



THE INNER CONSCIOUSNESS

WILLIAM WALKER ATKINSON

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**A COURSE OF LESSONS ON THE INNER PLANES OF THE MIND,
INTUITION, INSTINCT, AUTOMATIC MENTATION AND OTHER
WONDERFUL PHASES OF MENTAL PHENOMENA**

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1908

The Inner Consciousness by William Walker Atkinson.

This edition was created and published by Global Grey

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and quality indicated by the materials which you have supplied. You cannot make silk from cotton, nor broadcloth from shoddy. Unless you furnish the proper materials you cannot expect the finished product to be as you desire. You are making character and "self" every day—but it depends upon the material furnished just what that character or self shall be. An understanding of the Inner Conscious workings of the mind gives you the only key to the mystery of character and self—then why not act upon it?

LESSON 6. "AUTOMATIC THINKING"

The advanced writers on the subject of psychology have given us many examples of the workings of the mind on the planes of what some have aptly called "Automatic Thinking," We feel that it will be well to quote a few cases to illustrate this phase of the subject.

There are many instances stated of persons who had been earnestly endeavoring to solve certain problems and questions, but who had been compelled to lay aside the matters as incapable of solution at the time. In a number of such cases it is related that while thinking of something entirely foreign to the subject the long sought answer would suddenly flash into the field of consciousness, of course without any conscious effort on the part of the person. A well known writer, in giving an instance of the kind which had happened to him personally, states that when the answer came to him in this way he trembled as if in the presence of another being who had communicated the secret to him in a mysterious manner. Nearly every person has had the experience of trying to remember a name, word, date, or similar thing, without success, and then after dismissing the matter from the mind have had the missing idea or word suddenly flashed from the Inner Consciousness into the field of the ordinary consciousness. Some part of the Inner Consciousness was at work trying to supply the demand, and when it found it it presented it to the person.

Another well known writer gives several cases of what he calls "unconscious rumination," in which the mind worked silently, and below the field of the ordinary consciousness, after the person had read works relating to new subjects, or presenting new points of view essentially opposed to previously conceived opinions and views. He states that in his own experience, he found that after days, weeks, or even months, he would awaken to a realization that his old opinions were entirely rearranged, and new ones had taken their place. Some have called this process "sub-conscious mental digestion and assimilation," and indeed the process is akin to the work of the physical organism in digesting and assimilating material nourishment.

Sir William Hamilton is stated to have discovered an important mathematical principle while walking one day in the Dublin Observatory. He stated that upon the occasion he "felt the galvanic circle of thought close," and the sparks that fell from the mental process were the fundamental mathematical relations of his problem, which as all students know now forms an important law in mathematics.

Thompson the psychologist has written as follows on this subject: "At times I have felt a feeling of uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself until I am ready to write about it. I delayed for a month the writing of my book 'System of Psychology,' but continued reading the authorities. I would not try to think about the book. I would watch with interest the people passing the windows. One evening while reading the paper, the substance of the missing part of the book flashed upon my mind, and I began to write. This is only a sample of such experiences."

Berthelot, the eminent French chemist who founded the present system of Synthetic Chemistry, has said that the experiments leading to his remarkable discoveries in that branch of science were seldom the result of carefully followed lines of conscious thought or pure reasoning processes, but, instead, came of themselves, from a clear sky, so to speak. Mozart, the great composer, once said: "I cannot really say that I can account for my compositions. My ideas flow, and I cannot say whence or how they come. I do not hear in my imagination the parts successively, but I hear them, as it were, all at once. The rest is merely an attempt to reproduce what I have heard." In addition to the experience above mentioned, Dr. Thompson has stated that: "In writing my work I have been unable to arrange my knowledge of a subject for days and weeks, until I experienced a clearing up of my mind, when I took my pen and unhesitatingly wrote the result. I have best accomplished this by leading the mind away as far as possible from the subject upon which I was writing."

Oliver Wendell Holmes has said: "The automatic flow of thought is often singularly favored by the fact of listening to a weak continuous discourse, with just enough ideas in it to keep the mind busy. The induced current of thought is often rapid and brilliant in inverse ratio to the force of the inducing current." Wundt has also said, on this subject: "The unconscious logical processes are carried on with a certainty and regularity which would be impossible where there exists the possibility of error. Our mind is so happily designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the *modus operandi*. The unconscious soul, like a benevolent stranger, works and makes provisions for our benefit, pouring only the mature fruits into our laps." An English writer has stated: "Intimations reach our consciousness from unconsciousness, that the mind is ready to work, is fresh, is full of ideas. The grounds of our judgment are often knowledge so remote from consciousness that we cannot bring them to view. The human mind includes an unconscious part; unconscious events occurring in that part are proximate causes of consciousness; the greater part of human intuitional action is an effect of an unconscious cause—the truth of these propositions is so deducible from ordinary mental events, and is so near the surface, that the failure of deduction to forestall induction in the discerning of it may well excite wonder. Our behavior is influenced by unconscious assumptions respecting our own social and intellectual rank, and that of the one we are addressing. In company we unconsciously assume a bearing quite different from that of the home circle. After being raised to a higher rank the whole behavior subtly and unconsciously changes in accordance with it. Commenting on the above, another writer adds: "This is also the case in a minor degree with different styles and qualities of dress and different environments. Quite unconsciously we change our behavior, carriage, and style, to suit the circumstances."

Jensen has written: "When we reflect on anything with the whole force of the mind, we may fall into a state of entire unconsciousness, in which we not only forget the outer world, but also know nothing at all of ourselves and the thoughts passing within us after a time. We then suddenly awake as from a dream, and usually, at the same moment the result of our meditations appears as distinctly in consciousness without our knowing how

we reached it." Another writer has said: "It is inexplicable how premises which lie below consciousness can sustain conclusions in consciousness; how the mind can wittingly take up a mental movement at an advanced stage, having missed its primary steps." Some psychologists, Hamilton and others, have made a comparison likening the action of the mental processes to that of a row of billiard balls, of which one is struck and the impetus transmitted throughout the whole row, the result being that the last ball actually moves, the others remaining in their places. The last ball represents the plane of ordinary outer consciousness, the other balls representing the various stages of the action of the Inner Consciousness. Lewes, the psychologist, commenting on the above conception, adds: "Something like this, Hamilton says, seems often to occur in a train of thought, one idea immediately suggesting another into consciousness—this suggestion passing through one or more ideas which do not themselves rise into consciousness. This point, that we are not conscious of the formation of groups, but only of a formed group, may throw light on the existence of unconscious judgments, unconscious reasonings, and unconscious registrations of experience."

In connection with these processes of the mind, on the planes below those of the outer consciousness, many writers have noted the discomfort and uneasiness preceding this birth into consciousness of the ideas developed on the unconscious planes. Maudsley says regarding this: "It is surprising how uncomfortable a person may be made by the obscure idea of something which he ought to have said or done, and which he cannot for the life of him remember. There is an effort of the lost idea to get into consciousness, which is relieved directly the idea bursts into consciousness." Oliver Wendell Holmes says: "There are thoughts that never emerge into consciousness, and which yet make their influence felt among the perceptive currents, just as the unseen planets sway the movements of the known ones." He adds: "I was told of a business man in Boston who had given up thinking of an important question as too much for him. But he continued so uneasy in his brain that he feared he was threatened with palsy. After some hours the natural solution of the question came to him, worked out, as he believed, in that troubled interval."

The above experiences are common to the race, and nearly everyone who reads the above lines will at once recognize the occurrences as familiar in his or her own mental experience.

Among the many interesting cases related to illustrate the principle of "automatic thing," or "unconscious rumination," that of the famous mathematical prodigy, Zerah Colburn, is perhaps one of the most striking. This individual possessed a remarkable faculty of "automatically working out the most difficult mathematical problems." It is related of him, that while yet a child of seven years of age, and while he was without any previous knowledge of the common rules of arithmetic, he was still able by some intuitive, Inner Conscious faculty, to solve the most difficult mathematical problems without the aid of figures, pencils or paper—by some Inner Conscious system of Mental Arithmetic. At that early age, he was able in this way to immediately give the number of minutes and seconds in any given period of time, and to tell the exact product arising from the multiplication of any number consisting of two, three or four figures, by any other number consisting of a like number of figures. The records of his times give many wonderful instances of his strange power, from which we quote the following, as an illustration:

"At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, this child undertook and completely succeeded in raising the number 8 progressively up to the sixteenth power. And in naming the last result, viz., 281,474,976,710,656, he was right in every figure. He was then tried as to other numbers consisting of one figure, all of which he raised as high as the tenth power, with so much facility and despatch that the person appointed to take down the results was obliged to enjoin him not to be so rapid. He was asked the square root of 106,929; and before the number could be written down, he immediately answered, 327. He was then required to name the cube root of 268,336,125; and with equal facility and promptness he replied, 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed, to all of which he answered in a similar manner. One of the gentlemen asked him how many minutes there were in forty-eight years, and before the question could be written down he replied,

25,228,800; and then instantly added that the number of seconds in the same period was 1,513,728,000. He persistently declared that he did not know how the answers came into his mind. Moreover, he was entirely ignorant of the common rules of arithmetic, and could not perform upon paper a simple sum in multiplication or division. In the extraction of roots, and in mentioning the factors of high numbers, he gave the answers either immediately, or in a very few seconds; whereas it requires, according to the ordinary method of calculation, very difficult and laborious work, and much time." A most peculiar sequel was noted in this case, for as the child was educated to perform mathematical calculations according to rule, and in the ordinary way, his wonderful power deteriorated, and in the end he was no more than the ordinary well-drilled child, so far as the branch of mathematics was concerned.

The instance of Blind Tom is also an illustration of "automatic thinking," for this poor, blind creature—but little above idiocy so far as ordinary knowledge was concerned—possessed something in his Inner Consciousness that enabled him to play any piece that he had ever heard, even years before, with perfect reproduction of detail; and to also improvise wonderful strains, and harmonies. Something was at work on the Inner Conscious planes of this poor black man's mind—as if to show to a doubting and materialistic world the possibilities of the human mind and soul in its hidden phases.

In view of the above instances, and many other similar ones, can you doubt that there are planes of mental action, outside of the ordinary consciousness, on which in some marvelous manner mental work can be, and is, done? Even if the experience of nearly everyone did not furnish proof, surely the recorded cases should place the matter above the plane of doubt. And yet, so strong is the spirit of Doubt, that many will say: "Yes, but—!"

LESSON 7. INNER-CONSCIOUS HELPERS

Many of you have heard the old fairy-tales and bits of folk-lore relating to the kindly "brownies," or "good fairies." who, feeling affection for, and gratitude toward, some poor tailor or cobbler who had befriended them, would come at night, when the workman and his family were asleep, and taking up the unfinished work that had been left on the table or bench, would work diligently at it so that when the morning's sun roused the worker from his slumbers he would find his unfinished task completed. The little hands of the brownies would have fashioned the leather into shoes, then stitched and pegged them; the cloth would be cut and made into garments; the pieces of wood would be made into boxes, chests, furniture, chairs, etc. The rough material had been prepared by the workman during the day; the brownies would "do the rest." But what has all this to do with the Inner Consciousness, you may ask. Just this—that in the Inner Consciousness of each of us there are forces which act much the same as would countless tiny mental brownies or helpers who are anxious and willing to assist us in our mental work, if we will but have confidence and trust in them. No, this is no fairytale; it is by a psychological truth expressed in the terms of the old fairy tale.

By reference to Lessons III and VI, you will see mentioned many instances of the work of these Inner Conscious Helpers. In Lesson VI, especially, you will notice several instances in which well-known authorities testified to the fact that there was a marked manifestation of "automatic thinking" or "unconscious rumination," by means of which problems which had proved unsolvable by the conscious mind had been gradually worked out by the Inner Consciousness, and the results then duly presented to the field of outer consciousness. The facts are well known to psychologists and many investigators have learned to use the law to their own benefit.

The process of calling into service these Inner Conscious Helpers is similar to that by which we constantly employ the Memory to recall some forgotten fact or name. We find that we cannot recollect the desired fact, date or

name, and instead of racking our brains with an increased effort, we (if we have learned the secret) pass on the matter to the Inner Consciousness, with a silent command "remember this name for me," and then go on with our ordinary work. After a few minutes—or it may be hours—all of a sudden, pop! will come the missing name or fact before us—flashed from the planes of the Inner Consciousness, by the help of the kindly workers or "brownies" of those planes. The experience is so common that we have ceased to wonder at it, and yet it is a wonderful manifestation of the Inner Conscious workings of the mind. Stop and think a moment, and you will see that this missing word does not present itself accidentally or "just because." There are mental processes at work for your benefit, and when they have worked out the problem for you they gleefully push it up from their plane on to the plane of the outer consciousness where you may use it.

We know of no better way of illustrating the matter than by this fanciful figure of the "mental brownies," in connection with the illustration of the "Mental Storehouse." If you would learn to take advantage of the work of the Inner Conscious Brownies, form a mental picture of the Mental Storehouses on the several planes of the Inner Consciousness, in which are stored all sorts of knowledge that you have placed there during your lifetime, as well as the impressions that you have had passed on to you from the past—whether that past be the lives of ancestors, or past lives of yourself, take your choice regarding this. The information stored away has often been placed in the storage rooms without any regard to systematic storing, or arrangement, and when you wish to find something that has been stored away a long time ago, the exact place being forgotten, you are compelled to call to your assistance the little brownies of the mind, which you do by the silent command of "recollect this for me." These brownies are the same little chaps that you charge with the task of waking you up at four o'clock tomorrow morning when you must catch your train—and they obey you well. The same little fellows will also flash into your consciousness the report, "I have an engagement at two o'clock with Jones"—and looking up at your clock you can see that it is just a quarter before the hour of your engagement.

Well, if you will examine carefully into a subject which you wish to master, and will pass along the results of your observations to these Inner Conscious brownies, you will find that they will work the raw materials into shape for you in time. They will arrange, analyze, systematize, collate and arrange in consecutive order the various details of information which you have passed on to them, and will add thereto the various articles of similar information that they will find stored away in the various recesses of your memory. In this way they will group together various scattered bits of knowledge that you have forgotten. And, right here, let us say to you that you never absolutely lose anything that you have placed in your mind. You may be unable to remember to recollect certain things, but they are not lost—sometime later some associative connection will be made with some other fact, and lo! the missing idea will be found fitted nicely into its place in the larger idea—the work of our little brownies. Read the examples given in other lessons—they can be reproduced by you or anyone who will cultivate the "knack" of it. Remember Thompson's statement that: "In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself until I am ready to write about it." This Inner Conscious digestion is the work of our little mental brownies.

There are many ways of setting the brownies to work. Nearly everyone has had some experience, more or less, in the matter, although often it is done almost unconsciously and without intent or knowledge. Perhaps the best way for the average person—or rather, for the majority of persons—is to get as clear an idea of what you really want to know as possible—as clear an idea or mental image of the question you want answered—and then, after rolling it around in your mind, giving it a high degree of voluntary attention, then, we say, pass it on to the Inner Conscious planes, with the mental command, "Attend to this for me—work out the answer, and then report to me," or a similar order. This order may be made silently, or aloud if you wish—the forming of the words seems to give force to the order. Speak to the Inner Conscious workers just as you would to people in your employ, firmly but kindly. And, then—and this is an important point—you must accompany the order with an Earnest Expectation that your Will will be carried out. The clearer your belief the better will be the result. A doubt will

interfere somewhat. The writer of this book once said: "Earnest Desire—Confident Expectation—and Firm Demand—these form the Triple Key of Occult Attainment." And so it is, in this case as in many others. Talk up to your Inner Consciousness, and firmly command it to do your work—but also Earnestly Desire its accomplishment—and above all, Confidently Expect the desired answer. And then forget all about the matter—throw it off of your conscious mind, and attend to other tasks. And then in due time the answer will be forthcoming, and will flash before your consciousness—perhaps not until the very minute that you must decide upon the matter, or need the information. You may give your brownies orders to report by such and such a time, if you wish—just as you do when you tell them to awaken you for your train, or to remind you of your appointment.

LESSON 8. "FORETHOUGHT"

The late Charles Godfrey Leland, a well-known writer, and investigator along psychological lines, devoted several of the last years of his long life (he lived to be nearly eighty years of age) to an investigation of the operation of the Will along the general lines of Inner Consciousness. He, of course, did not use the term "Inner Consciousness," but he recognized the existence of its planes of mental manifestation, and his ideas fit very nicely into the subject-matter and ideas advanced in this book, particularly so far as concerns the actual employment of the power possible to those who understand the subject. In connection with the idea of "automatic thinking," which we have described in the two preceding chapters, under the head of "automatic thinking," and "inner conscious helpers," he uses the word "Forethought" (first employed in a similar connection by Horace Fletcher). He uses the term "Forethought" in the same sense that we use the term "mental command" to the figurative brownies of the Inner Conscious planes. We think it advisable to quote liberally from him in this lesson and the one immediately following, in which latter the "Leland Method" is described. Mr. Leland's ideas are so practical, and so readily understood by the average person, that you will do well to read closely these quotations. Mr. Leland says:

"Forethought is strong thought, and the point from which all projects must proceed. As I understand it, it is a kind of impulse or projection of Will into the coming work. I may here illustrate this with a curious fact in physics. If the reader wished to ring a door-bell so as to produce as much sound as possible, he would probably pull it as far back as he could, and then let it go. But if he would, in letting it go, simply give it a tap with his forefinger, he would actually redouble the sound. Or, to shoot an arrow as far as possible, it is not enough to merely draw the bow to its utmost span or tension. If, just as it goes, you will give the bow a quick push, though the effort be trifling, the arrow will fly almost as far again as it would have done without it. Or, if, as is well known, in wielding a very sharp sabre, we make the draw-cut, that is, if to the blow or chop, as with an axe, we also add a certain slight pull, simultaneously, we can cut through a silk handkerchief or a

sheep. Forethought is the tap on the bell; the push on the bow; the draw on the sabre. It is the deliberate but yet rapid action of the mind when before falling to sleep or dismissing thought, we bid the mind to subsequently respond. It is more than merely thinking what we are to do; it is the bidding or ordering the Self to fulfill a task before willing it.

"Forethought, in the senses employed or implied, as here described means much more than mere previous consideration or reflection, which may be very feeble. It is, in fact, constructive, which implies active thought. Therefore, as the active principle in mental work, I regard it as a kind of self-impulse, or that minor part in the division of the force employed which sets the major into action. Now, if we really understand this, and can succeed in employing Forethought as the preparation for, and impulse to, Auto-Suggestion, we shall greatly aid the success of the latter, because the former insures attention and interest. Forethought may be brief, but it should always be energetic. By cultivating it we acquire the enviable talent of those men who take in everything at a glance, and act promptly, like Napoleon. This power is universally believed to be entirely innate, or a gift; but it can be induced or developed in all minds in proportion to the will by practice.

"Be it observed that as the experimenter progresses in the development of will by Auto-Suggestion, he can gradually lay aside the latter, or all processes, especially if he work to such an end, anticipating it. Then he simply acts by clear will and strength and Forethought constitutes all his stock-in-trade, process or aid. He preconceives and wills energetically at once, and by practice and repetition Forethought becomes a marvellous help on all occasions and emergencies. To make it avail the one who frequently practices Auto-Suggestion, at first with, and then without sleep, will inevitably find ere long that to facilitate his work, or to succeed, he must first write, as it were, or plan a preface, synopsis, or epitome of his proposed work, to start it and combine with it a resolve or decree that it must be done, the latter being the tap on the bell-knob. Now the habit of composing the plan as perfectly, yet as succinctly as possible, daily or nightly, combined with the energetic impulse to send it off, will ere long give the student a conception of what I mean by Forethought, which by description I cannot.

And when grown familiar and really mastered, it will give to its possessor a power to think and act promptly in all the emergencies of life, in a greatly increased degree.

"All men of great natural strength of mind, gifted with the will to do and dare, the beings of action and genius, act directly, and are like athletes who lift a tree by the simple exertion of the muscles. He who achieves his aim by self-culture, training, or Auto-Suggestion, is like one who raises the weight by means of a lever, and if he practice it often enough he may in the end become as strong as the other. Such a man is like the hero in one of Mayne Reid's novels, of whom it is said: 'His aim with the rifle is infallible, and it would seem as if the ball obeyed his Will. There must be a kind of Directing Principle in his mind, independent of strength of nerve and sight. He and one other are the only men in whom I have observed this singular power.' This means simply the exercise in a second, as it were, of the tap on the bell-knob, or the projection of the will into the proposed shot, and which may be applied to any act.

"Mind and especially Forethought, or reflection, combined in one effort with will and energy, enters into all acts, though often unsuspected, for it is a kind of reflex action or cerebration. Thus I once discovered to my astonishment in a gymnasium that the extremely mechanical action of putting up a heavy weight from the ground to the shoulder, and from the shoulder to the full reach of the arm above the head, became much easier after a little practice, although my muscles had not grown, nor my strength increased during the time. And I found that whatever the exertion be, there was always a trick or knack, however indescribable, by means of which the man with a brain could surpass the dolt at anything, though the latter were his equal in strength. But it sometimes happens that the trick can be taught and improved upon. And it is in all cases Forethought, even the lifting of weights or the willing on the morrow to write a poem.

"This acting or working of the two thoughts at once (the thought of just what you want, and the thought that you succeed) may be difficult for some readers to understand. It may be formulated thus: 'I wish to remember tomorrow at four o'clock to visit my bookseller—bookseller's—four o'clock—four o'clock.' But with practice the two will become as one

conception. When the object of a state of mind, as, for instance, calmness all day long, is obtained, even partially, the operator (who must of course do all to help himself to keep calm, should he remember his wish) will begin to believe in himself sincerely, or in the power of his will to compel a certain state of mind. This won all may be won, by continued reflection and perseverance. It is the great step gained, the alphabet learned, by which the mind may pass to boundless power. This process of Auto-Suggestion, and trusting to the effect of ordinary sleep, is well adapted to producing desired states of mind, including those manifesting in future action.

"Forethought can be of vast practical use in cases where confidence is required. Many a young clergyman and lawyer has been literally frightened out of a career, and many an actor ruined for want of a very little knowledge, and in this I speak from personal experience. Let the aspirant who is to appear in public, or pass an examination, and is alarmed, base his Forethought on such ideas as this, that he would not be afraid to repeat his speech to one or two persons—why then should he fear a hundred persons? There are some who can repeat this idea to themselves, till it takes hold strongly, and they rise almost feeling contempt for all in court, as did a lady in St. Louis, who felt so relieved when a witness at not feeling frightened, that she bade the judge and jury to cease looking at her in that impudent way.

"It will be useless for any person to take up this method as a trifling pastime or to attempt Auto-Suggestion and development of Will with as little earnestness as one would give to a game of cards; for in such half-hearted effort time will be lost and nothing come of it. Unless centered upon with the most serious resolve to persevere, and make greater effort and more earnestly at each step, it had better be left alone. All who persevere with calm determination cannot fail ere long to gain a certain success, and this achieved, the second step is much easier. However, there are many people who after doing all in their power to get to the gold or diamond mines hasten away even when in the full tide of success, because they are fickle. And such people are more wearisome and greater foes to real Science than the utterly indifferent or the ignorant. This will not have been written in vain should it induce the reader to reflect on what is implied by patient repetition

or perseverance, and what an incredible and varied power that man acquires who masters it.

"There are many cases in which the reader may ask me whether this method may be employed, to which I am compelled to answer that I have had no experience in such cases. But I may add, in such cases, that as regards the method, I am like the Scotch clergyman, who, being asked by a wealthy man if he thought the gift of a thousand pounds to the Kirk would save the donor's soul, replied: 'I'm na prepairet to precesly answer thot question—but I wad vara warmly advise ye to try it.'"

LESSON 9. THE "LELAND METHOD"

Mr. Leland, whose remarks on Forethought we gave you in the preceding lesson, paid much attention to a method of using the "Inner Consciousness" which is generally known as "The Leland Method." Other writers, before and after Mr. Leland's work, have considered this phase of the subject, but Mr. Leland deserves much credit for having brought the matter before the attention of a large number of people in so practical a manner, and in so forcible a style. We herewith give you the gist of his "method," in his own words, culled from his works on the subject. Mr. Leland begins by stating that for a number of years he had given much attention, time, study and reflection to the subject of the methods of impressing the Inner Conscious planes of the mind with Auto-Suggestions (Forethoughts; Mental Commands; Orders to the Brownies, etc.,) given immediately before one would sink to sleep at night. He then goes on to say:

"All mental or cerebral faculties can by direct scientific treatment be influenced to what would have once been regarded as miraculous action, and which is even yet very little known or considered. In the development of this theory, and as confirmed by much practical and personal experience, the Will can by very easy processes of training, or by aid of Auto-Suggestion, be strengthened to any extent, and states of mind soon induced, which can be made by practice habitual. Thus, a man, by a very simple experiment a few times repeated—an experiment which I clearly describe and which has been tested and verified beyond all denial—an cause himself to remain during the following day in a perfectly calm or cheerful state of mind; and this condition may, by means of repetition and practice, be raised or varied to other states or conditions of a far more active or intelligent description. Thus, for illustration, I may say that within my own experience, I have by this process succeeded since my seventieth year in working all day far more assiduously, and without any sense of weariness or distaste for labor than I ever did at any previous period of my life. And the reader need only try the extremely easy experiment, as I have described it, to satisfy himself that he

can do the same, that he can continue it with growing strength ad infinitum.”

Mr Leland then goes on to point out to the reader the effects of Auto-Suggestion, which are known to all students of psychology. He says: "Then it came to my mind that since Auto-Suggestion was possible, that if I would resolve to work all the next day; that is, apply my self to literary or artistic labor without once feeling fatigue, and succeed, it would be a marvelous thing for a man of my age. And so it befell that by making an easy beginning I brought it to pass to perfection. What I mean by an easy beginning is not to will or resolve too vehemently, but to simply and very gently, yet assiduously, impress the idea upon the mind so as to fall asleep while thinking of it as a thing to be. My next step was to will that I should, all the next day, be free from any nervous or mental worry, or preserve a hopeful, calm, or well-balanced state of mind. This led to many minute and extremely curious experiments and observations. That the imperturbable or calm state of mind promptly set in was undeniable, but it often behaved like the Angel in H. G. Wells' novel, 'The Wonderful Visit,' as if somewhat frightened at, or of, with, or by its new abode, and no wonder, for it was indeed a novel guest, and the goblins of 'Worry and Tease, Fidget and Fear' who had hitherto been allowed to riot about and come and go at their own sweet wills, were ill-pleased at being made to keep quiet by this new lady of the manor. I had my lapses, but withal I was simply astonished to find how, by perseverance, habitual calm not only grew upon me, but how decidedly it increased. And far beyond perseverance in labor, or the inducing a calmer and habitually restful state of mind, was the Awakening of the Will, which I found as interesting as any novel or drama, or series of active adventures which I have ever read or experienced.”

Then Mr. Leland proceeds to impart to his readers his "discovery," or "method," as follows: "And this is the discovery: Resolve before going to sleep that if there be anything whatever for you to do which requires Will or Resolution, be it to undertake repulsive or hard work or duty; to face a disagreeable person; to fast; or make a speech; to say "No!" to anything; in short, to keep up to the mark or make any kind of effort that you will do it—as calmly and unthinkingly as may be. Do not desire to do it sternly or

forcibly, or in spite of obstacles—but simply and coolly make up your mind to do it—and it will much more likely be done. And it is absolutely true that if persevered in, this willing yourself to will by easy impulse unto impulse given, will lead to marvelous and most satisfactory results.”

Mr. Leland then gives the following words of caution to those undertaking the practice of his method: "There is one thing of which the young or over sanguine or heedless should be warned. Do not expect from this method, or anything else in this life, prompt perfection or the maximum of success. You may pre-determine to be cheerful, but if you are very susceptible to bad weather, and the day should be dismal, or you should hear of the death of a friend, or a great disaster of any kind, some depression of spirits will likely ensue. On the other hand, note well that forming habit by frequent repetition of willing yourself to equanimity and cheerfulness, and also to the banishing of repulsive images when they come, will infallibly result in a very much happier state of mind. As soon as you actually begin to realize that you are acquiring such control, remember that is the golden hour—and redouble your efforts. I trust that I have thus far in a few words explained to the reader the rationale of a system of mental discipline based on Will, and how by a very easy process the latter may be gradually awakened. Everyone would like to have a strong, vigorous Will, and there is a library of books or sermons in some form, exhorting the weak to awaken and fortify their wills or characters, but all represent it as a hard and vigorous process, akin to storm and stress, battle and victory, and none really tell how to go about it. I have indeed only indicated that it is by Auto-Suggestion that the first steps are taken.

"If we will that a certain idea shall recur to us on the following, or any other day, and if we bring the mind to bear upon it just before falling asleep, it may be forgotten when we awake, but it will recur to us when the time comes. That is what almost everybody has proved, that if we resolve to awake at a certain hour we generally do so; if not the first time, after a few experiments, apropos of which I would remark that no one should ever expect full success from any first experiment. Just by the same process as that which enables us to awake at a given hour, and simply by substituting other ideas for that of time, we can acquire the ability to bring upon

ourselves pre-determined or desired states of mind. This is Auto-Suggestion, or deferred determination, be it with or without sleep. It becomes more certain in its results with every new experiment or trial. The great factor in the whole is perseverance or repetition. By faith we can remove mountains, by perseverance we can carry them away, and the two amount to precisely the same thing.

"And here be it noted what, I believe, no writer has ever before observed, that as perseverance depends upon renewed forethought and reflection, so by continued practice and thought, in Auto-Suggestion, the one practicing begins to find before long that his conscious will is acting more vigorously in his waking hours, and that he can dispense with the sleeping process. For, in fact, when we once find that our will is really beginning to obey us, and inspire courage and indifference where we were once timid, there is no end to the confidence and power which may ensue. Now this is absolutely true. A man may will certain things ere he fall asleep. This willing should not be intense, as the old magnetizers taught; it ought rather to be like a quiet, firm desire or familiarization with what we want, often gently repeated until we fall asleep in it. So the seeker wills or wishes that he shall, during all of the next day, feel strong and vigorous, hopeful, energetic, cheerful, bold, or calm, or peaceful, as he may desire. And the result will be obtained just in proportion to the degree in which the command or desire has impressed the Sub-Conscious Mind, or sunk into it.

"But, as I have said: Do not expect that all of this will result from a first trial. It may even be that those who succeed very promptly will be more likely to give out in the end than those who work up from small beginnings. The first step may very well be that of merely selecting some particular object, and calmly and gently, yet determinedly directing the mind to it, to be recalled at a certain hour. Repeat the experiment; if successful add to it something else. Violent effort is unadvisable; yet mere repetition without thought is time lost. Think, while willing, what it is that you really do want; and, above all, if you can, think with a certainty and feeling that the idea will surely recur to you.

"To recapitulate and make all clear we will suppose that the reader desires during the following day to be in a calm, self-possessed or peaceful state of

mind. Therefore at night, after retiring, let him first completely consider what he wants and means to acquire. This is the Forethought, and it should be as thorough as possible. Having done this, will or declare that what you want shall come to pass on waking, and repeating this and thinking on it, fall asleep. This is all. Do not wish for two things at once, or not until your mind shall have become familiar with the process. As you feel your power strengthen with success, you may will yourself to do whatever you desire.

"It may have struck the reader as an almost awful, or at least a very wonderful idea, that Man has within himself, if he did but know it, tremendous powers or transcendental faculties of which he has really never had any conception. One reason why such bold thought has been subdued is that he always felt according to tradition, the existence of superior supernatural beings, by whose power and patronage he has been effectively restrained or kept under. It may seem a bold thing to say that it did not occur to any philosopher through the ages, that Man, resolute, noble and free, might Will himself into a stage of mind defying devils and phantasms, or that amid the infinite possibilities of human nature, there was the faculty of assuming the Indifference habitual to animals when not alarmed. Our method renders potent and grand, pleasing or practically useful, to all who practice it, a faculty which has the great advantage that it may enter into all the relations or acts of life; will give to everyone something to do, something to occupy his mind, even in itself, and if we have other occupations."

The student will recognize in the "Leland Method" the same principles of Auto-Suggestion, of Self-Command, that we have referred to in other lessons, together with the principle of the "Mental Helpers" already spoken of. But he will also notice the stress and importance that Mr. Leland attaches to the idea of giving the Command or Auto-Suggestion just before one goes to sleep. This idea, in fact, forms the key-note of the Leland Method, and Mr. Leland's ideas have attracted much attention by reason thereof, notwithstanding that the idea of Suggestion before sleep has been referred to and written upon by other writers, before and since the date of Mr. Leland's work. But, inasmuch as the latter brought out this phase of the subject so clearly, it is but just that any presentation of the general subject

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