuition in Educational Method, he defines as "Primarily the grasp of knowledge through the use of the senses; concrete ways of apprehending knowledge." Intuition in Morals is, according to the same author, "The immediate apprehension, apart from experience, of moral principles or of the

moral quality of action." Intuition in Philosophy, he defines as "Immediate or direct apprehension, perception, judgment cognition, and the results of such processes": while Intuitional Ethics is "Any theory which recognizes moral intuitions," depending "upon the assumption that man has a special faculty or capacity for recognizing moral distinctions."

Process of Arriving at Knowledge

It would appear that Baldwin sets intuition off against the thinking and reasoning processes, intuition being the process of arriving at knowledge without any intermediate mental processes between the sensation and the final conclusion or knowledge.

Century Dictionary Definition

The Century Dictionary brings out this idea in the following definition—"Direct or immediate cognition or perception, comprehension of ideas or truths independently of ratiocination; instinctive knowledge of the relation or consequences of ideas, facts, or actions*** Specifically, in philosophy, the immediate cognition of an object as existent*** Any object or truth discerned by direct cognition; a first or primary truth; a truth that cannot be ac-

quired by, but is assumed in experience*** Pure, untaught knowledge."

Not Mixed, as it Sometimes Appears

According to these definitions, and they are not far wrong, if we properly understand them, we intuit (a verb-form of the word, meaning the process of arriving at intuitions, or the exercise of the power of intuition) whenever we know immediately, without stopping to think about it, that some certain percept is what it is and stands in a certain relation to other external objects and other experiences.

It would appear here that intuition is in a sense mixed with perception, apperception and conception, but we can see that this is not so if we remember the part that each of these processes plays in determining the final mental result.

Gives Immediate Knowledge

Perception combines groups of sensations into one solid whole; apperception adds to the result qualities which omplify and enlarge the percept; while conception determines the broad general relations.

Intuition has quite a different function in relation to the percept, the sensation, the

appercept, or concept, or in relation to any other object of intuitional activity; intuition gives immediate knowledge of the nature of the sensation, percept, concept, or other object with which it concerns itself.

In the Delayed Processes

Even in the delayed processes of knowing, such as reason and imagination, where knowledge is finally the result of a long-continued process of working over experience, even in such a case, intuition must give us knowledge of the truth or falsity of our final conclusions and of the justness, appropriateness or inappropriateness of every stage in the deliberate processes.

Marks Boundary Between Philosophy and Psychology

It is apparent that I am treating the subject from a rather philosophical standpoint but this seems to me almost unavoidable and any other method of treating the subject impracticable, for the reason that intuition is a psychological process the study of which belongs more to philosophy than to psychology, being, as we might say, a marker on the boundary line between these two disciplines.

I have given Baldwin's various definitions

and several from the Century Dictionary and I have described the effects and results of intuition, but I have not as yet told what intuition means to me. As I have said in an earlier section of this course, the following is my definition of the faculty of

Weltmer Definition

Intuition—That faculty of mind which enables us to know more than experience has taught us and enables us to understand all other phases of experience.

The study of this faculty at the bed-side and in the psychological laboratory has led me further to define intuition as the faculty of perfect understanding, of knowing, of truth.

Weltmer Conclusions

Most of the contributions of intuition to experience are in close combination with complex experience of which they appear as parts, that is, as merely the knowledge of the existence of these experiments as such, or perhaps more frequently as knowledge of the existence of their eternal objects.

Psychic Diagnosis

However, in some cases intuition contributes to experience knowledge which has no immediate external object and which shows no direct con-

nection with any immediate preceding states of of consciousness. When such unrelated knowledge suddenly appears in experience we usually speak of it as intuitive.

There are certain processes of acquiring knowledge, especially one mode of diagnosis by psychic means, which are spoken of as intuitional, for the reason that their object is the acquision of knowledge without the usual physical means of investigation.

For instance, we speak of "intuitional diagnosis," when a better term would be clairvoyant, or psychic diagnosis.

Intuition is a faculty of the unconscious mind and as such is perfect.

Intuitive Power of the Child

Even a little child, wholly untaught, has intuitive powers far transcending the average adult's conscious powers.

Children in what we call the sixth stage of hypnosis show apparently limitless knowledge.

In this state the child appears to be the intelligent equal of the man, in spite of the vast difference in their conscious mental attainments.

It would appear that the man has merely brought into expression more of what he has always known intuitionally, than the child, but that in the sixth stage of hypnosis where intuition acts without necessity for finding expression through the events of sensory experience, the man and the child are placed on terms of equality.

Real Education

Experiments with a great number of subjects in the sixth stage of hypnosis and observations of normal and abnormal phenomena in many of my patients have led me to conclude that intuitionally man knows all truth and he is enabled to know truth in experience only through this inherited or natural knowledge.

In reality, all educational processes resolve themselves into teaching a person to consciously know what already he knows intuitively.

The educational methods most successful in accomplishing this result are those most successful in teaching the student to trust the knowledge which intuition gives him.

Successful Educational Method

The student who always doubts that he knows the answers for his problems, that he knows the

truth about the things with which he is dealing, gives intuition little opportunity to find free expression, and such a course of action hampers the conscious expression of this faculty.

The Child

The little child depends more upon intuition than does the man and its actions are more natural, if not interfered with by disturbing suggestions from his guardians.

If all the suggestions given to a child were in harmony with its natural tendencies, in harmony with its intuitive knowledge of truth, then the child would keep the intuitional state and would continue to increasingly manifest the perfection of his intuitive nature.

The conscious growth of the child is frequently interfered with and his intuitional expressions hampered by negative suggestions given by teachers and guardians.

Hindrances to Conscious Growth of the Child

If a teacher when assigning a lesson to a child tells him, or leads the child to think, that the lesson is difficult and that it will probably be beyond his powers, the learner probably will find it exceedingly difficult to master the lesson, while, on the other hand, if

he had not been given such a negative suggestion his intuitional powers would find an unhampered, natural expression and he would soon consciously know the truth which the assigned lesson contains, as he already knows the truth on the intuitional side of his nature. The same rule applies to the adult student, to every seeker after knowledge.

Finding the Truth

If man would find truth he must seek it and trust himself to find it. If properly trusted, intuition will always supply him with the truth of experience, will properly interpret and give the significance of every phase of conscious contact with the outer world.

Not only does intuition supply us with the truth about other things and about ourselves as objects in the world, but it also supplies us with a knowledge of how to grow, how to develop the body from its simple beginnings, and how to repair it if it falls sick.

Instinct

This knowledge, which we have heretofore spoken of as being contained in memory and expressed under the action of the faculty of physical and mental control, is a part of the con-

tent of intuition.

One phase of the conscious expression of intuition is known as instinct. In those actions which man performs without knowing why but which yet have for their purpose his preservation from some danger which threatens, we find an expression of intuition which is properly called instinctive.

Instinctive intuitions are possessed by even the lower grades of animal life, and among probably the larger part of these all of their actions are intuitive.

Relation of Conscious Faculties to Intuition

In fact, reason, will, conception, even perception and apperception, will be impossible without the foundation of intuition upon which to develop.

While these other faculties are dependent upon intuition, they may yet falsify its expression and may even interfere with it to the degree of making the larger part of one's reactions wrong instead of right as they all would be if they were ruled entirely by intuition.

So frequently do some men make mistakes that they grow to believe that it is easier to make

mistakes than to do right; that, in fact, it is natural to make mistakes.

Result of False Training

This is wrong for it is really natural to act perfectly, since it is natural to have our actions ruled by intuition.

It is only by means of false training and the resultant distrust of intuition that it becomes easy to make mistaken actions.

So thoroughly have some men educated themselves in the art of making mistakes that it is only when they grow careless that they cease to interfere with their expressions and give intuition a chance to bring to bear upon their processes its perfect powers.

How to Live in Conscious Expression of Natural Perfection

If we could cease to interfere with intuition, could make the other faculties of mind act in harmony with it, and then trust its activities we would soon find ourselves living in the conscious expression of our natural perfection.

To use it we must first assume that it exists and then rely upon it. We must not be afraid to undertake any task but must know that no matter what demands we may make upon our in-

tuitive powers they can supply us with the knowledge and wisdom we need if we but trust them.

Many Afraid to Change

Many of us keep intuition in abeyance, keep it smothered and voiceless, because we are afraid to undertake the tasks it sets us, afraid to trust its commands. Many of us are afraid to change, afraid to become different from what we are, and so hesitate to try to reach out beyond our present possessions. No matter how pessimistic and depressed we may become there are very few of us whoever become so thoroughly disgusted with ourselves that we would be willing to change places and personalities with any one else. This same tendency to hold on to what we are and have in the present frequently prevents us from going forward as intuition would have us do.

Reason as a Stumbling Block

One of the principal limiting influences upon intuition is reason. This is not because of any natural necessity, for reason should be one of the chief agencies to assist intuition in the conscious exercise of its powers. It is only when reason comes under the influence of doubt, doubt that refuses to be resolved into

trust, that reason stands as a stumbling block in the way of intuition. If we could use reason as a means for bringing intuition into expression and trust the result, we would find this faculty a master key for unlocking the secrets of our intuitional treasure houses.

Beliefs which we are content shall remain as beliefs also interfere with the expression of intuition. Beliefs which we try out through faith bring intuition into expression and supply the knowledge which must always result from trial; and in this fashion beliefs may be of assistance in the conscious development of intuition.

But as I have said, beliefs with which we are content interfere with intuition through preventing us from making effort to acquire knowledge.

All Real Knowledge Product of Intuition

All knowledge which is real knowledge is a product of intuition, since the truth it holds was supplied by this faculty of mind.

Fear, fear of change, of disaster, of any forward action or motion, of any new thing, interferes with the expression of intuition.

In fact, any state of mind which interferes with our perfect trust of intuition, will interfere with its expression.

Effect of Prejudice

Prejudice is an attitude which will interfere with intuition. So is anticipation, which is an expectation of what the future is to bring and which influences us more or less in the direction of realizing that particular thing, rather than in the direction of realizing the actual truth. All such attitudes interfere with intuition.

To act perfectly intuition must be allowed to act unhampered, without any effort at the conscious regulation of its contribution to Consciousness.

How to Trust Intuition

In other words, as I have already said, we must trust it. Whenever we trust any knowledge or any wisdom we possess, whenever we act on any natural impulse without hesitation and with perfect confidence, we trust intuition.

If we were never subject to false teaching and negative suggestions which lead us to misuse intuition, we never would be wrong in our actions and we would find it unnecessary to make

any conscious effort to cultivate our intuitive powers.

After we have learned to distrust ourselves, have learned to distrust the knowledge we possess, have tried to supplant our natural wisdom with artificial teaching, we may then find it necessary to consciously cultivate the expressions of intuition.

The first necessity for the conscious cultivation of intuitive expression is that we shall recognize the existence of intuition and its importance as a means of acquiring knowledge.

The next step is faith; that is, the trial of our beliefs.

In the act of faith we prove our trust by making a trial of our knowledge and so present the proper conditions for intuitive expression.

Why We Have to Consciously Cultivate Intuition

The proper use of reason, which consists in presenting the known facts to intuition and then accepting the verdict which intuition renders, will also help to broaden the scope of the intuitive expression and eliminate errors which result from faults in observation.

Conscious Cultivation of Conscious Expression of Intuition

Such intuitional development as I have described of course has nothing to do with intuition as an unconscious faculty of mind, being concerned only with its conscious expressions.

Intuition Itself Cannot Be Trained

Intuition, as a perfect faculty of unconscious mind, cannot be trained and it cannot be hurt by a lack of training or by improper methods of use, but its expressions in consciousness may be either very much bettered or very seriously interfered with, according as we produce proper or improper conditions for its expression.

A Guide in Speaking

The development of intuitive power is exceedingly important for the extemporaneous speaker who of all men probably most needs to trust his knowledge, since he has not at hand means for checking it up and correcting any mistakes in judgment, any faults of intuitive expression.

Intuition Surprises the Extemporaneous Speaker

Not only should he be certain that intuition will find a true expression in consciousness, but he should also take pains that it find right conscious expression if he depends upon

its uninterrupted flow to supply him with wisdom, to guide him in speaking, to give him the truth which he is to convey to his hearers.

The trained extemporaneous speaker will be constantly surprising himself by the breadth and depth of his knowledge. If he properly has learned to bring into expression and correctly employ the faculty of intuition he will find that there are very few subjects upon which he would be likely to be called upon to speak of which he has not readily accessible a considerable fund of knowledge.

I have many time been given a topic for a lecture after I had already taken my place upon the platform and by trusting intuition I have always found myself able to handle any subject given me in that manner acceptable to my audience and frequently surprising to myself.

We shall have more to say concerning the use of intuition in later lessons, so, for the present it will be sufficient to review what we have said in this lesson and sum up our conclusions.

SUMMARY.

Contribution to consciousness

Intuition is that faculty of the mind which, while unconscious in action, contributes to consciousness immediate knowledge of the nature of sensations, percepts, or other objects of consciousness.

Intuition knows without being taught. In fact, teaching is but a means of bringing into consciousness knowledge already possessed by intuition.

All knowledge is ultimately intuitive knowledge, even though it is sometimes necessary to use laborious methods of investigation and the faculty of reason to make the conscious conditions such as will permit of conscious expression of the intuitive knowledge.

Its Limitation

We might say of intuition that it is a faculty of knowing and that its power to know is limitless; its power to consciously know is limited only by the range of conscious experience and the conscious use or abuse of intuition.

The Faculty of Perception

As we have learned in the lesson on perception, a contribution to consciousness by intuition is consciously known by means of the

faculty of perception.

The intuitive contribution is usually perceived as that which we know about the sensory objects or ideas before the mind, but sometimes intuition will appear without relation to previous mental states or present sensory states, in which cases the intuitional contribution is regarded as more especially intuitive and is called an intuition.

The study of intuition as a faculty of mind, apart from its conscious expressions, belongs more to philosophy than to psychology, the study of intuition being one of those subjects which falls on the boundary line between these two disciplines.

Perfect in Power

Intuition is perfect in its power to know and, therefore, can neither be trained nor damaged by misuse, but in its conscious expressions it is capable of the same training as the conscious faculties of mind and improper conscious use of intuition will lessen its conscious power and expressions.

Since intuition is the faculty of knowing it is evident that its use must be closely as-

sociated with learning and its proper conscious expression must be of great importance to the educator in any line.

All educational methods really amount to presenting facts of conscious experience to intuition in such a manner as to bring into conscious expression the hidden stores of intuitional knolwedge.

Important to the Educator

When these facts have been properly arranged intuition supplies us with the truth of them, tells us what is their significance in relation to each other and to other things.

It is exceedingly important that the educator understand that intuitional actions are natural actions; that it is natural to be governed by intuition; for the reason that intuition contains all of our inherited knowledge and it a natural power of knowing, either from the past or from the present.

The Trusting Form of Experiment

He should understand that intuition finds conscious expression most freely and most truthfully when the conscious state is one of trust, or that trusting form of experiment upon belief, called faith. He should, therefore, lead his

pupil to trust the knowledge he acquires, to believe that he can learn anything, and then to trustfully attempt any task set before him.

Interferences

Prejudice, fear, and any of the other brothers of doubt, act as interference with the conscious expression of intuition. False reasoning also interferes with the expression of the intuitional powers.

For the one who has, through false reasoning, doubt, fear, or other misuse of intuition, learned to make mistakes more readily than to act correctly, it is necessary to make a conscious effort to train intuition. This is done by first learning to know that there is such a faculty then learning to trustfully use it.

The Way to Use Intuition

The man who has learned to use intuition properly and always is able to trust his fund of knowledge, will always find ready sufficient wisdom to direct all of his acts, will find intuition a never-failing source of knowledge and power.

SECTION XV.—INTUITION.

1. Define intuition and give its derivation.

2. Describe how the other faculties of mind correlate with intuition.

3. What is the end of all educational processes?

4. What is the result of trusting intuition?

5. In what way may belief interfere with intuition?

6. What mental attitudes interfere with the expression of the intuitive powers?

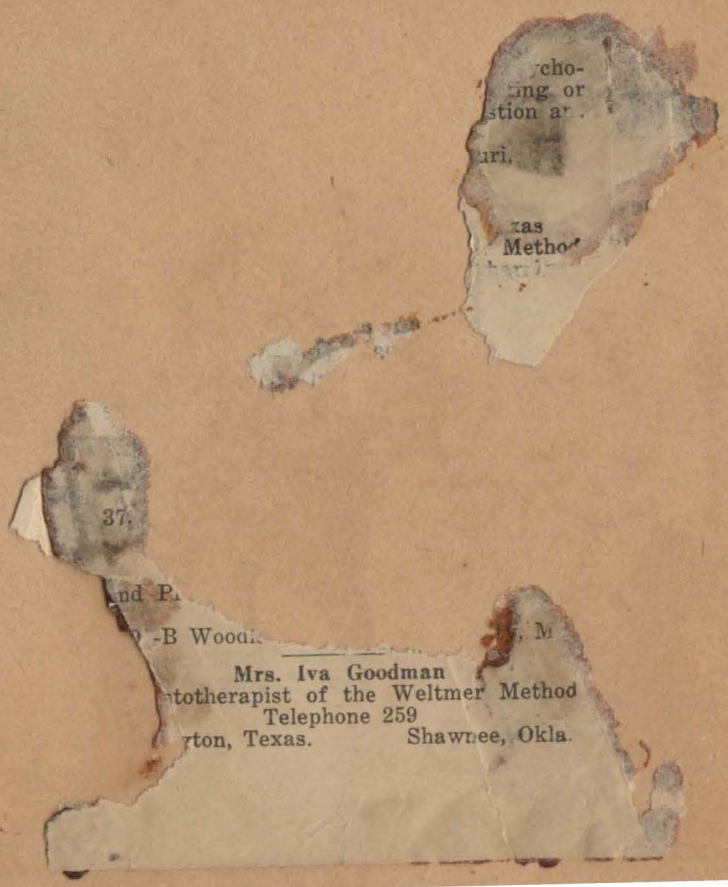
7. What is the first necessity for the conscious cultivation of intuitive expression?

8. Why is that knowledge of intuition of so great importance to the educator?

9. Define instinct.

10. Since all possess this perfect power of intuition, explain why people make mistakes.

Keep this sheet attached to your course and after you have seen your corrected answers fill in properly.



cho-
ng or
tion a
uri.
as
Metho
37.
nd P
-B Wood
M
Mrs. Iva Goodman
totherapist of the Weltmer Method
Telephone 259
rton, Texas. Shawnee, Okla.

Suggestive Therapeutics

A Complete Course In Forty-five Sections
Together with Complete Lesson Outlines

Section 26

PRAYER

BY

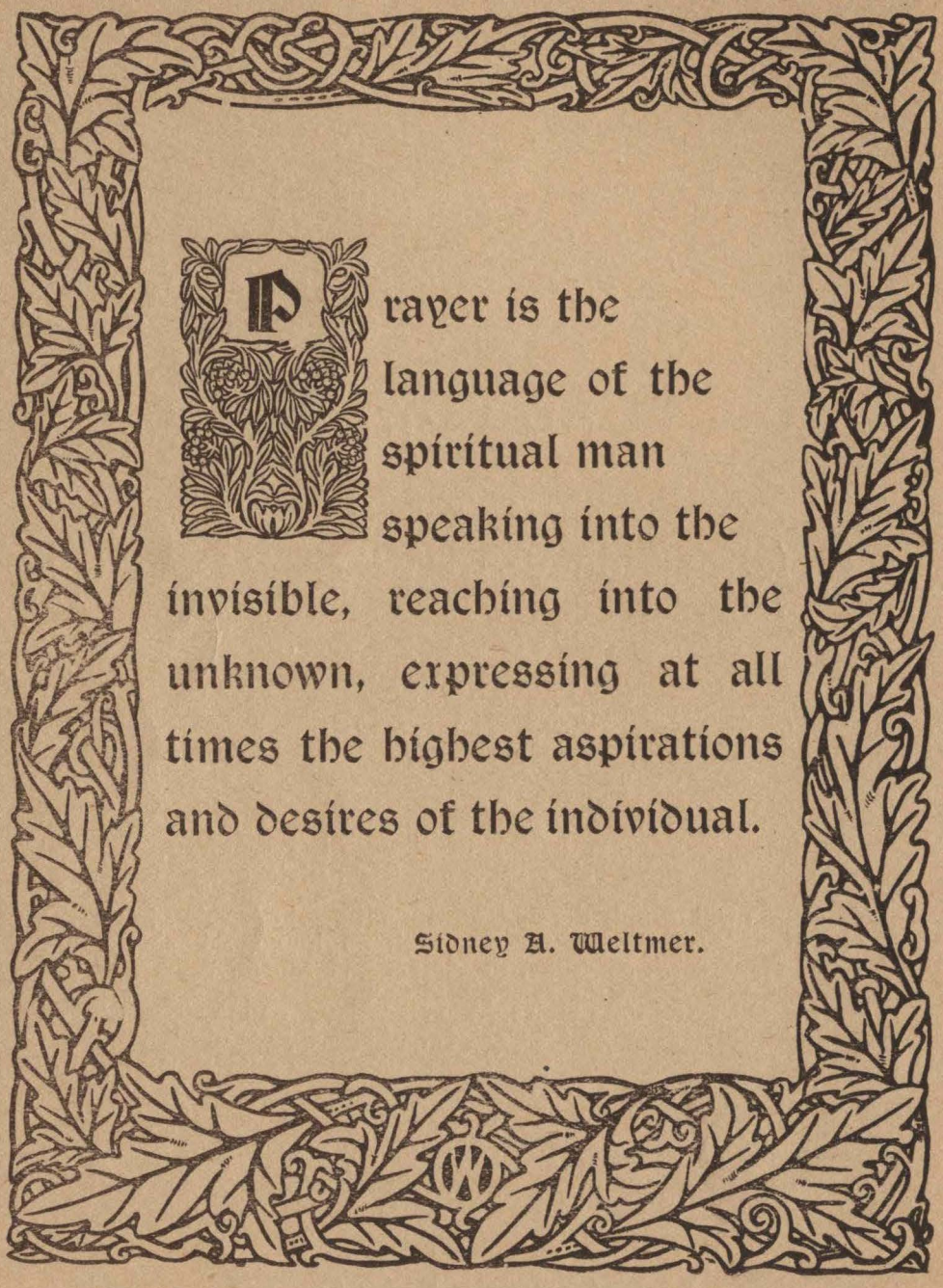
Professor Sidney A. Weltmer, D. S. T.

This is Section 26 of the Complete Finishing Course by correspondence, which is an exhaustive course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This Course will supply the student with a liberal education in all the Laws of Suggestotherapy, together with an intimate knowledge of Applied Psychology, Anatomy, Physiology and Mental Therapeutics.

This Course teaches the Philosophy of Teaching and the Theory and Practice of Extemporaneous Speaking, and efficient use of Memory.

Weltmer Institute
OF
Suggestive Therapeutics
Nevada, Missouri, U. S. A.



Copyright 1910, by Sidney A. Weltmer.

New and Revised Edition, Edited by Ernest Weltmer.
Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.

Revised and Enlarged
Copyright 1922, by Weltmer Institute of Suggestive Therapeutics Company.

Definition	1.	Man's effort to make his will agree with that of Infinite Will.
	2.	An impulse of the soul seeking its Source of being;
	3.	An outward expression of the impulse of hope;
	4.	"The soul's sincere desire, uttered or unexpressed," Montgomery.
Kind of:	1.	Conscious; Spoken; (False and real prayers).
	2.	Unconscious; (Real prayers, only).
	3.	Expressions of aspiration and hope;
	4.	Expressions of thankfulness and rejoicing;
	5.	True prayers emanating from the impulse of hope;
	6.	False prayers consisting of words spoken in a formal manner.
By Whom and What Expressed	1.	By all forms of life and in all efforts to reach higher expressions.
Necessary Conditions	1.	Recognition of one's potential possessions and right to perfection.
	2.	Recognition of changelessness of Law;
	3.	Trust in one's power to ralize these possessions;
	4.	Forgiveness and concentration of mind in

(Copyright 1922, Weltmer Institute)

conscious human prayer.

5. In unconscious prayers, the impulse toward perfection.

Object of Prayer

1. Conscious prayers may ask for wisdom;
2. Unconscious prayers may ask for strength, health, more life;
3. Prayers which ask for what only the individual can supply are illegitimate.

Forms of Prayer

1. "Thy Will be done," most perfect;
2. Must take the form of trustful effort.
3. Must ask for perfection.

Answer to Prayer

1. Most prayers are answered by the person or thing that prays; or,
2. Prayers are answered by the indwelling God;
3. All legitimate prayers which fulfill all necessary conditions will be answered.

Results

1. Limited only by the nature of the prayer;
2. Wisdom and power unlimited are the reward of the prayer which attunes the aspiring soul with the Infinite Father, (Natural Law).

Psychology Incomplete Without Prayer

While to some it may seem that I am mixing psychology and religion, I think that a course in practical psychology would be incomplete without a chapter on Prayer.

Prayer may not lend itself to laboratory experimentation, it may not be subject to mathematical formulation, yet it is a very important part of the psychic life as it is lived, life which often is very different from life as we read about it even in the books on psychology.

In real life we are constantly praying whether we know it or not. In fact, usually we are praying most truly when we are not aware of it.

Prayer Common to All Life

Anything which is such an important part of the mental life that it enters into every day of it deserves a place in a practical psychology even though it may formerly have been claimed exclusively by religion.

Prayer is man's effort, knowingly or unknowingly, to make his will the same as that of the Infinite. Primarily, this effort is subjective. Real prayer always has its origin in the un-

conscious or subjective mind.

Prayer the Natural Impulse of the Soul

Prayer is the natural impulse of the soul seeking its Source of Being, seeking to act in harmony with the Will of the Infinite Purpose. It is the outward impulse of hope, that which reaches out for perfect expression.

We see it in all living things, in every phase of life, and even in things which are not called living.

Unspoken Prayers the Truest Kind

Usually we call it prayer only in conscious human expression but man's unspoken prayers are the truest ones he prays, and everything else that strives to greater expression, everything that tries to render actual some more of its potential possibility truly prays.

The bursting leaf bud, the unfolding flower is praying for the fulfillment of a dream of perfection quite as truly as the man who conscientiously tries to discover and devote himself to the best of life.

Montgomery said that "Prayer is the soul's sincere desire uttered or unexpressed." We pray quite as well and even better in the closets of our secret hearts than upon the house tops be-

fore the whole world.

Every expression of hope, in words or actions, is a prayer. And actions are the truest expressions that hope is ever given.

On the other hand, our prayers may be peans of thankfulness outbursts of the soul in recognition of having received that for which we have been seeking.

Aspiration the Spirit of Prayer

The term more truly names the soul's effort to reach that toward which it aspires than the outbursts of joy and thankfulness which comes from having reached some coveted goal.

In relation to temporal blessings prayer is a condition of trust, trust in oneself.

To trust oneself to reach the desired goal is to pray to the creator of the self. This prayer is quite as much praise as supplication.

Prayers That Are Answered

It is the prayers offered through self trust and effort based upon such trust that are answered.

Most of the prayers which are answered are answered by the one who prays.

God answers prayers by giving man power to answer them for himself. God has already given

man all that prayer can bring him. It is only necessary for man to recognize that he has these gifts of the Infinite and they are consciously his.

When man prays to his Creator by trustfully setting himself to the accomplishment of a task he is acknowledging God's gift of that thing.

He could not try to get what he did not think that God had already given him as a potential possssion. He could not even ask to be given what he did not feel were potentially his by the gifts of the God of whom he asks it.

Prayer, therefore, is in the nature of a recognition of one's possessions, the gifts bestowed by the Creator.

Unconscious Prayer As Urge to Realize Our Inheritance

Prayer is unconscious effort to bring the inherited potential into expression, to realize the Infinite possibilities which are man's as a child of the Infinite Father.

This conception that man inherits all that is possible to him as a child inherits from his father, comes from the teachings of Jesus.

In all of his teachings He always recognizes

God as His Father; or rather, "Our Father." When he said "Our Father" He meant That Which Produced us, That Source from Which all must come, or we would better say, from Which all has come, for God has already given us all that is or will be.

All that God will ever do for man already has been done.

Man has only to increase his understanding, has to comprehend what exists and that all that exists belongs to us because God gave it to us.

What the Father Has is Ours

We may even say that the Source of our Being has given itself, or, as Jesus said, Whatever the Father has is Mine, whatever is God's is also man's if he can properly claim it.

When we pray "Our Father' we lay claim to an Infinite Heritage.

We cannot pray for what is ours already, but we can pray for understanding of our Heritage.

We can ask that the Divine Mind may shine more clearly through our own.

The Only Lawful Prayer

I think that there is only one legitimate prayer that man can pray. This is the one

prayer: "Open mine eyes that I may see more clearly the things that belong to me."

An Almost Perfect Prayer

This is beautifully expressed in a poem by Mrs. Clara H. Scott:

"Open mine eyes that I may see
Glimpses of truth Thou hast for me;
Place in my hand the wonderful key,
That shall unclasp and set me free."

I know of nothing to add to that prayer. For me it is complete. It asks for all that a prayer can legitimately ask for; it asks for wisdom.

Solomon's Concept

Long ago, Solomon finally came to the conclusion that all that man can acquire is wisdom. Man can learn to know himself; learn to know what belongs to him.

Yet Solomon was pre-eminently a philosopher of consciousness, not at all a philosopher of the soul. He knew little about the higher life. But, as all wise men must, he prayed for and received wisdom as the highest possession within man's powers.

Science in Agreement With Philosophy

Science agrees with philosophy in its estimate of the worth of wisdom.

In the scientific sense prayer is the recognition of something which we already possess.

The Key To Wisdom

That for which we pray is already a possession of the unconscious mind, it already exists in the realm of the soul. All knowledge is already a potential possession. You cannot even think of anything that does not exist as a possession (often unknown)) of the ego. The recognition of this potential knowledge is wisdom. The scientist prays for wisdom when he tries to discover some of the hidden secrets of nature.

Not only all men but all other created things pray as well. Prayer is the impulse of each form of being which brings to it that which adds to itself.

Every effort of any form of mind to harmonize with things that do not change is a prayer.

Every impulse to growth, to realization of a thing's possibiiities is a prayer.

Right Attitude

Prayer is either conscious or unconscious. When one holds the attitude that he is surrounded and supplied by Infinite Power, that in this

Power he lives and moves and has his being; when one holds this attitude as he does when he takes for granted that he has the power to realize his aspirations and is willing and confident to try anything, believing nothing impossible, he is praying an unconscious and continuous prayer.

When a man acts on trust, when he takes for granted his right to everything that he can wish for, he is praying a prayer of faith. Every undoubting breath is a prayer for the life that that this breath can bring to us.

Right Request

Every time we take food without questioning our power to digest it and appropriate its energy, this act is a prayer for more power, more strength. These are prayers that are answered, these are continuous prayers.

The Nature of Real Prayer

Most of the real prayers of mankind, those that bring health or other real blessings are unconscious prayers that man prays as naturally as he breathes or performs any other natural act. Many of these prayers he prays most effectively, because most trustingly, while he is asleep.

Many men think that they do their praying at

their bedsides, and before they go to sleep. They pray most to the point in bed and while they are asleep.

Trust An Essential Element

Too often the prayers they pray at the bedside are mere word-prayers. They put into words a statement of what they think they want, or think that they should want, or perhaps, just what they think they are expected to ask for. They neither mean them nor expect to get what they demand.

But the wordless prayers they pray while they sleep, those are the ones which are meant, the ones which are answered.

The sort of prayer that counts is one that a man seems to address to himself; the prayer he prays to his Maker when he trusts that Maker's child to achieve something.

A Child's Concept of Prayer

I once heard a story which illustrates that point. One morning when his mother called the youngster about whom this story is told she noticed that he came downstairs too quickly to have said the five-minute prayer which she had taught him to say the first thing after getting up every morning.

She asked him if he had said his prayers that morning. He answered that he had not and as his reason that he thought it unnecessary to pray in the morning, "It's all right at night when the room is all dark, but in the day time a boy as big as me ought to take care of himself and take that off of God," he said.

Is the Child's Idea Right?

In refusing to say his prayers for that reason he prayed a truer prayer than if he had repeated the form of words that his mother had taught him.

Prayer has its origin in man's inherent desire and capacity for perfection.

Why Man Prays

Man feels that he has not reached the highest goal possible to him, that he can achieve greater things than he has ever achieved, greater even, than any man has gained, and in his desire, he turns to that which is greater than he, greater than all men and prays for help and guidance. He does not realize that the Kingdom of Heaven is within, that his every prayer is an expression of its effort to come into conscious expression.

Prayer and the Kingdom Within

It is the voice of the God within speaking to the conscious or outer self that causes us

to shape the conscious prayer.

When the conscious prayer is a recognition of the Power within, our prayers will be answered. A true prayer, whether conscious or unconscious, is a recognition of the Indwelling Infinite.

Three Essentials of Effective Prayer

We may say, therfore, that the first essential to prayer is recognition:

The second is implicit belief that that for which we ask is ours or is possible of attainment, which amounts to the same thing:

The third is forgiveness; the mind must be emptied of everything that could in any way hinder the acceptance of that which we desire.

Why We Must Forgive

Jesus taught that we must forgive if we wish to be forgiven. If we wish our prayers answered we must empty the mind. To put the same thought in scientific language, we would say that we must concentrate the mind. This means, as we have learned, that we must abstract the mind from everything that could interfere with its application and give it up wholly to the consideration of one thing.

Montgomery's definition of prayer expresses

the idea in different words. He says that

When Prayer is Sincere

prayer is "the soul's sincere desire." Literally, sincere means "without wax." It expresses the condition of extreme simplicity, genuineness; the quality of being untouched, plain, natural.

One is sincere who expresses only what he is and who makes no effort to give the impression that he is more than that.

A "sincere desire" is a simple one, a desire without affectation in recognition or expression.

Simple Prayer Most Effective

The soul sincerely desires when it simply desires, when the whole of the soul is given to one wish without any attempt to add to it by mixing it with other ideas, wishes, desires. In other words we may say that the soul's sincere desire fills the whole mind. It does not share the mind with other desires. It fills it alone. It has but one desire. The mind is in the state called concentration, the state reached through forgiveness.

Trust

We might further describe the condition of the one who truly prays as that of trust.

One who prays trusts himself at least to the

extent that the thinks himself entitled to that for which he prays. If he prays the sort of prayer that can be answered he trusts himself to be able to achieve that on which he has set his heart.

The Worm Theory

Frequently this trust of self will be expressed in a sort of reversed fashion. We find those who look for the Kingdom of Heaven in some far away place and some distant time praying to a distant God. We find them affecting to despise this the finest of God's creatures, comparing it to a worm in a manner that does not at all compliment that "little brother," and yet asking for blessings to be given to them (undeservedly) that could properly be given to none far below the angels. And we find many who will call this praying.

But even here the real meaning of the prayer is found in the underlying desire for more strength, more wisdom, more power to get what they in their weakness feel is so far above their unaided powers. And they proceed on the assumption that that "worm of the dust" talk will not be taken seriously, being but a way of

of saying "Before Thee, and confronted with this desire of mine, I feel weak and powerless." They feel comparatively lowly. They face other men and the problems of every day with the feeling that they are as good as, if not a bit better than other men.

Prayer Must Recognize Indwelling Father

It is in this feeling and the increase of it that praying to the God in a far-away heaven brings to the man who denies the indwelling God of Jesus, that which constitutes the real part of his wordy prayer.

Trust in Self is Trust in God

So, even though it be inverted in expression, that trust of self, trust of God through trust in His Creations, is an essential part of every true prayer. A prayer without this is not a prayer at all. Such a soulless prayer is but an empty husk of words, the lifeless form of a prayer which breathed life only in the impulse of hope which led to the attempt at expression of the soul's aspiration in this form. All true prayers are trusting prayers, "prayers of faith."

Three Requisites

To sum up the matter we may say that praying consists first:--in recognizing that God has

given us all riches in potental.

Second:—In trustfully expressing in word or deed our wish for the conscious possession of what is ours by right of Divine Inheritance.

Third:—In assuming an attitude of perfect forgiveness as regards our fellows or ourselves and of concentration as regards our prayer and all other things.

Important Phases

And of all these parts or phases of a prayer, trust in the greatest, and of all forms of praying the prayers which we pray by hope, aspiring actions, based upon perfect trust in the Creator, and man, his greatest creation and bodily expression, are the best and the most effective.

As I have said before, I think man can legitimately pray for nothing but wisdom. Furthermore, this, it seems to me, is the thing most worth praying for. Given wisdom no man need ask for help from any source. The wise man is self sufficient. The wise man can prove himself in actuality what he is potential, the perfect son of a perfect son of a Perfect Father.

In wisdom he will find the realization of

"All Other Things"

of that divine Perfection towards which he has always been unconsciously striving.

Through wisdom he will find the kingdom of Heaven which is within, which automatically brings to him "all other things."

Man Has Right to All Knowledge

Man has a right to all knowledge. We no longer accept the old dogma that there are some mysteries into which it is forbidden for any man to pry.

The idea that knowledge of any sort is forbidden to man is fostered by those who wish to keep others ignorant of what they themselves know, or who are intellectually lazy and wish to prevent other men from learning what they are too indolent to find out for themselves. We are no longer deluded by such teaching.

Man Has Access to All Truth

We know that the wisdom of the Father is accessible to man, that, in fact, that is the only source of wisdom, and that to the man who is capable of recognizing and truly praying for perfect wisdom, limitless, perfect knowledge is attainable.

Pope's Estimate of Wisdom

Long ago a learned man facetiously expressed a very poor idea of what constitutes wisdom.

Pope said:

"Whatis it to be wise?

To know how little can be known,

To see all other's faults

And feel your own."

He missed the truth at every point. He missed it three times in three lines. A pretty good average. It is to be hoped that he did not depend for his reputation for wisdom upon this bit of verse. Yet, perhaps in his age his ideas would be accepted by the people. Now they would not and his reputation for wisdom suffers in exact proportion to the understanding with which people read these lines.

A Better View

A better way to state the answer to Pope's question would be, to paraphrase his words,

What is it to be wise?

To know all knowledge can be known,

To see in all men virtues,

And trust your own.

The Open Mind

When you pray for wisdom make your prayer take the form fo a trustful effort to acquire it. Open your mind to all knowledge, seek the truth with open eyes and an open mind ready to

to know all things.

Many a man prays for wisdom to know that only certain things are true. He chooses certain truths, or what he thinks are truths and closes his mind to all others. When such a man prays for wisdom, either in words or in actions, he is not praying to be made wise; he is praying for assistance in making himself more certain that he is right and able to convince others that he is wise.

Fear of Self

There are men who will not read certain books because they are afraid they might find something there which would unsettle their beliefs. It does not matter to them that the book might present truth in a new form, they have all the truth they want and they are not going to take any chance of having that little unsettled. They could not pray for wisdom. Any attempt that they might make to do so would merely result in a prayer for confirmation in their beliefs.

Readiness To Receive New Knowledge

So, when you pray for wisdom, be sure that you are willing and ready to receive it, that your mind is open to all knowledge, and that

you are truly seeking wisdom, seeking truth no no matter what its form, and not merely confirmation in your own unfounded beliefs.

Prayer For Strengt Must Recognize Innate Omnipotence

Man also prays for strength, for the ability to recognize and appropriate to his use the powers of the body and mind with which he is so liberally endowed.

But when he prays for strength he does not put his prayer in the form of a worded demand for so many units of power, so many man-power or horse-power, or kilowatts.

He prays for strength by giving his body food, his mind information, and his soul trust, and then relaxing his whole being, abandoning himself to the care of the Nature-Mother, the Creator, for the up-building, re-building, or the re-vitalizing that he needs to take him a step nearer to the realization of the indwelling Perfection.

Natural Prayer

Man prays for strength by trustfully going to sleep. He prays for renewal when he stops using the body for the accomplishment of external tasks and trustfully goes to sleep expecting, even without a thought of how it is to

be done, that he will awake restored and better able to accomplish the tasks to which he has set himself.

The Perfect Prayer

Jesus prayed "Thy Will be done." Translated into modern language, that prayer means, "Let that plan which Your Divine Wisdom, O God, has chosen for expression through me be carried out in complete perfection. I trust myself in your hands, my Maker. I have ceased to struggle. I will no longer set up my own guesses against the wisdom of my Creator."

And this means "I trust myself," for, as I have repeatedly said, when we trust the real self we trust the Source of it. If we distrust the real self we distrust its Source.

Analysis Of Perfect Prayer

Sometimes a man feels that he is relinquishing something, giving up things that he had wanted when he prays "Thy Will he done." He feels that he is really saying "I am willing to forego these things which I want so badly if it is not Thy Will that I have them." This is not what that prayer means, however.

To pray "Thy Will be done" is to ask for greater blessings than it is in the power of man

Prayer Must Conform to Divine Law

to understand, for it is The Father's Will that His children have perfection in every phase of expression. It is His Will that they be perfect even as he is perfect. As children they inherit the Father's nature.

That is what it means to be child of earthly parents and is is meant no less when we are told that man is the child of The Father Which is in Heaven.

Divine Law Immutable

When you pray do not ask Infinite Law to change. To ask the law to change is to ask it to cease to be a Law. It cannot change no matter how much we might desire it. Prayers which ask It to do so are worse than useless. In order for prayers to do any good the one who prays must become changed as a result of them.

Agreement

Here we find an application of the laws of agreement. In an earlier lesson we found that when we form an agreement with the unchanging Law we must agree with It, we must agree by adaptation.

When we pray for any change in our lives or affairs we must adapt ourselves to the unchanging nature of the Law by changing until

we agree with those of its terms which will bring to us what we ask for.

It is the very changelessness of Law that makes us able to rely upon It for the answer to the prayers which we pray in the right spirit. The wise man would not change this if he could.

Real Prayer Continuous

I pray constantly. I pray by trusting the Creator which made me to have done the job right, by trusting sleep to restore me when I have exhausted my energies, by relying upon my natural powers to keep me well.

Sincere Purpose Puts Prayer in Every Act

I pray every time I put my hands on the sick for the purpose of awakening into activity the dormant natural healing powers which have been put to sleep by the stupefying narcotics of self-district, fear, and despair. Perhaps the metaphor would be better if I said that these powers are imprisoned in bonds of self-distrust, fear, and despair.

Prayer Must be Unmixed

I pray a prayer of faith for the healing of the sick every time that I offer a suggestion with the intention of arousing hope in some sick soul which has too long kept company with despair and misery. And my patients offer

unconscious prayers when they come to me for treatment, or when they go to any other person for help. But their prayers were better and their answer more certain if the sufferers could learn to pray trustfully to the God within themselves, if they could actually pray "Thy Will be done," recognizing their natural right to all the good,all the wisdom there is, to perfect health, to the fullness of life and happiness.

Our greatest trouble is that we are always looking for some one or some thing outside ourselves that we can call upon to do things for us.

A Better Metaphor

We want an external God to do things for us, we want other men to do things for us; we sometimes get to the point where we do not care what does it so that we get done for us what we want without trouble and pain to ourselves.

The most certain way to get God to work for us is to work for ourselves.

God has already given us all that we can ever receive, He has given us of His own nature. And when we set ourselves trustfully to the

performance of any task we are invoking the aid of the Father which lives in His children, for the accomplishment of that task.

If you would pray the sort of prayers which are answered, pray with hopeful, trustful efforts to achieve the goals on which you have set your heart.

Recognition

Seek recognition of your inheritance, seek to make Infinite Wisdom consciously as it is already unconsciously, your own.

Seek the Kingdom of Heaven and you will have all other things.

The true prayer of trust will always be answered according to its kind. It is a key which will unlock the storehouse of Infinite Wisdom and Limitless Blessing.

SECTION XXVI.—PRAYER.

1. Define prayer. to make his will agree with Effort the will of the Godpoints

2. What are the chief differences between a true and a false prayer? a false prayer would in a worded form a true one would be a unconscious one

3. What is the source of a true prayer? the prayer of unspoken words

4. What are the characteristics of a true prayer? when we recongi the indewlind God

5. For what may man legitimately pray? for the thing that he cant get himself or for wisdom

6. Why may man not legitimately pray for material things? because we can supply them ourselfs

7. On what does the answer to prayer depend? it depends upon the indwelling God

8. Why is trust so important in prayer? without trust prayer would never be answered

9. Why does conscious man feel the need of conscious prayer? he feel the need of more wisdom

10. What may result from prayer? results in wisdom health strength and happiness

After you have seen your answers graded and your weak points strengthened write correct answers and retain, attached to section XXVI.

Sign here_____

Suggestive Therapeutics

A Complete Course In Forty-five Sections
Together with Complete Lesson Outlines

Section 42

IDEATION

BY

Professor Sidney A. Weltmer, D. S. T.

This is Section 42 of the Complete Finishing Course by correspondence, which is an exhaustive course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This Course will supply the student with a liberal education in all the Laws of Suggestotherapy, together with an intimate knowledge of Applied Psychology, Anatomy, Physiology and Mental Therapeutics.

This Course teaches the Philosophy of Teaching and the Theory and Practice of Extemporaneous Speaking, and efficient use of Memory.

Weltmer Institute
OF
Suggestive Therapeutics
Nevada, Missouri, U. S. A.

Ideation enables man to divorce human relationships from particular people, laying the foundation for social reforms, statesmanship and general law.

Sidney A. Weltmer.

Copyright 1910, by Sidney A. Weltmer.
New and Revised Edition, Edited by Ernest Weltmer.
Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.
Revised and Enlarged
Copyright 1922, by Weltmer Institute of Suggestive Therapeutics Company.

1 Definition

1. The mental process of forming ideas.
2. The highest of the mind's constructve processes.
3. The process used by the mind in reaching out for higher things.

2 Products

1. Idea—Definition: A complete thought removed from its direct application to some external condition and a model for a whole class of reactions.
2. Ideal—Definition; An idea, or mind—model of the best possible way of reacting to a whole group of conditions; an idea in which emphasis is placed upon the bettering of conditions.

3 Use

1. Develops thoughts which enable the being to make adjustment to some one certain condition of environment, into ideas and ideals which are models of recreation which will serve to direct the reactions in a great number of future cases.
2. Make possible the great achievements of constructive thinking; all great machines or other costructions are first great ideas.
3. Enables men to divorce human relationships

from particular people, laying the foundation for social reforms, statesmanship, and general law.

4 Source

1. All of the higher faculties of mind assist in this the highest of all the mental processes.

5 Preliminaries

1. Trusting, loving all men.
2. Confidence in the essential goodness of the universe.
3. Attitudes of hope and trust in your own abilities.

6 Method

1. Think a thought out to its final conclusion, bringing together all that belongs to it both directly and indirectly.
2. Release the higher mental powers from the burden of distrust of self; place no limit on your powers to achieve.

IDEATION.

The Mental Process of Forming Ideas

Ideation stands in the same relation to ideas that thinking stands to thoughts. Ideation is the mental process of forming ideas; it is the process of bringing subjective thoughts into objective manifestation. Ideas are developed from thoughts while thoughts are developed from sensations (percepts) and intuitions. Both are constructive mental processes but of the two, Ideation is the more important. Where a thought serves but one end, an idea may serve a thousand.

Difference Between Thought and Ideation

A thought is the form, purpose and power of a mental reaction to some circumstance or group of circumstances; it is the mental phase of a reaction, the mental means to the end of adjustment. The thought begins with the beginning of the action of response to suggestion in its reaction to a stimulus and ends with the final distribution to the muscles of the energies which are to effect the desired adjustment.

The idea begins only when the thought's form and purpose are abstracted from its power. Then the thought is completed and given objec-

tive expression so that it in turn becomes an object of thought. Thereafter, the idea becomes a factor in all mental reactions to emergencies in its field. It is a model of reaction, a general plan which may be followed by the thought processes which bring about the desired adjustments. A thought is a tool which is used to do some sort of work, while an idea is a tool which is taken out of the shop and robbed of all its energies which makes it work, and used to make other tools by. Perhaps an example will help to make the matter clear:-

Thought Used Only as a Tool

Example

A patient comes to me complaining of a headache. I think, "I will place my hands on his head until the pain is gone and then give him the suggestion that he will sleep for half an hour and he will wake cured." That is a thought which is but a stage to the actions which lead to my patient's relief. When thinking about the matter later I remember what I have done, I think of my thought again and lift that thought into the realm of ideas by thinking it in this manner:—"To hold the hands on an aching head for a time and then suggest sleep and refresh-

ment to a patient will bring relief." My thought has become an idea and while it leads to no particular action; it will serve to direct any of a great number of actions later on.

The Power Element Removed

It is the thought without the power element, the form and purpose of the thought removed from actual contact with conditions which require adaptive reaction. It is now an object of thought for I find that I take this idea and think about it apart from the actions with which it deals just as I may think of my typewriter as a machine without considering it as a writing machine and without using it for that purpose.

Practical Comparison

My typewriter serves me as a thought does when I use it for the purpose of recording my thoughts, but it serves me as an idea serves me when I consider its construction, compare it with other machines, think of how I might change it, etc. In the one case it is a tool used to some certain end, and in the other, it is an intellectual tool considered without reference to any particular end.

The process of removing thoughts from the

Influence of Thought From Subjective Side of Life

active phase, where they are but parts of the processes of reaction, to the presentative phase where they become models for action by which new thoughts are shaped, is called ideation. Many of the thoughts which are so brought into consciousness as objects of thought are brought out from the subjective side of life where they have acted unnoticed by the consciousness, exerting a constant influence upon the thoughts which determine our actions and conscious experiences.

Ideas

All ideas have something of the ideal in their make-up. Ideas and ideals, ideation and idealization, are closely coupled. This is probably the influence of Plato's thought. He taught that the idea is the model in the mind of God of all existing things. To him, the idea was the type of conceptual perfection, of which all created things were but imperfect expressions. This view still shows its influence in the term "ideal" and there is even a feeling for it in the companion term "idea."

Ideals

An idea is a thought drawn out of its limited relation to an external determining circumstance

and rendered capable of application to any number of other conditions, even to imaginary conditions. The ideal is the idea of the best possible condition, and all ideas are means to better conditions, they are means to the end of bettering conditions. They are the result of the best thinking and the models for the best action of which one is capable in the future. A man will never be able to do better than to express his ideas and the best of these are called his ideals.

Ideas which deal particularly with the problem of bettering things are ideals, while those mental products which, while they show better ways, do not yet make the consideration that it is better, so important as the way itself, are called ideas.

We often hear the statement that "thoughts are things." That is true, in a way of speaking, but ideas are "things" in a much broader sense.

Thoughts are but steps to certain goals, thoughts are but means to ends, tools with which we work, while ideas are often goals in

themselves and they are always models by which our best thinking and acting is done.

Ideas may be very small, may deal with very little things, with unworthy things; or they may be very big, may deal with the greatest of things, with those things which are most worthy of all.

Ideals Not Limited By Material Imperfections

In fact the greatest expressions of our aspirations are always to be found in the ideals and ideas of the greatest men. They must, in the nature of things, be always ahead of the finest of other forms of expression for they are not limited by the imperfections of materials which hinder all other forms of expression.

Contribution of Mental Faculties

Many mental powers contribute to the formation of ideas and their higher form, ideals. Memory collects from all the past those elements of experience for which we have no regrets, those elements of which we must approve. Forgetfulness eliminates all the unpleasant, the undesirable elements. Imagination makes new and more desirable combinations of these pleasant recollections. Reason stamps them with the seal of its approval or demands that new com-

binations be made. Intuition gives the insight of the inner vision which often makes an idea prophetic of new worlds otherwise unguessed by man.

All the higher powers "do their bit" in this, the highest of all the thinking processes, making the product the finest of which the mind is capable. Or these great powers can be used to bring before the mind false ideas of all that we least desire in life.

Possibilities of the Thought World

It is in the realm of ideas and ideals that a man is a creator. Here he can create new combinations, give his aspirations new forms, lay the foundation for new worlds. In the external world of matter and experience he can only build as nearly as possible to the plans which he has created. In the world of thought and experience, he is an artisan; in the world of ideas and ideals he is a god. But it is necessary to have both spheres of activity.

External Expression of Ideals

The man who does nothing but create new ideas, does nothing but develop new ideas, the man who creates these fine models of things but never gives them external form of some sort does

nothing for the world and uses man's finest powers merely for his own amusement.

Edison is universally acclaimed a great man because he not only dreamed great dreams, created great ideas, but also did great deeds, gave these ideas concrete forms which made them of benefit to mankind. There are many other men who have created great ideas some of which would as greatly benefit man as have the incandescent lamp, the phonograph, and the moving picture machine, but who have been mere dreamers, have done all their work on the plane of ideas, made toys of the finest creations of the human mind.

Think, dream, ideate, idealize, but also, work out your dreams, think thoughts which lead to actions as well as to ideals, make your mental creations the foundations of thoughts which shall lead to their fullest possible expression in every prase of existence.

Making Your Dreams Manifest

It is necessary to create great ideas if you would do great deeds, make great things for the world. It is not by trying to think great ideas that you will do it. Making great ideas is

like making a great speech; in fact they are in a measure very much the same thing. The man who starts out to make a great speech never does so —then. He will make a great speech only when, after mastering the art of speaking, he brings a great soul filled with full comprehension of the occasion to the task of solving a great problem, of meeting a great need. And so with ideation;—a man will think great ideas only when he feels a great need with which he associates himself and when he has prepared himself to meet that need or any other great demand by living right beforehand.

The Urge of a Great Need

If you would prepare yourself to think great thoughts which can be developed into great ideas and beautiful ideals you must live true to the best of your nature. You must habitually give freedom to your best impulses. You must not check every forward step by thinking "I can't," "it can't be done," "impossible," "what will people say."

Give Freedom to Best Impulses

Live true to your best promptings, undertake any worthy endeavor. Let no abount of failure discourage you. Every great achieve-

ment has been accomplished by hard work, infinite pains, tedious experiments, the correction of repeated mistakes, the overcoming of repeated failures.

Persistent Effort

Not even Edison succeeds the first time he tries, but he has to work for weeks, months, and years to achieve the successes that people with less genius for sticking to it acclaim as the happy thought of a wizard. And even then, he has not yet realized a tenth part of his dreams. Yet he does not allow the sneers of the unbelieving nor even his own failures to discourage him; he just keeps on trying.

Dream Without Limitation

If you would make great ideals you must have an unshakable confidence in the fundamental goodness of the universe in all of its manifestations. Contemplate the beautiful, the good, the true.

Look for and find the beauty and goodness in all things. Love, help, trust, your fellowmen. Give freely of your best. Do not count cost too closely. Cultivate the faculty of apperception which sees all of everything and more, sees all that merely belongs to it. Keep

the heart of the day-dreaming child, who dreams without limitation.

The World's Great Workers

The man who keeps the ideals of childhood until the development of his powers supplies him with the power to achieve, will be one of the world's greatest workers. Work for the things of which you have dreamed. Work for them, fight for them is necessary. Prove their beauty, usefulness, and worth, and defend them against all who would tear them down. Think all your thoughts out into full completion. Do not be satisfied with half-ideas. Make every idea a complete model of the best way in which to do the thing with which it deals. Remember that there is nothing worth while in the world of man's making which has not first been made as an idea.

Ideas as Models for Effort

Every great machine is but an expression of an idea of a machine that preceded it. Every great project is built upon great ideas. Constructive thoughts are all ideas. All artistic creations express ideas.

It is the amount of idea which we find in a bit of artistry that determines its lasting

value. An artist must be an idealist. And remember that ideas are good only if they are used as the models for efforts, they are not worthy when made only for themselves and then are never embodied in useful forms of expression.

Imagination in Ideation

Desire for more beautiful and better things stimulates the imagination and imagination is one of the chief sources of ideation. It must be the sort of desire that works for what it wants, the sort that is coupled with industry. It must not be the sort of desire that sits under a tree and wishes, but the sort that gets out under the hot sun and digs.

Concentration

One of the most important factors in the creation of worthy ideas and high ideals is concentration. One must be able to think of one thing at a time, he must give the attention to one thing alone until he has mastered it if he wishes to have correct ideas. The man who always mixes his thoughts, who compares ideas before he has mastered them never has correct ideas about anything. Nothing is more confusing to me than for some one to try to read something to me and comment on it at the same

time. I want them to read what they have to read so that I may get what the writer has to say and then after I have his viewpoint I am ready to listen to what they think about it.

One Thing At a Time

When you read a book, or listen to a lecture, or look at a picture, or study a machine, if you want to find out what the maker had in mind, give your whole attention to the thing you are studying until you mastered it, and then, and only then, consider what you think about it.

When anyone comes to you with a business proposition treat it in the same manner. Find out what the other fellow has to say and then make up your mind about it. Do not try to make up your mind before you know what there is in it. Learn to do one thing at a time. Even if you are interrupted at an important place, learn to drop what you are doing, dispose of the interruption and then come back to your task. Do not try to dispose of the interruption and your task at the same time.

Give yourself wholly to what you are doing, especially when you are creating or studying ideas, for these are the finest of all the

Reaping, Health, Wealth and Happiness

mind's creations and they must be pure and unmixed to be their best.

Do not be afraid to idealize life. Dream, love, work, trust life, and keep on working toward worthy goals and you will certainly reap a harvest of health, wealth, and happiness.

REVIEW QUESTIONS.

SECTION XLII—IDEATION.

1. Define Ideation.

2. Define Idea.

3. Define the Ideal.

4. What is the difference between thoughts and ideas?

5. What is the difference between ideas and ideals?

6. What faculties contribute to the formation of ideas?

7. Why is an idea more useful than a thought?

8. When would a thought be more useful than an idea?

9. What is necessary to the thinking of great ideas?

10. What is the greatest idea you know?

After having seen your answers graded and your weak points strengthened, write correct answers and retain attached to Section XLII.

Sign here_____

Suggestive Therapeutics

A Complete Course In Forty-five Sections
Together with Complete Lesson Outlines

This is Section 39 of the Complete Finishing Course by correspondence, which is an exhaustive Course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living. This section of the Course, however, *is only temporary*.

Copyright 1910. by Sidney A. Weltmer.

New and Revised Edition, Edited by Ernest Weltmer.
Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.

Revised and Enlarged
Copyright 1924, by Weltmer Institute of Suggestive Therapeutics Company

THE CONSCIOUS FACULTIES

Definition.

1. A mental ability or power which appears to some one particular thing.

Classification.

1. Perception.
2. Conception.
3. Reason.
4. Will.
5. Apperception.

Functions.

1. To express the natural tendencies of mind.
2. To acquire a knowledge of environment and give the mind tendencies which will relate the being to environment.

Nature.

1. The conscious faculties are imperfect and capable of training.

Methods of Use.

1. Trust and use of the conscious faculties will make them finally capable of giving perfect results.

Results of Use.

1. All mental productions come from the actions of these faculties of mind.
2. Their perfect use will give perfect results which will bring us into correct relations with the environment in which we live and enable us to profit most fully by the favorable conditions of embodied existence.

THE CONSCIOUS FACULTIES.

In early lessons of this course we studied at length the faculties of the mind. Following these lessons we have studied the important factors in the exercise of these powers and their principal applications. Now, we are in position to summarize these lessons and make their final applications to the problems of forming and expressing thoughts.

There are ten mental faculties or powers, five of which act consciously and fire of which act unconsciously. The conscious faculties are (1) Perception, (2) Conception, (3) Reason, (4) Will, (5) Apperception.

Perception.

The first movement of the mind in consciousness is perception. Every sensation or intuition, everything that comes into the mind is received by perception. This is the faculty of receiving impressions from without through sensation and from within through intuition. Touch, hearing, sight, taste and smell give us knowledge of the things of environment, relative knowledge of the world in which we live, while intuition gives us absolute knowledge of the realm of truth. Both the senses and intuition deliver their goods to perception which receives them into consciousness for the use of the other faculties in thinking and making use of the knowledge gained in these ways. In the performance of its functions perception plays an active part. It does not merely passively receive what is supplied to it by sensation and intuition; it actively uses these powers for the purpose of gaining knowledge. That which inspires it to this activity is belief, the- assumption that something exists of which knowledge can be gained. Acting on belief, perception turns its "eyes" sensation and intuition, in that

certain direction to determine whether the belief is true or false. Such an act corresponds, in a way, to faith which is a trying out, a testing of scientific belief. The result of the employment of perception is knowledge, relative knowledge when it uses sensation, absolute knowledge when it employs intuition.

Conception.

This is the name given to the ability and the process of forming general ideas classifying things according to some common character and of separating that common character from the particular things which embody it. The result of such a process is called a concept, as the result of perception is called a percept. For example; through forming innumerable percepts of particular men, in time, I arrive at the concept man. The concept man is broader and more comprehensive than my experience of any one man; it embodies characters that I could not find in any one man, for it includes opposite and mutually exclusive characters, a thing that percept could not do. Furthermore, if all men were to be wiped out of existence and but one mind left to remember them the conbut one man left to remember them the conthough it could never again have a percept man.

The faculty of perception is **dependent** upon **sensation** and **intuition** in use at the time that the percept is formed. I perceive what is at the moment presented by the senses or what intuition is at that instant giving to consciousness. When sensation of that particular thing or intuition of that particular truth cease to flow to consciousness the perceptual process stops. I am able to recall the percept from memory but recalling is not perceiving it.

On the other hand, the materials for conception, the materials of which the concept is made, are all supplied from the mind itself. Recollection supplies them all. We can form concepts better in the absence of sensations and intuitions than in their presence for when they are present they distract the attention and interfere with the conceptual process.

Recollection brings up many percepts and intuitions from past experiences, sometimes in the presence of new percepts and sometimes as unmixed recollections. The mind works over percepts, arranges them, sorts out all that belong together by determining which are alike and which are different and in so doing, performs the function of conception the product of which are concepts.

Not content with assorting and arranging the percepts of all past experience, conception adds new possessions to the mind's treasures; it creates abstract principles and lays from the consideration of the common and unlike characters which are to be found in the percepts with which it has been working. Thus, we form the concept of long things of certain kinds, then the concept of long things of other kinds, and, finally, the broader, abstract concept longness. Thus we have the abstract concepts of length, breadth and thickness, which apply to all material things but exist without any material things to which to apply them. The concept of mathematics, esthetics, etc., exist independently of the things which express them. We call these concepts, or abstract ideas. We will find that we have much the same process and results to study in the lesson on ideation, the principal difference being one of degree: conception is the process of forming general ideas, of classifying and arranging the materials supplied to the mind by perception and intuition.

When Conception Becomes a Force for Good.

Cencepts are very important factors in our lives. They are the standards by which we measure things, the ideals and models to which we consciously build. The concept we form of ourselves is the conscious model according to which we try to build our bodies. Fortunately for us, our conscious efforts are not always successful in overthrowing the unconscious natural builder which is always striving to fashion our bodies according to the true ideal. When it happens that the conceptual ideal self is in agreement with the natural plan, then conception becomes a force for good in our lives and may benefit us beyond measure.

The concept of the self will largely depend upon the concept man. If we hold man in general assentially good, capable, worthy of trust, the true son of the Infinite, we must then hold that each of us is so. But if we conceive of man as weak, mean, despicable, untruthworthy, born to a heritage of sin, sickness and misery, then, we must each conceive ourselves as heirs to the same sorrowful portion in life. That attitude which takes pleasure in the thought that the rest of the world will be "lost," that only the small portion to which we belong can be "saved" from any of the ills that beset man, is bound to include even ourselves in its condemnations, for we cannot escape the conviction that all men are brothers and that we must all share similar fates in spite of all exemptions. The feeling that man is naturally weak does not allow us to form the concept that we are strong, no matter how we may attempt to get around the unpleasant idea. We do not get strong, we merely lean on the strength of someone else. And the assistance we receive can never take the place of the strength which we conceive ourselves as lacking. On the other hand, if we conceive all men as children of the Infinite, then we cannot escape the conviction that we are ourselves inheritors of omnipotence.

The concept of man as "heir to disease," at the best capable of living but a few years, and entitled to only a short period of productivity is one of the most hurtful of the influences bearing upon the life of man. It must be the concern of the suggestotherapist to supplant this destructive and false concept with the true and constructive one that presents man as heir to

health, capable of living an unknown number of increasingly productive years. People must be taught to conceive of man as possessed of many forms of protection against every sort of disease.

He has received his inheritance from those of each generation who had power to overcome the evil influences of environment; he is the child of health, not of disease. If he will but seek out and live according to the laws of nature he will not fall sick, his powers will not wane with the passing years, and he will grow more capable and useful as his experience with life increases. The man who holds this true for all men must hold it true for himself. Just to put this concept before his mind as a conscious ideal will add years to his life even though he do nothing to comply with the terms it dictates and it will help him in every battle he has to fight with the disturbing conditions of his environment. One of your first concerns as a therapist must be to see that your patients have the right sort of concept to build up to.

Inductive and Deductive Reason.

Reason is that mental power which enables us to know from observed facts that some new fact exists. It is the ability to draw inferences. It is the power of discriminating between things and between differences themselves. Even conception depends largely upon reason which tells us which things are alike and which are different. Its part in the formation of new concepts is still more important, however, for here it enables us to infer from what we know of a thing that something else that we do not know is so. In fact, we place so much dependence upon the ideas developed in this way that we use the term "reasoned knowledge" as an indication of a concept's reliability. An instance of such knowledge is the concept that since all the men I know have recovered from many serious illnesses, all men have power to recover from such illnesses. I feel that this conclusion is reliable even though I have not seen all men recover from illness of any kind. In fact, I feel as certain of its truth as if I had actually made such a universal observation of the behavior of men under these conditions. This is an example of inductive reasoning.

Then, again, I use reason when I conclude that since all men have power to recover from serious attacks of disease and since I am a man, therefore I must be able to recover from serious illness also. This is deductive reasoning. Again, if I observe that in spite of this universal power of recovery some men die under certain conditions, I use reason when I conceive the idea that the cause of their failure to recover under those conditions was that such conditions are unfavorable for recovery. And, if I find that under certain other conditions recovery is hastened, I depend upon reason to prove to me that these conditions are responsible and that they are therefore favorable for recovery.

In these last examples we find reason answering the question "Why?" This is one of the most important functions. While it is helpful to know what else exists besides that which we can directly observe, and often it is necessary to know how a thing comes to be as it is, it is still more important to know why it is just so and not otherwise. Reason separates the wheat of experience from the chaff and informs us which are the essential and which the false causes. If properly employed it will eliminate everything that could obscure judgment and enable us finally to learn truly which of the possible conditions really is the cause of the phenomenon we observe. Having done this it has prepared us to act "reasonably," wisely in the future, prepared us to predict what will be the effect of our different acts and choose, therefore, such acts as will bring to us the things we need and desire.

It must not be forgotten, however, that we may abuse reason and put it in chains which make it impossible for it to give us truth. When we refuse to allow reason to go behind certain prepossessions the truth of which we take for granted on other than reasonable grounds, we cannot expect reason to give us knowledge which is any more reliable than are these prepossessions. All that reason can do is to tell us that if these ideas are true, then, it must follow that certain new facts signify certain things. If, however, we would allow reason to work entirely freely, allow it to search out all questions and make it responsible for all of its own materials, its premises as well as conclusions, then we might be sure that when it did give a conclusion that conclusion would be true. When we find a man giving the world new truths about some phase of existence we find a man who has allowed his reason greater liberty of action, made it feel a greater weight of responsibility than other men have demanded of reason in relation to those matters. So generally do we keep reason chained that new freedom to explore in any direction will surely bring out truths new to the world.

Will.

Will is the power to choose. To most people it appears that the dynamic force of the mind is will. That is a mistake. All that will can do is choose. It may choose after reason has passed upon the proposition, it may choose by impulse, it may choose according to belief, it may choose as someone has said is best; it may choose wisely or foolishly, but when it has chosen it has done all it can possibly do. The force of the mind is in the thoughts chosen. If we choose strong thoughts, then we will express strength. If we choose weak thoughts we will express weakness. If we chose to allow Infinite Mind to govern our acts we will be mighty, but if we choose to put conscious impulses in command, we may be very weak indeed. Will chooses the thoughts we think and according as they are strong or weak, we appear strong or weak, or, as folks commonly express it, we are strong willed or weak willed.

Will acts both on the conscious and the un-

conscious sides of life. It first acts unconsciously even before consciousness is developed. Every choice is made by will, whether the choice is a conscious one or an unconscious one. On the conscious side its most important choices are those which determine our beliefs. If will chooses beliefs in the power and right of man to know all things, believes scientifically, then it leads us to knowledge, if it chooses beliefs in man's limitations and does not prove out its ideas, then it leads to superstition and weaknesses.

Apperception.

The most important of all the conscious faculties is apperception. This faculty combines the actions of the conscious and the unconscioun to be used in the interpretation of the present percept and gives to that percept the meaning that we always find in every phase of experience. Apperception is the interpreter of experience. It supplies the backgrounds of percepts which gives them their meaning and it does this so quickly and smoothly that the casual observer does not notice that it has acted at all; he thinks that the whole experience is in the percept.

Apperception supplies the unseen parts of solids, as the other side of the house, the apple, the horse, etc. Furthermore, apperception informs consciousness as to the significance of these things for us at this time. It depends upon apperception to let us know whether the apple, the house, the horse, are desirable or undesirable at this time. If we have dined to repletion we do not want the apple and this not wanting is a part of the experience of perceiving it. If we have just completed plans for a camping trip we are not interested in houses; we want to get away from them, and we do not have to stop to think to know that this is the case; we perceive the house as something that we wish to avoid quite as easily and quickly as we perceive it as a particular thing at all. But if we are depending upon the horse to take us to the woods, then we perceive the horse as something desirable. Whatever elements appear immediately in the experience which cannot be traced to a perceptual reaction to the sensations of the moment is due to the faculty of apperception, and its contrbiution is greater and more important than that of sensation and perception together. The difference in their apperceptions determines the difference in the experiences of the wise man and the fool. The fool may have full perceptual power, he may see all that is there, but that is all he sees. The wise man may not see all that is there, but he is able to select the important elements of the view because he sees so much more than is presented in that particular scene. It is full of meaning for him. He can interpret it. His apperceptions are rich and numerous. Apperception, more than any other faculty, lifts man above the mental level of the animals.

Consciousness.

We have now considered all the conscious faculties. These are the powers of mind which inform the ego, which knows and knows that it knows, of the conditions of the body and of the world about it, and, by the employment of intuition, gives the knower some knowledge of truth in the abstract. The product of all of these faculties working together, assisted by the faculties of the unconsciuos mind constitute together what we call consciousness, an indescribable condition of the mental ego. **Consciousness cannot be described,** it can only be experienced. The man who had never had it could not understand a description and the man who has does not need it described. **Consciousness** is that which we have when we are aware of experience and especially when we are aware of **this experience as our own.**

Consciousness bears somewhat the same relations to the mental processes that sensation bears to the events of the physical world. Some changes in the physical world are discoverable through sensation. By means of those peculiar properties of nerves, which we call sensibility, and the mental reactions to these nerve stimuli we are able to immediately discover such things as light, sound, odor, taste, resistance, temperature, weight, etc. in our physical environment. Sensation gives us no knowledge of the more fundamental facts of physics, however, and even leaves us in the dark as to the underlying causes of the phenomena which it does disclose to us. Therefore, we must say of sensation that it gives knowledge of only certain aspects of the physical world, certain changes which take place in it. Consciousness bears about the same relation to the phenomena of mind. Through consciousness the ego knows directly the results of many of the mental processes, is able to observe certain of the mental faculties in action. With the eye of consciousness the ego observes that the mind reasons; wills, perceives, conceives and apperceives, or feels and thinks. Possibly we should make this distinction, however, that while sensation gives knowledge of events which occur through the play of external and independent forces, consciousness gives knowledge of events for which the ego is itself largely responsible. **We might quite as well say that the ego uses the mind to perceive, conceive, reason, will, apperceive, feel and think,** that through this means the ego has mental experience, as say that the mind does these things. **Consciousness** gives knowledge of internal processes while sensation appears to give knowledge fo external conditions. And, like sensation in the physical world, consciousness does not reach to many of the processes which are most important in the mental world. The more fundamentally important of the mental processes are unconscious, just as the more fundamentally important of the physical processes are "unsensory" (insensible). In fact, all the conscious mental faculties depend upon unconscious faculties for their existence; they are really little else but the conscious expressions of the unconscious faculties. Yet of these most important ones consciousness gives no direct sign and it is only by reason and conception employed in the process of scientific thinking that we discover the existence of the unconscious faculties without which the more superficial conscious faculties could not exist. So, consciousness gives the ego knowledge of only the more superficial of the processes and activities of the mind.

As I have pointed out in earlier lessons, consciousness as we ordinarily use the term probably does not cover the whole of the mental phenomena to which this name might be properly applied. It is probable that what we call "consciousness" is but one of many consciousnesses. It is probable that the ego has many of these "eyes" (consciousnesses) through which to observe the happenings of the mental world. The very faculties which we call unconscious may be in the highest measure conscious, the unconscious in which the ego knows them and their products being discontinuous with that consciousness in which it knows the processes and their products which we ordinarily call conscious. The student must not forget, therefore, that this characterization of some of the mental faculties as conscious and others as unconscious is but a convention adopted for convenience, and that it does not necessarily repre-

sent actual fact. The facts which it represents are probably more apparent than real, especially as regards their limitations.

While I shall deal at greater length with the relations between the conscious and the unconscious faculties after we have studied the latter group, I shall briefly summarize these relations in this place in order that I may point out more forcefully the lessons to be learned from this chapter.

The conscious faculty perception depends upon the unconscious faculty response to suggestion.

The conscious faculty conception depends upon the unconscious faculty memory.

The conscious faculty reason depends upon the unconscious faculty intuition.

The conscious faculty will is but one side of the unconscious faculty physical control which carries out into bodily expression the conscious choices and the unconscious wisdom which does for the unconscious mind what the will does for the conscious mind and more.

The conscious faculty apperception depends upon the inherent mental ability to relate mental facts to each other, an ability which gains its most complete expression in the unconscious faculty telepathy which relates to each other, not only the different phases of the individual experience but also minds and their experiences. (In a way, we might say that telepathy is the foundation of universal mind.)

Presentative Thinking.

The functions of these conscious faculties as a **whole** are the establishment and adjustment of the relations of the ego with the physical environment. The lower faculties, such as perception, conception and apperception give direct or simple presentative knowledge fo the environment, while the higher faculties working in conjunction with them, give reasoned knowledge. Such combined use of the lower and higher conscious faculties may be called **presentative thinking.** It results in presentative thoughts and ideas. When the same faculties are employed by the ego in giving mental form to its purpose and desires as regards the world it discovers through presentative thinking the process is quite different, especially as regards its results, and it may be called purposive thinking. Its results are complete thoughts, that is, thoughts which have the three attributes of form, purpose and power. These different forms of thinking will be studied at length in a later lesson.

I must remind the student that the conscious faculties do not constitute consciousness. These are the faculties of mind which operate consciously and which produce directly conscious results. Consciousness is a state of mind, or rather a state of relation between mind and ego, not a faculty, not a group of faculties, not even a product of a group of faculties. Furthermore, as I have stated above, consciousness probably is a condition of relation between ego and mind in every sphere of mentality. The consciousness which we know so well claims and holds our attention as it does, not because it is the only one, but because it is the consciousness of relation with the physical world and that relation is the most important condition of embodied life. Hence we may consider this arrangement due to its utility. We are conscious in the relation with the physical world for the reason that is the most important relation for the embodied being, and we have no extension of this consciousness into other realms of consciousness for the reason that such an arrangement could be of no great practical use to us embodied and would confuse, by unnecessarily complicating, our useful consciousness. Each level of consciousness is associated with a certain use which the ego makes of mind and what we have called the "consciuos faculties" are merely those mental powers and processes of mind which the geo uses in establishing relations through the physical organism with that organism's environment.

Suggestive Therapeutics

A Complete Course In Forty-five Sections
Together with Complete Lesson Outlines

This is Section 40 of the Complete Finishing Course by correspondence, which is an exhaustive Course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This section of the Course, however, **is only temporary.** Later on this section will be printed and bound in the same size and styles as Sections 7, 28, 32, etc., and a copy will then be supplied to you without further cost.

Copyright 1910, by Sidney A. Weltmer.
New and Revised Edition, Edited by Ernest Weltmer.
Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company

Revised and Enlarged
Copyright 1923, by Weltmer Institute of Suggestive Therapeutics Company.

The Unconscious Faculties of Mind

Definition.

1. A mental power or ability to perform some certain functions without directly involving the conscious mind, is an unconscious faculty.

Origin.

1. In the fundamental power and characteristics of mind.

Nature.

1. Complete, perfect, unchanging.
2. Capable of doing perfect work if allowed to act without interference.

Functions.

1. The building and maintenance of the body.
2. The immediate control of the body processes during life.
3. The bodily expression of the mind.
4. The development and support of the conscious mind.
5. The maintenance of health.

Classification.

1. Response to Suggestions.
2. Memory.
3. Intuition.
4. Physical Control.
5. Telepathy.

Governed By.

1. The inherited racial wisdom which directs the formation and preservation of the body.
2. The beliefs of the conscious mind.
3. The purposive thoughts of the conscious mind.
4. In all cases, by the ego.

Laws of Action.

1. If the unconscious faculties can be allowed to work without hindrance from the conscious mind and the environment they will produce perfect bodies and conscious minds and keep them perfect.
2. If interfered with by the environment they will make the best possible adaptation according to the inherited wisdom, insuring that the resulting compromise shall be as favorable as possible to the well-being of the organism.
3. They will carry out as perfectly as possible, regardless of the results, any suggestion received from the conscious beliefs and thoughts.

Rules For Use.

1. Find out the inherent tendencies and powers and allow no conscious belief or thought to disagree with these.
2. Trust the inherent powers and the ability of the unconscious mind and its faculties.

THE UNCONSCIOUS FACULTIES.

There are five mental faculties which act unconsciously. These are (1) Response to Suggestion, (2) Memory, (3) Intuition, (4) Physical Control, (5) Telepathy. The conscious faculties are used in reaction to environment through sensation. In contrast with these are the unconscious faculties which carry on the work of the mind and body without reference to sensation and the external world except to adapt the organism to such conditions as make for or against its well being. The states of the body and of the conscious mind depend upon the activities of these unconscious faculties, the conscious faculties being, in a way of speaking, but expressions of these unseen powers.

Response to Suggestion.

Response to Suggestion, Suggestibility, or Reaction, is the ability to respond to impressions upon the mind. The conscious fruits of the action of this faculty we call perception, to the bodily results we give many different names as, irritability, sensitiveness to environment, reaction to stimuli, the tropisms, etc., while the unconscious mental result is mental control.

Every nerve-stimulus which flows from the receiving ends of the nerves toward the nerve-centers, acts as a suggestion to the mind which employs as its physical organ the centers in question. If such a stimulus reaches the cerebral cortex, the gray matter of the cerebral hemispheres, it will act as a suggestion to the conscious mind. If this suggestion is acted upon the immediate result will be perception of sensation. If this nerve-stimulus-suggestion is refused, there will be no result, just a lack of result so far as the mind and consciousness are concerned; it will be as if the stimulus had not reached the brain at all. If such a stimulus reaches one of the lower centers, for instance, the mid-brain or bulbar centers, some segment of the spinal cord or even a sympathetic ganglion, it will act as a suggestion to some phase of unconscious mind.

If the suggestion of the stimulus is accepted, the result will be some form of unconscious thought and a bodily adjustment in accordance with the nature of this thought. If it is refused, there will be no mental result: so far as the mind is concerned, the stimulus might just as well have never existed. In both cases the immediate reaction is unconscious; in one, acceptance of the suggestion results in a conscious state, while in the other, acceptance of the suggestion gives no directly conscious result. Upon the nature of the reception given to it by the faculty Response to Suggestion depends the fate of every nerve-stimulus which reaches the nerve-centers. Therefore, anything which influences the nature of the activities of this faculty, anything which can sway its attitude toward any certain incoming stimulus is an important condition of life, for the attitude determines the reaction.

Beliefs Determine Response.

The faculty of Response is governed by the beliefs of the conscious mind during waking life and by the inherited wisdom and natural tendencies during complete relaxation and perfect sleep. This being the case, it is worth our while to study the manner in which beliefs do this.

The student must not imagine that the action of Response is in any sense automatic. While it has not the power of choice which Will gives to conscious mind, it yet accepts or refuses suggestions according to its nature and basis of action. Its type of reaction is distinctly mental. While a nerve carries every stimulus that it receives, the mind reacts to only certain of these stimuli, refusing to have anything to do with all others.

I have made the statement above that the reason for accepting or refusing suggestions is to be found in the nature of mind rather than in the nature of the suggestion. That is, the fate of any nerve-stimulus-suggestion depends upon what it finds in the mind and not upon itself. In other words, the attitude of the mind toward the suggestion determines what sort of reaction will be made to it. And by the mind as it relates to the reaction to nerve-stimuli, we mean Response to Suggestion. Then, we may say, the attitude of Response towards any incoming nerve-stimulus determines what sort of reaction will be made to the suggestion it gives.

This faculty is not an independent part of the mind which is free to act uninfluenced by the rest. It is part of the whole mind and what occurs in the rest has an influence upon it. Any attitude of the mind is an attitude for Response. And belief is one of the chief factors in the determination of the attitudes. In fact, there is a considerable element of attitude in belief. It is the attitude of acceptance toward an idea or thought that makes it a belief. If we think that a proposition is so or not so without some definite attitude toward it we do not believe, but if we assume the attitude of acceptance of an idea and all that it stands for, we have then converted it into a belief. Hence, in a way of speaking, our attitudes and belief are the same. At any rate, they agree with each other. For us to believe any certain proposition is for us to have an attitude of acceptance toward that proposition, which also amounts to an attitude of rejection toward everything that runs contrary to it. Therefore, we may say that our conscious beliefs control Response to Suggestion.

Will Chooses.

This is a very important matter. Response has no power to choose, accept and reject. It acts towards every incoming nerve-impulse according to the beliefs of the mind at that time. If a belief says that certain groups of suggestions are false, then they are rejected steadfastly by the faculty of Response. These facts of life cease to exist for the mind so controlled, no matter how important they may be for life. And if we believe in weakness or sickness the same rule holds

good. Response sets the mind to acting in line with that thought. If the conscious belief is in weakness, then this deeper faculty accepts suggestions of weakness. During consciousness it has no choice but to carry out the suggestions acceptable to the conscious beliefs.

Fortunately, however, sleep removes the conscious disturbance of the natural plan and allows the same faculty, acting under the influence of the innate tendencies, to bring the organism back to health. If it were not for this the false beliefs of the conscious mind might soon lead Response to Suggestion to accept suggestions which would wreck and ruin.

If we could trust the natural self as well during consciousness as we can during sleep we could then liberate it from all conscious control for we would believe nothing about the body that would interfere with its natural processes, we would leave the inner nature free to work out the original plan. In any case, whether we allow good or bad beliefs to influence the Faculty of Response to Suggestion, we may be sure that that faculty will react to them with unquestioning obedience. Let us, therefore, see that the beliefs which influence it are the ones which we want to see come into expression in our lives and not the ones of which we do not wish to reap the fruits.

Memory.

Memory is that unconscious mental faculty which retains a complete record of every experience of the individual and an epitome of all the experiences of the race. The race memory is inherited, while the personal record is acquired and added to the inherited record. Sometimes the two records fuse so well that the lines of demarcation are lost and it is difficult for one to determine whether any certain recollection is the one or the other, or both. In fact, it is probable that all acquired memories contain a fundamental element of racial experience.

The functions of Memory are (1) Retention, (2) Association, (3) Recollection, (4) Remembrance.

Retention is the function of keeping records of experiences.

Association is the function of arranging and classifying these records.

Recollection is the function of reproducing records of experiences in consciousness.

Remembrance is the function of recollecting in order to make the record more vivid and to establish a habit of return to consciousness.

Retention and association, being unconscious functions of the faculty of Memory, are perfect. Nothing is ever lost from the Memory records and the associations between the different parts are always complete and correct.

We cannot, however, speak so well for the conscious functions of memory. Recollection and remembrance are often at fault. There are a great many conditions which will disturb them and prevent them from giving perfect results. These being the only directly conscious expressions of this faculty, the casual observer is likely to think the whole faculty partakes of their nature and that none of its functions are perfect. We know, however, from experiments with hypnotic subjects, that nothing is ever lost from the Memory record and that its associations are perfect.

As in the expression of so many of the other faculties, here, again, the keynote of efficiency is Trust. If you would make the best use of the faculty Memory in recollection and remembrance trust it, ask for what you want from this record of the past expecting to get it, rely upon the ability of the power of recollection and you will soon make it your faithful and trustworthy servant.

Intuition.

Intuition is that faculty of mind which enables us to know more than we have learned through experience; that faculty which gives us perfect knowledge of the world, of the self and of God; the faculty of knowing. Without intuition we would not know even the real meanings of the experiences of sense; we would not be able to understand reasons. All knowing is intuitive, not only that which has no precedent causal experiences.

If we can trust intuition, can learn to trust the inner, untaught knowing, we will be able to know perfect truth concerning the world, the self, and God. Whenever we do get perfect knowledge of these things it is through that faculty. Assume that you have intuition, then trust it to instruct you in every affair of life and if you do this the result will be perfect and reliable knowledge of everything of which you require knowledge.

Physical Control.

The faculty of Physical Control is the first to come into expression and the last to cease activity during life. This is the faculty possessed by the mind of controlling all the processes of the body. This control begins with the formation of the single cell in which we all originate and continues as long as the body continues under the control of the mind, which is as long as the flame of life still burns. It enables the mind to build a body out of that simple, undifferentiated egg; a body of wonderfully complex structure and marvelous powers; a body worthy of the mind it houses and expresses. It makes the body the expression of the mind during life, makes it the servant of this master, moulds it to the form that the mind pictures in thoughts.

Experiments have given us reason to believe that for every mental state there is a corresponding physical state. Whenever any change whatever takes place in the state of mind the faculty of physical control brings about a corresponding change in the body. This occurs whether we wish it or not; it occurs even though we might be trying to prevent it; it occurs no matter what we are thinking about, whether of the body or of something as foreign to it as possible. This

faculty is "always on the job," always busy making a man "as he thinks." It will be well for us to keep this in mind and see that we think only the sort of thoughts that we wish to express for we may be sure that we will express the sort we think. And, furthermore, let us leave this faculty which controls the body, under the control of the inherited wisdom so that it may make our bodies expressions of that perfect plan the unconscious knowledge of which is the natural birthright of all.

Telepathy.

Telepathy is that faculty of mind which enables it to communicate knowledge to other minds. As intuition gives us knowledge from our own minds, so does telepathy give others knowledge from our minds and gain knowledge for us from the minds of others. Telepathy and intuition are closely related. Telepathy grows out of intuition. It is an extension of its truth-giving power.

Telepathy makes the knowledge of all men my knowledge and what I know accessible to all men. I have but to open my mind to the thoughts of other men who think along the same lines that I do to find that their thoughts color and help me to shape my own. And I cannot withhold my own thoughts from others who consciously or unconsciously know how to make use of this faculty.

Telepathy and Apperception.

Telepathy is also closely related to the conscious faculty of Apperception. Apperception relates all parts of experience to each other while telepathy relates the experiences of all minds to each other. Telepathy is the expression in the individual of the Oneness of mind. The mind involved in any one individual mind is no more a separate and independent mind than is the water involved in a single whirlpool in the ocean separate from the ocean. Each of a million such whirlpools would be part of the ocean and any force affecting one part of the body of water would in some degree affect every part of it, the parts involved in the whirlpool and the other surrounding parts as well. And this is the case with mind. In the ocean of mind we have a great many individualizations which we might compare with the whirlpools in the ocean of our illustration. Each of these centers of activity appears, especially to itself, to be independent, but in reality they are all connected together. In fact they are all part of the same thing and what affects one of them, what affects any one part of this ocean of mind will affect all parts of it.

Perhaps it would be well to warn the student against the error of allowing an illustration to do more than illustrate. One often mistakes an illustration for an analogy. They are not the same. When I use the ocean to illustrate mind it must not be imagined that I am using it as an analogy and that the whirlpools in the ocean become whirlpools in mind. This is not my idea at all. The ocean and its whirlpools are space-occupying and spatially related things. Mind is not space-occupying and its individualizations are not spatially related. If I use the ocean to illustrate mind I do not mean to use it as an analogy any more than I would if I used it to illustrate love, or justice, or hate, or fear, or goodness, or any other element or abstraction of experience. I have given an illustration of the relations between minds and not a model of them. If the student will keep this in mind my illustration may be of use to him but if he attempts to make my illustration an analogy it will prove not only useless but positively misleading.

Now, just as the continuity of the ocean through the whirlpools and all, is proved by the transmission of forces from one part to all other neighboring parts, so the continuity of mind is proved by the transmission of forces from one center to all other centers of mind. The expression in each center of mind of this continuity, the phenomenon of transmission of mental force from mind to mind, is called Telepathy.

Recapitulation.

The unconscious faculties are the powers, abilities, of the unconscious mind, that is, of the mind which operates outside of the range of the consciousness in which we know and adjust the relations of the person to the physical environment. These faculties have their special work to do, just as the conscious faculties have their work. In their own sphere they are all perfect in action when undisturbed by the imperfect conscious faculties. If we attempt to make them take the place of the conscious faculties, if we make them directly conscious, we find that they do not work so well outside their own field and that frequently they seem to be even maliciously unreliable.

The functions of the unconscious faculties are concerned with the building and keeping of the body and the development and support of the conscious faculties of mind. The relation that the unconscious faculties bear to the conscious faculties is somewhat like the relation that the fundamental powers of muscles bear to the muscular facilities and abilities developed by training. If we did not have the natural muscular powers we could not develop the artifical facility. The pianist's art is built upon the natural powers of his muscles and depends upon them at all times no matter how highly he develops it.

The relations between the unconscious and the conscious faculties are similar. The conscious faculties are developed upon, and continuously supported by, the unconscious faculties. I briefly described these relations in the preceding lesson and so will not repeat them here, but I will use just one pair of faculties to illustrate the relations between all of the members of the two groups. Response to Suggestion reacts to the suggestions of incoming nerve-stimuli both unconsciously and consciously. The unconscious reaction consists in forming unconscious thoughts which Physical Control expresses in the body. The conscious reaction is called Perception and leads to experiences of perceived sensation.

Perception is itself a product depending upon the lower faculty of Response, being only secondarily a process giving a new product of its own. If the faculty of Response were lost the faculty of Perception would automatically cease to exist.

There is another aspect of this relationship between the conscious and unconscious faculties which is probably a better illustration of the whole than is any unrelated illustration that we could find. I refer to the relation of the fundamental powers of the body in general to the adjustments effected through consciousness with the physical environment. If the parts of the body were not properly related to each other and did not work in harmony, it would be impossible for proper and harmonious relations to be established between the body and its environment. The establishment of good adjustments of the body to its environment presupposes a normal body. If the body is diseased or abnormal this is bound to limit its adjustments to its environment. The sick man cannot work, play, walk, run, or properly do any other of the actions that the conditions of environment may demand. Man's ability to adjust himself to his environment depends upon the sorts of adjustments which exist between the different parts of his own body.

Now, as I have pointed out, the function of the conscious mind is the adjustment of the being to its environment, while the function of the unconscious mind is the adjustment of the different parts of the body to each other and the development and the support of the conscious mind. Hence, in view of the foregoing propositions, the conscious mind depends upon, and is conditioned by, the unconscious mind at every angle. It cannot exist, and even if it could, it could not do its work properly without the assistance of the unconscious faculties. The more important and fundamental, therefore, are the faculties of the unconscious mind.

It must not be imagined, however, that the unconscious faculties can act alone when the conscious faculties are acting. The conscious faculties react upon the unconscious faculties just as the words one speaks react upon him and cause him to think thoughts which would never enter his mind if he did not hear himself talking. We have already seen how the conscious beliefs can almost govern the actions of the unconscious faculties; we have seen how Will and Reason determine actions of Physical Control, etc. This is necessary in order that the conscious faculties shall be effective to do the work that is required of them. It is only by being able to influence the unconscious faculties that they can find expression of the thoughts they form; it is only thus that the ego can express the desires which lead to the formation of conscious purposive thoughts. And in this we have but another instance of the fundamental unity of the mind in the individual.

Summary of Mental Faculties.

Thus we see that the powers of the mind consist of ten faculties, five of which are conscious and five of which are unconscious in their actions. It is through the actions of these ten functions that all of the work of the mind is carried on. We must not imagine, however, that these faculties work separately. They all work together, sometimes in one combination and sometimes in another, but never alone. Let us consider some of the ways in which they operate to carry on mental work.

In the beginning of the embodiment of the individual the faculty of Physical Control employs the perfect inherited knowledge of the faculty of Memory under the influence of the faculty of Response to Suggestion, to build for the mind a body fit for it to live in. Later, when the embodied mind has become able to take care of itself the same combination of mental faculties is busied with the task of keeping in order this body that these faculties have made, and they have also other tasks. The faculty of Perception accepts impressions from sensation which are acted upon by the faculty of Response, causing the faculty of Physical Control to make the body do things which adjust it to the conditions as they appear to these faculties. Meanwhile, the faculties of Conception, Apperception, Memory and Reason have produced thoughts which show that the perceptual impressions were wrong. The faculty of Intuition shows the right way. Will chooses some way, right or wrong, and turns the thinking processes in that direction with the result that thoughts which agree with that choice are formed by the mind. These thoughts are passed on to other minds by the faculty of Telepathy, which in turn reinforces the effect by receiving similar thoughts from other minds. The thoughts having taken full form in the mind, the faculties of Response to Suggestion and Physical Control now have no choice but to bring them into expression in the mind and body with results which depend upon the kind of thoughts chosen by Will.

The mind is a single whole having several different powers and several different forms of activity. The next lessons will study some of the various products of these different activities and their importance in life and living.

REVIEW QUESTIONS.
Section XXXIX.—The Conscious Faculties of Mind.

1. What is a mental faculty?

A mental ability or power which appears to some one particular thing

2. Why do percepts need to be worked over by the higher mental faculites?

Percepts would be of no value until it's worked over by the higher mental faculties

3. What faculties are employed in the working over of a percept?

Conception. Reason. Will and apperception

4. What especially valuable contributions are made to experience by apperception?

We realize further a thing & sum up or sort through apperception

5. When is perception more important than apperception, and when is apperception more important than perception?

perception is more important to gain sensation or ideas. but the final training of a thing is where apperceptions come in

6. Of what special value is conception?

To assort sensations or ideas or combine them

7. What does reason contribute to experience which would not otherwise be in it?

To come to a conclusion whether a thing presented is true or false; or to tell beforehand what is going to take place

8. How can one improve a conscious faculty?

By trust and cultivation

9. What is the relation of consciousness to the conscious faculties?

It is to be conscious that the conscious faculties is working

10. What is the value of the consciousness of physical relations?

It shows the condition of the body and the world about it

NOTE: Write your answers on this sheet and preserve for reference. The duplicate of this sheet is to be filled out and mailed to us for grading. After you have received the graded answers, write correct answers above. This will serve to strengthen your weak points.

Suggestive Therapeutics

A Complete Course In Forty-five Sections
Together with Complete Lesson Outlines

This is Section 41 of the Complete Finishing Course by correspondence, which is an exhaustive Course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This section of the Course, however, **is only temporary.** Later on this section will be printed and bound in the same size and styles as Sections 7, 28, 32, etc., and a copy will then be supplied to you without further cost.

Copyright 1910, by Sidney A. Weltmer.
New and Revised Edition, Edited by Ernest Weltmer.
Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.

Revised and Enlarged
Copyright 1923, by Weltmer Institute of Suggestive Therapeutics Company.

Thinking and Thought

Definitions.

1. Thinking is the mental process of reacting to stimuli.
2. Conscious thinking is the process of reacting, through the conscious faculties, to sensory stimulations when alternative courses of action or unfamiliarity with the conditions makes instinctive or habitual reaction impossible.
3. A conscious thought is a presentation to consciousness of means to the end of making adjustment of the being to the conditions discovered by perception through sensation.
4. Unconscious thinking is the mental process of determining, through the unconscious facilities, what internal adjustments are required to bring the parts of the organism into harmony with each other.
5. An unconscious thought is the mental factor (unconscious) which determines the organic adjustment.
6. A complete thought has form, purpose, and power. Its form is the form of the mind's activities; its purpose is their direction or object; its power is the power of the mind as it strives in a certain way (form of the thought) to achieve a certain end (purpose of the thought).
7. A thought is a particular use which the ego makes of the mind in its effort to fulfill some wish.

Origin.

1. The conscious thoughts of individualized mind originate in the mind under the compulsion of the ego.
2. The unconscious thoughts of individualized mind originate in the Infinite Mind, as is shown by their innate perfection.
3. Since all thoughts depend upon the unconscious powers and these originate in the Infinite Mind, we might say that, in a sense all thoughts originate in Infinite Mind.

Nature.

1. Constructive thoughts are in harmony with the Infinite Purpose and partake of its power and eternal nature.
2. Destructive thoughts are in disharmony with the Infinite Purpose and soon disintegrate and cease to exist.

Use.

1. Thoughts govern the bodily actions, they are the tools by means of which the ego expresses its wishes in the physical world, and by means of which it communicates with other egoes.

Vital Principle.

1. Intention. It is the intention of the thought which determines whether it is in harmony (and therefore powerful) or disharmony (and therefore weak) with Infinite Thought.

Value.

1. Our thoughts determine all our actions and relations to each other and the world.
2. Right thoughts will place us in right relations. Wrong thoughts will put us out of proper relations.
3. All healing, all good, and much that is bad comes to us through the thoughts we think.

How to Use.

1. Guide your mind by hope, believe in the good in the ultimate perfection, man's Godhead.
2. Place no limit on your possibilities and trust the Infinite Good.
3. To think under these conditions is to think in harmony with the Infinite Purpose, to align yourself with the Creator, God.

THINKING AND THOUGHT.

The use of the faculties of mind in the working over of the materials supplied by sensation and intuition to the end of gaining an understanding of the conditions from which they arise and of enabling the being to make better reactions and adjustment to environment and the inner spiritual necessities, is called Thinking. The product of the process is called Thought. A thought which is, in a measure, treated as abstracted from the thinker so that it may itself become an object of thinking and thought is called an Idea. This lesson deals with the process of Thinking and its immediate product Thought while the next lesson will deal with the idea and its production.

It may be well at the outset to undertake the definition of these different terms, for they are frequently confused with each other and it is necessary for clear exposition and a just appreciation of their different values, that we should make no mistakes in the meanings of our words as we use them in this study.

The term thinking usually is used to name the processes of forming thoughts only when that process is voluntary. The involuntary, spontaneous, instantaneous, process by which we appear to arrive at certain abstract conclusions and understandings, and which must have employed the higher mental faculties, is not usually called by this name. We cannot allow any such distinction, however. All mental processes which result in thoughts, all which involve any of the mental faculties above sensation and intuition must be classed together whether consciousness and volition play any part or not. In the following definitions and descriptions we will make no distinction between those thinking processes which are conscious and voluntary and those which are involuntary and unconscious except as we might wish to compare them as different thinking processes. These considerations will have no part in the definition of "Thinking."

Thinking.

Thinking is any mental process which results in thought. The process may be incomplete and the resulting thought fragmentary and incomplete, or it may be complete and the resulting thought complete and constructive, perfect. One is thinking when conception, memory and apperception are being used by reason and will in the effort to understand some conditions presented in perception. The understanding, the new knowledge which results from this process is thought. Perception is not thinking and a percept is not a thought. Neither is conception thinking nor a concept a thought. The same may be said of a memory record, the process of recollecting is not thinking and the revived record in memory is not a thought. These are the materials employed by the ego in arriving at understandings. When these materials, are compared in their different parts and conclusions are arrived at which give knowledge not directly contained in them but only arrived at by processes of induction or deduction, then the thinking process involves reason and the resulting thoughts are said to be "reasonable." When will chooses between the different alternative fragments of thoughts and finally between the complete thoughts themselves, then the process is voluntary and the thoughts on their way to expression are called "volitions."

Thought.

Thought has already been pretty well described in connection with its origin, but that is not enough. Thought is more than this. Thought includes mental elements which could hardly properly be described as products of thinking. A certain amount of the mind is involved in every thinking process and, so, in the thought which results. (This is not a very exact description of what takes place, for it is not correct to apply terms which gain their meaning from physical relations and conditions, to mind and its operations. Yet we have no choice, for all our words depend upon experiences with material things for their meanings and we must use them and make the best of it. Yet it must be remembered that by "movement of mind" we do not mean to imply that the mind is material and capable of having parts and movements such as we see in material things about us. It is only that these terms most nearly express our real meaning and approximately express the idea we have in mind.) We speak of that part of the mind involved in this process as having "movement" and constituting "a part" of the thought with which we are concerned. Thought is not only a product of mind but it is in a sense a form of mind. a state or condition of mind, a part of mind. This mental element of the thought accounts for the form and power that characterize it and result from, and expresses the purpose which is the third characteristic of thought. Every complete thought has form, purpose and power.

Ideas.

Ideas are thoughts which have been in a measure abstracted from the minds which produce them. They have no power in themselves such as is possessed by thoughts in virtue of their mind elements. Ideas do not move body, they move only the mind, they are objects for thoughts, thoughts abstracted from the thinker and made independent of direct mental processes.

The rest of this lesson will be in the main a definition and description of thinking and thought while the next will deal even more fully with the idea. The preceding paragraphs are intended only as an introduction to these subjects. And our introduction is not complete, for, before starting in with the real object of the lesson and at the risk of introducing metaphysical considerations, we will consider the source of the process, the fundamental relations involved.

In the first place; the ego owns and uses the mind. It is the ego which thinks. It uses the mind as the tool with which it thinks. The mind is merely the "intelligence department" of the

ego's business organization. The mind no more does the thinking of the being than the men who go out and get the information and collect the facts do the planning and editing of a great newspaper. The master-mind of the newspaper is the man who directs the newsgatherers, the man who tells them where to go to look for news and then interprets what they bring to him. And even he is less the master of his helpers than is the ego the master of the mind and the mind the ego's tool.

Relation of Mind to the Ego.

Perhaps we can find a better illustration of the relation of mind to ego in one of the intricate instruments of the astronomer's laboratory. Astronomers have an instrument for measuring photographs of the stars which tells immediately what points on each photograph correspond and whether any changes have occurred since the last photograph was made. When the astronomer wants to know something about the more obscure features of a new photographic plate he asks his machine and it tells him. It does this accurately and quickly yet the accuracy and the intelligence which are in the machine were put there by the maker, they are the intelligence of the men who have made and who use the machine and do not belong to it. The machine cannot use itself, it cannot act without being controlled, and that which uses and controls it is the man. The man stands in the same relation to the machine as the relation in which the ego stands to the mind. The mind is merely the machine by means of which the ego measures the values of the different elements of sensory and intuitional experience and draws conclusions from them. Without the ego it is as useless as the machine without the man to operate it.

And even this illustration is inadequate. In order to make it complete we would have to combine a great many machines and even include some of their operators and then put them all under some one master mind which represents in the illustration the position of the ego in mental activity. Perhaps we have said enough to indicate the relations that obtain here, however, even though we have not found a really adequate illustration. Our ends have been attained if we have made the reader understand that the mind is the tool which the ego uses in thinking.

The Faculties of Mind.

The faculties of the mind are, as we have said in earlier lessons, just different modes of mental activity. The ego uses the mind in perception of sensation or intuition and egoes engaged in the study of psychology call that form of mental action perception. The ego uses the mind to reason and so we have the faculty of reason, and so on with the rest of the faculties.

Through the mind the ego uses the hands to pound a typewriting machine and the hands may then be said to have the faculty of typewriting, to play the piano and then have the faculty of piano playing, to play the violin and they have the faculty of fiddling, etc. They are the same hands all the time and they are controlled by the same ego and their faculties are merely the different uses that the ego makes of them. The faculties of the hands in this illustration bear the same relations to the hands that the faculties of the mind bear to the mind. They both bear about the same relation to the ego, the only difference being that in order to use the hand the ego must have the use of the mind as a go-between.

How the Ego Works Its Will.

Thoughts are the mental expressions of the ego's desire, aim, or purpose. The thought is the moving force, the emissary, the executive—a word is lacking to express just exactly the relation of the thought to the ego and the end attained by the ego through it. Let us again have recourse to machines to illustrate our meaning.

A man wishes to do something, dig a ditch, cut a tree, blast a rock, build a house, print a book; he wishes to do any one of a thousand different things. He starts out to do this by building a machine or perhaps many machines. These machines all have a purpose behind and expressed in them. In order to achieve that purpose they are given a certain form. Then they are all given energy, power. And if the machine properly expresses the builder's purpose and it has sufficient power it will do the things that he wants done.

Now this is the case with thought. The ego wants to do something with the mind or through the body. It starts out to do this by building a machine, a thought. It sets the mind into a certain form of activity—the form of the thought. It makes this form of activity to fit the purpose it has in the thought—the purpose of the thought. And it strives by means of power which appears as mental power—the power of the thought—to achieve its object. This combination of mental purpose, mental form and mental power constitute a thought, a mental machine, by means of which the ego works its will in the mental and physical realms.

Finally, when the ego treats thoughts as men treat machines when they put them on exhibition and make them objects of study and comparison, things to think about and look at rather than things to use for carrying out their wishes, then thoughts become ideas. Of this more later.

Conscious and Unconscious Reaction.

The student should by this time have a pretty good idea of what the process of thinking consists of and of its real meaning in life. Thinking is the process by means of which the ego builds its thought machines, those tools by means of which it governs and uses mind and body. It is also the process by which the ego informs itself of conditions discovered through sensation and intuition. But let us treat the process from the standpoint of psychology and leave metaphysical considerations in the background. I shall do this by describing the more important mental stage of a conscious and an unconscious reaction.

I have made the statement that the object of conscious thinking and the product of conscious

thought is reaction to environment which betters the relations between the individual and perceived external conditions, while the product of unconscious thinking and thoughts is adjustment of the parts and processes of the body to each other. (1) To illustrate the conscious thought reaction, let us consider the means by which a man consciously adjusts himself to the need for external assistance in the healing of some crippling disease. (2) To illustrate the unconscious thought reaction we will consider the mental elements of the actual healing process in the diseased body.

(1) The man of our illustration has been tortured for days with a severe pain in one knee. He can hardly bear to put his weight on that leg and walking with a crutch is out of the question. He has waited for it to get better, he has "doctored" it after a fashion, he has tried the only patent medicine in which he has any confidence, but nothing has helped him; he steadily grows worse. He sees that he must have help. His problem is; to whom shall he go for the help he needs?

The Process of Reaching a Conclusion in a Specific Case.

In many cases the question of deciding to whom to go for help of the sort that our patient needs would not present a problem. To decide that such help were needed at all would be to decide to go to some certain person for it. But this is not the case with the man about whom I am writing. It is necessary for him to think, consider all sides of the question before he decides. His trouble is that there are two different men to whom he can go and he is not certain which to take. If there were only the doctor or the suggestotherapist alone he would have no difficulty, but there are both; his former unsatisfactory experience with the doctor and his lack of experience with the suggestotherapist present two of the conditions in which conscious thinking is necessary before action can take place. Conscious thinking is required as a preliminary to action only when one finds himself in such a position that unconscious thinking and habitual or instinctive reaction cannot be made. Our patient has already met and worked out one such situation when he decided that he should have some sort of external assistance, now he has another situation in which it becomes necessary to "make up his mind" before he can act.

Perception has informed him that something is wrong in that knee. Conception tells him that his pains are of the rheumatic type. He remembers that he has had another such attack and that it kept him off his feet for several months under the care of a doctor. He also remembers that he not only suffered a great deal and lost his time but also that his bill for medical attendance was very large and that he still owes some of it. He reasons that if it took the doctor so long to put him on his feet before, it will probably take as long again, for he seems to have the same sort of trouble that he had before, and his loss of time and money will be about the same as before. Now, if there is any way in which he can avoid this he wishes to do it, for reason teaches him that he will never "get ahead" at this rate. And it seems to him possible that such a way is offered by the recent advent of a suggestotherapist in his town. This new sort of "doctor" has been doing some remarkable things among the "chronics" of the place and it appears possible that he might be able to fix a bad knee without so much delay. Under these circumstances our patient is strongly inclined to try the new man and, yet, this "suggestion" is something that he has never heard of before and he is not quite sure that it is to be trusted. Hence, he finds himself on the horns of a dilemma, as I have said above, unpleasant experience with one and no experience at all with the other places him in a position where he finds decision difficult.

In his difficulty he turns again to reason. Reason says, "Well, let's see; on the one hand we have the doctor that we have known all our lives and who practices the same sort of 'doctoring' that they've always used around here. He's all right and his methods are all right, except that there does seem to be a heap of folk dying all the time and it takes an awfully long time for some of them to get well, and the doctors are always talking about the diseases that they can't cure. And yet, he's orthodox.

"And then, on the other hand, there's that fellow that practices that new-fangled method of suggestion and claims that all sorts of diseases can be cured even though the doctor says that they can't He sounds mighty encouraging, but then he also sounds pretty wild, talking that way when we have heard all our lives that there are a sight of diseases that cannot be cured at all and that when a person gets one of these complaints it's all day with him. And then, the doctor says that the new man is a "fake,' and he may be so far as I know. But it must be admitted that old Mrs. Jones is going without her crutches now for the first time in ten years and that Mandy Mills was out to meeting last Sunday for the first time since the new church was built. So there must be something in it."

Thus the pros and cons of the question would be considered by reason without much chance of coming to a decision if intuition did not step in and put the stamp of truth upon the claims of the new man. Then will would choose what reason had set before the mind and intuition had vouched for and at last a decision would be reached; the sick man would go to see the suggestotherapist.

This account is not complete, it is abbreviated as much as possible to avoid tiring the reader, but it serves to show how the different faculties take part in the process of thinking even though it does not give all the steps. Now let us follow the sick man on his visit to the therapist.

He rides to the therapist's office, hobbles in and gratefully collapses into a comfortable chair. While he waits he observes the others who wait with him. He sees several that he has known for

a long time as hopeless invalids; he notes their hopeful faces as they go into the treatment room, and again notes their confident bearing as they come out. He does not need to be told that these folk have been bettered. Reason whispers "What has been done for them can be done for me, I will get well," and intuition says, "I feel it in my bones that health is here."

The Process of Thinking By Which the Patient Responded to Suggestion.

At last his turn comes. He hobbles into the inner room. The therapist listens to his story and then to his question, "Can you do anything for me," answers, "Certainly, come in here and let me get at that knee."

In the treatment room the therapist places his hands on the sick knee. The patient wonders what he is doing, but says nothing for very soon those hands begin to seem very warm and their warmth to penetrate to the deepest parts of the painful joint. Presently ease comes. Perception which has been telling the patient that the knee was warm now tells that it is easy. Apperception has already taken in the fact that the therapist seems to expect that what he is doing will bring comfort and ease to the patient. The patient's attitude has become one of belief, rapidly mounting to the height of trust, absolute confidence in the therapist and his "power." After a time the therapist manipulates the tender joint a bit, tells the patient to wrap it up and keep it warm and that tomorrow he will be able to walk down to the office. For a moment, he is incredulous but then reason tells him that the therapist must know what he is talking about for he has been able to make the joint stop hurting so soon, so he gets up and starts off without even a limp until memory reminds him that he is supposed to have a sore knee. Thereupon he limps again, although he could not really say that the joint actually hurts, and goes his way rejoicing.

(2) This sketches in a rough way the principal elements of the conscious reactions the patient makes to treatment and it tells nothing of the processes which are directly responsible for the happy result. These processes were all unconscious. All that happened in the consciousness that had any significance for healing was the change in attitude and the pleasant expectations and hopes aroused by what had preceded his meeting with the therapist and by his unconsciously noted gestures and actions during their association. These conscious mental states had merely removed the interferences to healing which would have been set up by fear and doubt if these had held the patient in their thrall. The actual healing power was entirely unconscious in action. I shall attempt to name only the most important elements of the unconscious mental response to the therapist's "treatment."

As soon as the conscious mind was filled with hope and expectation of healing by the faculty of response to suggestion the faculty of physical control began working at the healing of the knee under the direction of the intuitive knowledge stored in memory. This intuitive knowledge is the thought of the Infinite which created and preserves the organism, it is a thought that man receives and can express when interference is removed but which he cannot create. When the therapist placed his hands on the skin covering the painful joint, nerve stimuli flowed into the nerve centers which acted as suggestions to the mind which uses the segments of the cord from which spring the nerves to the tissues of the knee. These (manual reflex) suggestions were accepted by that part of the unconscious mind, which reacted by sending out currents of healing nerve stimuli to the diseased tissues. The process of determining that the suggestion should be accepted and of reacting in the manner in which reaction was made, was an unconscious mental process and the reaction was an expression of an unconscious thought. Response to suggestion, intuition, memory, and physical control all played parts in the process and in no sense were any of the parts that they played conscious. The only result in consciousness was the ease and comfort of the knee and the early complete healing of the diseased tissues.

Thinking and Thought of the Therapist.

We have been considering only the thinking and thoughts of the patient, but it would be well for us also to consider somewhat the thinking and thoughts of the therapist. His thoughts have had a great deal to do with the results of his treatment. The quality of his thoughts has determined the nature of his expressions, the kind of suggestions he has given, the sort of influence he has wielded. His thoughts have form, purpose and power, they are complete thoughts and like all complete constructive thoughts, are powerful agencies. They are powerful both in their own right and in the relation they bear to the governing forces of the universe. They are in harmony with the forces of nature, with the thought of the infinite, with the Divine Purpose and Plan, and their power is part of the power of Omnipotence. When one thinks in harmony with the thoughts of the Infinite, when he allies himself with Universal Forces he has them all working on his side. He is working in harmony with the greatest of all forces just as the man who stands on a high place and throws a stone downward is acting in harmony with gravity. His feeble throw is soon multiplied a thousand fold by the natural force. On the other hand, if he had thrown the stone upward counter to the natural force, that same gravity quickly would have absorbed the small amount of energy he could give the missile. So with man's thinking. His thoughts are but duplicates of thoughts of Infinite Mind, their powers are similar to the Infinite Powers, in fact, parts of them, but infinitesimally feeble, by comparison, in their own right. But when man's thoughts agree with the thoughts of the Infinite then the wisdom of Omniscience and the power of Omnipotence work with them to realize their aims. Thinking in harmony with the thinking of the Infinite is but another way of obeying the

Laws of Nature, the laws of God.

The therapist thinks thoughts of courage, hope, trust, confidence of life. He thinks constructively, in harmony with the Divine Plan, and his thoughts become irresistible forces, powerful to overcome the disintegrating thoughts of fear, doubt, discouragement, despair, and death which run counter to the Infinite Purpose. His thoughts find that which is best in every man with whom he comes into contact and help the whole world through the telepathic interchange which links all men of like aspirations. His thoughts being in harmony with the Infinite Thought, contribute to that onward rush and their force will never cease to be felt in the lives of men. The Unconscious self of every man partakes of the Infinite Quality and thoughts which express the purpose of the Infinite will always and forever find response from that part of man. The therapist thinks vital thoughts, thoughts which are alive with purpose, with Intention. And it is just because he thinks such thoughts that he wields the influence that makes him able to renew the hope and courage and bring back the health of those who come to him for help. Such constructive thoughts will heal disease, uplift the man who has lost his grip on the Fundamental Realities, put new heart into the discouraged. Constructive thought is an influence to turn men about and place them in harmony with Nature when they have wand astray.

The therapist thinks such thoughts becau believes in the goodness, the healthfulness abilities, the Divinity of man. His thought express his beliefs, just as the thoughts of men express their beliefs. Where other me lieve in the weakness, the meanness, the esse evil of man, they can but express these beliefs tend to make the thinkers and all others come into contact with their short-lived fluence unhappy, sick, miserable, by interfe with their life forces.

If you wish to place yourself in harmony the Universal Good, if you wish to gain and all the best that life holds for you, believe in good of life and think constructive thou The man who thinks in harmony with the Inf Thought will not only bring to himself all blessings of life but he will also help other gain the same blessings, while the man thinks counter to the Infinite Thought will his own birthright and help other men to theirs. Guide your mind's activities by hope, inspire your thoughts with confidence in the es tial goodness and ultimate perfection of all and you will place yourself in harmony with Infinite Purpose, with God.

—CUT HERE—

REVIEW QUESTIONS.
SECTION XLI.—THINKING AND THOUGHT.

1. Define thinking, in what does the process consist? Any mental process that results in thought. Thinking is the process by means with the ego builds its thoughts
2. Define Thought. A complete thought has form purpose and power
3. What are the essential differences between conscious and unconscious thoughts? Conscious thoughts are a conscious presentation of ideas to the end of making adjustment
4. When is a thought a complete thought and when is it incomplete?
5. Why do we need to have thoughts at all?
6. When do we need conscious thoughts?
7. Why would not a conscious thought do for a guide in the control of the (internal) organic adjustments?
8. What thoughts are mental reactions to sensations?
9. What thoughts live forever and have Infinite Power?
10. What rule can you give for thinking the most useful thoughts?

NOTE: Write your answers on this sheet and preserve for reference. The duplicate of this sheet is to be filled out and mailed to us for grading. After you have received the graded answers, write correct answers above. This will serve to strengthen your weak points.

REVIEW QUESTIONS.
SECTION XL.—THE UNCONSCIOUS FACULTIES OF MIND.

1. What is an unconscious faculty?
A Mental Power or ability to perform some ce
functions without directly involving the Conscious

2. What is the difference between a conscious and an unconscio
faculty of mind? The Conscious faculties are used in
to environment through sensation. The unconscio
faculties carries on the work of the mind and pro

3. What is the nature of the unconscious faculties?
Complete perfect unconscious, Capable of doing pe
work is allowed to act without interference

4. What is the difference in the nature of the conscious and t
unconscious faculties?
The Unconscious faculties are perfect
Conscious faculties are Cabable training

5. What are the most important functions of the unconscious
faculties?
To keep the body in perfect health

6. (a) Classify the unconscious faculties. (b) Classify them
with the related conscious faculties.
Response to suggestion Memory Intuition
Physical Control Telepathy

7. Which faculty is most important in the building of the body?
Physical Control

8. What other faculty contributes to this work?
Response to suggestion

9. What conditions can interfere with the perfect action of the
unconscious faculties?
Fear doubt disbelief or wrong thoughts
of any kind

10. What are the conditions under which the inherent perfection
the unconscious mind best finds external expression?

NOTE: Write your answers on this sheet and preserve for reference. The duplicate of this sheet is to be filled out and mailed to us for grading. After you have received the graded answers, write correct answers above. This will serve to strengthen your weak points.

Through the Conscious faculties

—CUT HERE—