

HOW
DO YOU
SLEEP
?

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HOW DO YOU SLEEP



BY L. E. REMAN

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BY

L. E. EEMAN

With an Introduction by

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First published in 1936

LONDON:

AUTHOR-PARTNER PRESS, LTD.

24 BAKER STREET, W.1

ACKNOWLEDGMENT

My thanks are due to many friends who helped me in my experiments, and in particular to M. C., who not only was the willing subject of countless tests involving in some cases acute fatigue, sustained endurance and great discomfort, but also gave me the greatest assistance in gathering the materials for this book, in writing it and in correcting its proofs.

L. E. EEMAN.

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INTRODUCTION

SIX years ago the question which is the theme of this book was of vital interest to me. Now it is settled, and I owe its satisfactory solution to Mr. Eeman. It is, therefore, with the greatest pleasure that I express my gratitude to him and my appreciation of his system.

By a gradual accumulation of different factors I had reached a condition in which it required three or four hours of effort every night before I was able to sleep.

Naturally, I did my best to investigate the subject and I tried all the orthodox methods of overcoming my difficulty. None of them seemed to be of any lasting use, and when I met Mr. Eeman I was in a state of unwilling resignation, and some apprehension about the future.

Several readings of Mr. Eeman's first book, *Self and Superman*, left me in bewilderment ; parts of it seemed obviously to be of great importance and others appeared improbable, unreasonable, and unacceptable.

I, therefore, approached the author, frankly stated my opinion of his book, and demanded

a full statement of his system and the theories underlying it. He replied most generously and we began a relationship of alternating battle and agreement which has continued ever since.

My particular difficulty of being unable to sleep he tackled immediately, and I soon discovered for myself that the practical part of his system worked very satisfactorily. After doing the necessary exercises and obeying the instructions, I found, to my surprise and delight, that not only was I able to sleep without difficulty for the first time for years, but that the consequent improvement in health and working capacity functioned like a beneficent circle. Better sleep brought better health, and better health enabled me to work the Eeman system with more and more efficiency. I was soon convinced that whether or not Mr. Eeman's explanations of the effects of his exercises were sound, the exercises themselves were so valuable that they had to be made a part of my daily life.

After six years of experience, I am able to state that the system is a practical success in my case, and, to my knowledge, in that of many others, and that with its aid I am able to maintain health, vitality, and working power in a way which was impossible without it.

For the sake of the general reader, let me say that although the various exercises described in this book seem complicated when read, they are, in fact, quite easy to perform, and moreover, their habitual performance is an excellent

training in mental concentration. Anyone who feels the need of acquiring better sleeping habits seriously enough to be prepared to put some work into an attempt at improvement, can learn them, and no kind of previous training is necessary.

Many of the effects claimed by Mr. Eeman sound astonishing, and I was violently sceptical of all those described in Chapter VIII until some of them had been demonstrated to me in my own person. Whatever science may finally conclude about the nature of the "force" in question, it seems to me impossible to deny that *something* is at work; my own physical sensations when the circuit is "wrongly" applied are too insupportably uncomfortable to be ignored.

Mr. Eeman is a pioneer; so far he has worked alone, without support, recognition, or encouragement from authorities in any of the sciences to which his experiments are related.

Physicists are needed who will collaborate to repeat his experiments, to ascertain whether there is at work the "force" he suggests, and, if so, to measure it and establish it on the basis of experiments performed in suitably equipped laboratories.

When this method has been applied to Mr. Eeman's findings, facts may emerge which will throw new light on the nature of sleep. Doctors ought to be willing to co-operate in working out his method of dealing with insomnia and other forms of ill-health, so that its permanent

value can be properly assessed, and its benefits made available to everyone as a part of modern therapeutics.

As a doctor, I have no hesitation in expressing my opinion that Mr. Eeman's methods can be learnt and followed by anyone, with confidence that only good will result from their faithful practice.

HELENA WRIGHT,
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FOREWORD

THERE are some things we cannot do without : Sleep, Drink, Food, Work.

Three days without Sleep bring us closer to complete collapse than three days without Drink, three weeks without Food, or three months without Work.

A few bad or short nights incapacitate us.

Not only do we need Sleep, but we need good Sleep and enough of it ; and we need the power to command it at any moment. Half-an-hour of good Sleep at the very moment of great fatigue does more good than hours of it later.

This book aims at giving you the command of perfect Sleep at any time. It gives you theory on many points of importance and suggests practice based on this theory.

Where the theory completely satisfies you, you will not hesitate to put it into practice, and will reap its benefits. But if on some particular point it fails to convince you, for your own sake, do not reject it without a thorough trial.

L. E. EEMAN.

CHAPTER I

REPAIR WORK

"Exercise develops our muscles."

"Sleep is rest."

Few will quarrel with these statements, and yet they are only half-truths and therefore misleading.

We observe that a Marathon runner develops powerful leg muscles, and conclude that Marathon running directly develops leg muscles. This does not logically follow.

Actually, Marathon running wears out leg muscles, just as using a motor-car wears it out. At the end of his race, the runner, having lost several pounds in weight, often collapses as he reaches the tape, and has to be carried off the track. Clearly his muscles are worn out by the exercise, just as the parts of the motor-car are worn out by use.

But whilst the motor-car cannot maintain or repair its worn-out parts and these have to be replaced, the body can and does maintain and repair its worn-out tissues.

This maintenance and repair involve work

which can only be done efficiently during sound sleep. Hence, sleep is fundamentally work and not rest, although the efficient performance of work of repair during sleep presupposes the interruption of physical activities not connected with repair. Like any other work, this work of repair which involves elimination of toxins, rebuilding of cells, and development, costs energy. Probably it costs us more energy to repair our bodies than it costs us to use them, just as the machines that make the many nuts and bolts and other countless parts of a motor-car spend more horse-power per hour making them than we could ever spend driving it.

The chief characteristic of sound sleep is, therefore, that it promotes sound repair work.

Most of us would agree that its second most important characteristic is unconsciousness, but that is only partly true. We have all experienced long nights involving eight or more hours of unbroken unconsciousness and awakened from them not only unrefreshed, but feeling less vital than on going to bed ; and we have also risen considerably refreshed after an hour's rest during which we had not completely lost consciousness.

This must not be taken to mean that unconsciousness is of no value, but merely, that some repair can be efficiently done consciously, and that unconsciousness alone does not guarantee the efficient performance of any repair.

Thus arises the problem : Can the best work of repair be done consciously ?—a problem which this book attempts to solve.

Whilst Marathon running does not directly develop the runner's muscles, the fact remains that the Marathon runner does develop powerful leg muscles, and we must conclude that there is a connection between the two facts, however indirect it may be.

The repair and development work of sleep is the connecting link between Marathon running and leg development. This is how it operates.

Preparatory to his Marathon race, which is to take place on a Saturday afternoon, our runner, his training being finished, spends a very quiet Friday. He retires to bed early and in the circumstances very little work of physical repair has to be done during his night's sleep.

On the Saturday afternoon he runs and wins his race, collapsing at the end of it. He has lost several pounds, feels utterly weary, rests for a while, takes some nourishment, and then retires to bed, faced with the necessity of doing a considerable amount of physical repair and development during his night's sleep. On the Sunday morning he wakes up and finds that the work of repair and development has been done.

The problem arises : Does the exercise taken induce the doing of specialized work of repair exclusively by the material method of

fatiguing the body and loading it with toxins, or does it induce this work by making an impression on the runner's subconscious mind which is thereby stimulated to initiate and control the required work of repair? Is the work done purely mechanically, is it an intelligent process, or does it combine the two methods?

I shall offer the reader a solution of this problem, but meanwhile, the fact remains that although the specialized work of repair and development that is done on the Saturday night is only undertaken because of the Marathon race, it can only be performed during sound sleep. This leads us back to our fundamental problem: what does sound sleep involve, and what can we do to secure it?

Sound sleep is work of repair done within your body by yourself, although you may remain completely unconscious of the part you are playing. It is done by yourself just as much as any other work you do, although it is done subconsciously. As it is probably of more importance to your general welfare than any other work you may do, you should take at least as much care and trouble to prepare and train for it as you do for any other important business.

This preparation and training must be three-fold, for you know that in any work you do three elements play their parts, your body, your nerves, and your mind; just as in the best

motor-car the car, the petrol, and the driver play their parts.

If you wish for sound sleep, you must, *before* you allow yourself to lose consciousness, make certain—

(1) That your body, the most wonderful machine ever made, is in such a mechanical condition that you can do your work of repair efficiently, that is, at the lowest possible energy cost for the amount of work done.

(2) That you have stored up enough energy in your nervous system to enable you to do your work of repair, and

(3) That your mind is in such a state that it will not hinder you in your work of repair, but will subconsciously promote it *after* you have allowed yourself to lose consciousness.

I shall deal in turn with what you must do with your body, nerves, and mind, *before* you allow yourself to lose consciousness, if you wish to obtain sound sleep. I cannot emphasize sufficiently that you must do these things *before you allow yourself to lose consciousness*. The gravest mistake that all sufferers from insomnia, in all its forms and degrees, invariably make, is to seek unconsciousness first and foremost, irrespective of whether they have secured beforehand, the body, nerve, and mind conditions that are indispensable to sound sleep. Compared with these conditions of body, nerve, and mind that make for sound work of repair,

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unconsciousness is relatively unimportant. It is more refreshing to lie awake for hours in those conditions than to be unconscious without them for the same number of hours.

In short, give up bothering about unconsciousness, and concentrate on getting the right conditions for efficient work of repair, and sound unconsciousness will come to you naturally.

CHAPTER II

CORRECT BODY CONDITIONS

If you are to do sound repair work during your sleep, you must establish in your body certain conditions before you can expect it as a machine, to perform efficiently its various mechanical functions. Obviously, all these functions are not of equal importance, but even minor inefficiency of the least important of them is likely to interfere with sound repair work.

Some of the conditions required for the efficient performance of the mechanical functions of your body during sleep are almost self-evident, but since experience shows that the majority of sufferers from insomnia completely neglect many of them, and that all sufferers neglect at least a few, I shall mention the most obvious without entering into a discussion of their desirability.

You cannot breathe freely unless your nose is free. Always blow your nose, clearing it completely, before you go to sleep, and if you wake up again, make sure it is free, and if not, blow it again. Also clear your throat, and if conditions

warrant it, gargle, before going to bed. Expand your chest a few times, filling your lungs completely, and, what is more important, emptying them. Also expand and contract the muscles of the waist and the abdominal wall, and stretch the whole body well.

You must not expect sound sleep if your bowels are loaded. Even without Nature's prompting, develop the habit of trying to empty them before retiring for the night. Also empty your bladder.

The efficiency of every mechanical function of your body during sleep depends on that of your blood circulation. Your circulation cannot possibly be efficient if your system is short of fluid, and in health the weight of the body is represented by 85 per cent. of water. In sleep, in a warm bed, you lose large quantities of fluids, by evaporation through the lungs, by perspiration, and through the kidneys. Train yourself to take a good quantity of liquid, preferably warm, as you go to bed, not for the sake of nourishment, but just for the fluid itself. If you wake up again, take some more warm liquid (a thermos flask by the bedside is useful). It is better to go to bed with too much liquid than with too little. At first your sleep may be disturbed by the necessity to empty the bladder, but adjustment is soon made, the lungs and pores getting rid of a larger proportion of your fluids as the quality of your sleep improves, and

the kidneys being proportionately relieved. Endeavour to take at least four pints of fluid a day.

There must be no restriction of either movement or function; let your bed-clothes be light, though sufficiently warm, and banish tight garments, belts, etc.

Having covered the more obvious conditions that are required for sound work of repair, we can now deal in detail with the one mechanical condition of the body that matters above all—relaxation.

Why does relaxation matter so much?

Because its opposites—tension and contraction—interfere with the sound working of your system, and more specially with sound work of repair during sleep.

Contraction wastes nervous and muscular energy, hinders circulation (as you will realize if you watch your fist getting whiter as you clench it), strains and overworks the heart, and restricts breathing and other functions.

You may agree with all these points and with the necessity of relaxation for sound repair work, and yet be no better off than if you disagreed.

You may imagine that you automatically relax as soon as you fall asleep, remaining relaxed as long as you remain asleep, and that there is not therefore any point in bothering

about relaxing *before* losing consciousness. You can easily convince yourself that this commonly held opinion is mistaken by testing the relaxation and limpness of many of your friends during sleep, when you will find very few who do not show quite marked contraction in some part of their bodies.

You may imagine that whenever you lie down you are soon perfectly relaxed in every limb, but you will soon be disabused if you will only get a friend to test the relaxation and limpness of your legs and arms and neck.

Or you may have tried hard to relax and have given it up as a bad job, as you are convinced that you, at any rate, will never manage it.

Whatever your attitude, you may rest assured that not only is relaxation worth seeking consciously and deliberately, but that perfect relaxation can only be achieved consciously, and furthermore, that you will easily achieve it consciously if you will only apply your mind to the problem in the right way.

Contraction is mostly unconscious, and since you cannot cure yourself of a fault of which you are not conscious, your first problem is to find out how you can make yourself conscious of your contractions.

When a tennis coach has to deal with a youngster with a badly produced back-hand stroke, he must teach the boy two things before he can give him the correct stroke ; he must

make him conscious of what he is doing and then of what he ought to be doing.

But with relaxation, since it does not involve any work, the problem of the coach is simplified and limited to making his pupil conscious of what he is doing so that he can stop doing it.

It is possible, but very difficult, to make oneself conscious of all one's contractions unaided, and it is simpler, quicker, and more effective to enlist the assistance of a friend who knows how to relax or of a teacher of relaxation.

You may not always have a bed or couch within reach, but there is no doubt that the best position for relaxation is flat on your back with your arms by your sides, and with a small pillow for your head if you require it. Failing a couch, make your experiment on the floor.

Whether you appeal to friend or teacher, both they and you must bear in mind the following points :—

Their function is to test the limpness of your legs, abdominal wall, waist, chest, back, arms, and neck, not with the object of making you limper by their action, but of making *you* conscious of any contraction in any part of your body.

They must repeat their testing movements of your body in detail, not only until they and you are satisfied that you are conscious of any contraction in any part, but until, by careful study of your sensations and actions, you have

managed to find out exactly which muscle you are unconsciously holding contracted and to remove the contraction completely.

When you have achieved this, your legs will drop or bend limply as soon as your teacher releases them, the abdominal wall will cave in at the least touch without sign of resistance, your breathing will become a deep easy heave with occasional full and spontaneous sighs, to which you will give free play, your arms will be completely loose, and your neck will be easy to swing in any direction. In short, you will be as limp and inert as if you were in a dead faint.

It is at this moment that you will require the whole of your attention and concentration if you are to reap the full and lasting benefit of your experience. You must rest for some time in your condition of limpness, remaining perfectly quiescent, but observing keenly all your sensations, registering with the utmost accuracy exactly what it feels like to be relaxed, trying wherever possible to deepen your relaxation, noting how you are breathing, how deeply, how fast, what degree of comfort, warmth, well-being, you have achieved. And, more important still, you must engrave all these details in your memory as clearly as you can so as to make it easier to reproduce them at will in the future.

Having once experienced relaxation and its

benefits, and convinced yourself of its value, it is up to you to undertake your own re-education by repeated and sustained practice until perfect relaxation unconsciously takes the place of your previous unconscious tensions and contractions. By the gradual building up of an automatism of relaxation you will considerably improve your chances of establishing in your body the right conditions for sound work of repair.

The best times for these practices are the periods just preceding your meals (for relaxation at those times promotes better digestion) and as you get into bed at night. You should never miss the latter period.

When you have established complete relaxation you have secured the right conditions for the performance of the mechanical functions of your body during sleep. You have as yet done nothing to add to the store of nervous energy available for this performance, or to induce in your mind the conditions that will make it easy for it to control subconsciously your work of repair once you have allowed yourself to lose consciousness.

And you must remember that relaxation is to your body what taking off the brakes is to your motor-car, and no more. It makes it possible for your body to work, but it does not make it work. To make it work, you need motive power, just as your motor-car does, and an

efficient mind, just as your motor-car needs an efficient driver.

CHAPTER III

CORRECT NERVOUS ENERGY
CONDITIONS

The more perfectly you have mastered and applied the teachings on relaxation of the previous Chapter, the more you are likely to benefit from the technique now to be outlined.

The theory underlying this technique is very simple, but experience has shown that whilst very few fail to understand it, some are immediately convinced of its soundness, others have doubts as to its validity, and a few frankly reject it as absurd.

I refer the latter two groups to the last paragraph of my foreword on page xi, and point out to them that thousands of sufferers have found real and lasting relief from the simple practice now advocated, and that amongst those who have reaped the greatest benefit from it are many who at first were not only sceptical but openly scornful, but who have since acknowledged their conversion and expressed their gratitude.

In the circumstances, I would suggest to

doubters that they may be missing an easy chance of genuine help, and that since the validity of the theory can be tested by a few simple experiments, lasting from a few minutes to an hour at the most, it would be foolish not to give it a fair trial with an absolutely open mind, for much good might come from it.

Let us assume that you are lying flat on your back and have achieved perfect relaxation. Your heart is beating, you are breathing, your machine is working; therefore, you certainly must possess some motive power. You have taken off your brakes, your engine is working; therefore, you certainly must have some petrol in your tank.

But you may be very, very tired, after a long and exhausting day's work, and may feel a tremendous need of sleep, of sound and sustained work of repair. And here, perhaps, experience has made clear to you one of those many instances where Nature appears to run her business in such a stupid, illogical and disconnected manner. When you are not too tired at bed-time, you seem to be able to go to sleep quite easily, but when you have overdone things and are overtired, you simply cannot go to sleep, and there you lie—awake, helpless.

Does it not seem absurd that Nature should have decreed that in some cases the more you need sleep, the less you are able to get it?

Despite appearances, Nature is not absurd.

She is making clear to you, that, against the common view, sleep is not rest, but work of repair. Since by overworking, you have exhausted your reserve of nervous energy without which work of repair, or any other work, is impossible, you have to *rest*, awake, until you have saved enough nervous energy to go to sleep and really get to your work of repair.

Can you do anything to help save your nervous energy, to increase your store of it, to accumulate it, and to shorten the time taken by the process? Can you take in more energy in less time, so that you can go to sleep sooner and do better repair work and more of it?

You know that you store your nervous energy in your brain and that it circulates through your nerves. Now, here is the simple idea that you will find quite easy to grasp, that you are asked to examine and accept or reject, and in any case, to test in practice.

When you lie, relaxed, flat on your back, but awake, the fact that you are doing nothing does not stop your nervous energy circulating through your nerves, any more than a momentary pause during a telephone conversation stops the electric current circulating in the telephone wire. Your nervous energy goes on circulating all the time, but you are doing nothing with it, you are not using it up as it circulates, and some of it, as it gets to your nerve endings in the hands and feet, escapes from you, oozes out of

you, and is lost. You know how fond old people are of resting with their hands clasped and their feet crossed, whilst babies and vital young children don't do that kind of thing. The old are tired, short of energy, and by linking their terminals they complete two circuits, keep their energy circulating within themselves and store it. They do so blindly, instinctively, because of their need, just as children, bubbling over with energy, lie spread-eagled, just as unthinkingly.

You may say : "How obvious ; why didn't I think of this before? Let's try it at once," or "What an absurdly unscientific presentation of pseudo-scientific nonsense." In either case you won't really know until you have tried, and if you make up your mind to test this "pseudo-scientific nonsense," you must do so in a strictly scientific manner, so that there may be no logical escape from whatever conclusion your experiment may force upon you.

For this purpose, lie flat on your back, your arms by your sides, your feet apart, your whole body relaxed and your mind open, and when you have settled down, begin a period of self-observation of exactly five minutes. Where and when possible, a friend may check your observations.

All you have to do during these five minutes is to count your respirations, note how deep they are, how fully your whole trunk expands,

how comfortable, relaxed, warm, and sleepy you feel.

At the end of your first five minutes, begin a second period of five minutes of self-observation, but this time with your hands clasped and your feet crossed, still completely relaxed, taking the same careful note of the same factors. Make the double experiment not less than three times, or half an hour in all, and then study your records and draw your conclusions.

If these are interesting, you may repeat your experiment, making your alternate periods ten minutes or more.

But as conclusions will be drawn for you and suggestions made in what follows, you should now put down this book and not read further until you have completed your experiment, tabulated your records, and drawn your own conclusions; for if you now read on and experiment later, and your reactions confirm my conclusions and suggestions, you will probably feel that suggestion is alone responsible and will not know what to believe.

Therefore, to guard against this risk—

CLOSE THE BOOK NOW,
AND EXPERIMENT.

I assume that you have made your experiment, taken careful records of it, and come to your conclusions. What do these records show? What could they show? They could show either that there is, or that there is not, an appreciable difference between the two positions, between hands and feet linked and hands and feet apart. If they show an appreciable difference between the two positions, what is the nature of this difference and what does it mean?

Experiments covering some eighteen years establish that when the hands are clasped and the feet crossed, respirations get progressively and automatically fuller and deeper, culminating in big spontaneous sighs that completely expand the whole trunk from shoulders to crutch, indicative of increased air hunger; that comfort, relaxation, circulation, and warmth, also progressively and automatically improve, and that an increasing tendency to sleep is felt. Occasional variations are usually of quantity and quality, and not of kind.

What does this mean? Clearly it means better and more efficient function, of which comfort, relaxation, warmth, and the tendency to sleep, are only signs and effects. Since nothing is changed except the linking of the hands and feet, it all demonstrates that this change of attitude increases the supply of available nervous energy, and the amount of work done.

Sleep, your work of repair, is efficient in proportion to the amount of nervous energy available for its performance. It follows that the more tired out you are before your sleep time, the more essential it is that you should add to your available supply of nervous energy by resting for some time with your hands and feet linked *before you allow yourself to lose consciousness.*

You may say: "The facts are there, undeniable, and I accept them. But I reject your explanation." In that case, it is to be hoped that either you or someone else will provide a better explanation of the facts; but that is no reason why you should wait until this more satisfactory explanation is forthcoming before you put into regular practice a simple technique of proved efficacy.

From now on, before sleep, always relax carefully the whole body, and rest for a time on your back *with your hands clasped and your feet crossed before you allow yourself to turn on your side to lose consciousness.*

CHAPTER IV

CORRECT MENTAL CONDITIONS

You have relaxed your body and created conditions in which you can efficiently perform your mechanical functions during sleep. You have accumulated the nervous energy with which you will do your work of repair. You feel almost ready to go to sleep.

That is, you have taken off your brakes, you have filled your petrol tank, and your engine is running. You feel almost ready to drive away.

But by the way, can you drive? Do you know anything about driving? Because it is quite important!

Do you know how to work your switch, your choke, your clutch, your gears, your steering-wheel, and your horn? Can you give the approved signals? Can you do all these things efficiently, at the right time, almost, as it seems, unconsciously, without thinking? Do you even realize that it is quite easy to do them all perfectly and to be fully conscious of every little refinement in your actions?

There is no need to convince you that the condition of your mind (the driver of your body) has a good deal to do not only with the way in which you will perform your work of repair during sleep, but even with the simpler problem of how merely to go to sleep.

You know that your mind goes on working subconsciously during sleep, and that what you do or say to it whilst it is functioning consciously has a great influence on that subconscious work. You know that the mental angle of the problem of sleep is one that must be tackled and can only be tackled during consciousness, if it is to be tackled by yourself, and you probably suffer from the general reluctance to hand over the control of your mind to another in the unconsciousness of hypnosis.

What do you want to do or say to your mind before sleep? What is your purpose in doing or saying anything to it before your period of repair work?

Before you allow yourself to lose consciousness you must address your mind in such a way that you will induce it to promote efficient and sustained repair work during sleep. You know that your mind can only obtain work from your body or any part of it by leading your brain to discharge nervous energy into your body or any part of it, and that it can only do so by thought. For instance, you know that if you are lying down, at rest, nothing will ever induce

your body to get up and walk, except the thought of getting up and walking, which discharges the appropriate amounts of energy from your brain to the parts concerned, and that you cannot pass from walking to running without thinking additional energy from your brain to your legs.

Your body cannot do work without energy ; it must get that energy from your brain ; and since you can only induce your brain to discharge it by thought, you will have to discover and apply before sleep some process of thought which will have the effect of discharging energy from your brain to your body and maintain its supply as long as any repair work remains to be done.

You cannot doubt that you have the power to send your nervous energy from your brain to your body and its various parts, in quantities and for purposes which you control, for your conscious activities are clear evidence of that power. But whilst you have such conclusive evidence of your power to energize your body by thought when you wish to use it, you may doubt whether this power holds good when instead of using your body, you wish to repair it.

This power holds good for repair work, as you will appreciate if you observe facts of common knowledge, and grasp their meaning and implications.

Just as you cannot move your hand without discharging energy from your brain to that hand by thinking of that hand, so you cannot think of your hand without discharging energy from your brain to that hand.

Instances of this law are of daily occurrence. Look at the foot of a stranger in a railway train and you make him self-conscious, force him to think of that foot, and lo and behold ! it twitches and moves. Tell a child she is pretty and you make her self-conscious, force her to think of her face, and she blushes.

In each case, thought of a certain part of the body has produced a displacement of energy from the brain to the part concerned, but in one case this energy has been expended in movement and in the other in circulation change. Why this difference ? Where does it lie ? Can we learn anything from it, and can we make practical use of what we learn ?

The subtle hidden difference must evidently lie in the nature and quality of the two processes of thought. Why is it that one induces energy change in the motor nerves through which we control our muscles, and the other in the vaso-motor nerves through which we control the expansion and contraction of our blood vessels ?

If you can detect this mental difference it seems that you will be able to do at will, and consciously, to any part of your body, what the

blushing child unconsciously does to her face.

Self-consciousness is clearly present in both processes, and if we find no other character common to both, we must logically conclude that self-consciousness is the factor that produces the energy change in the vaso-motor nerves and through it the visible and health-giving increase of circulation.

Why does movement get superimposed on circulation in the case of the foot? Because, when we think of our feet, we are much more accustomed to think of moving them than of feeling them and being conscious of them, and when we are made self-conscious about them, we unconsciously and through sheer habit, add a shade of thought involving movement, aimless and unco-ordinated movement it may be, but movement nevertheless.

How can you secure by mental means a discharge of energy from your brain (thereby calming and slowing it down) to your body, via your vaso-motor nerves, in order to promote beneficial stimulation of circulation and efficient repair work during sleep?

The secret lies in the art of thinking of the various parts of your body without even a notion of movement creeping into your thoughts, awareness and consciousness of your different parts being your exclusive object.

Once again, you may accept or reject this

theory, but a few simple experiments will clear your doubts.

Relax, flat on the back, with your arms by your sides, and when you have settled down, find out which of your hands is the warmer and more comfortable. If both are alike, choose at random; if not, choose the colder for your experiment. Keeping the arm and hand chosen completely relaxed, concentrate your mind on them, trying to feel them more, to be more keenly conscious of them, of the sensations you get in them, and particularly the sensation of warmth; that is all. After a few minutes, compare one hand with the other and draw your conclusions. Repeat the experiment with your feet, and with both sides of your face, to confirm your conclusions.

If you decide that thinking self-consciously of your body, in detail, before sleep, tends to discharge energy from your brain, calming and slowing it down in readiness for sleep, to stimulate vaso-motor activity and improve circulation, and to promote efficient repair work in your whole body, you must be prepared to apply the theory and put it into practice nightly, together with relaxation and the linking of your hands and feet.

If you do this faithfully, you will get more and better sleep, you will feel progressively refreshed on waking, and fitter and capable of doing more work during the day.

To obtain the best results, you are advised to follow the routine outlined below, for a week or ten days, and only after that to attempt the more advanced mental exercises advocated further on.

PREPARATION FOR EFFICIENT REPAIR WORK DURING SLEEP

ROUTINE :

Empty your bowels and bladder.

Blow your nose, clear your throat, and, if circumstances warrant it, gargle.

Standing up, stretch the whole body to the fullest extent, and repeatedly expand and contract fully the chest, the region of the waist, and the abdominal wall.

Drink copiously of something warm, and place some warm drink in a thermos flask by your bedside.

Get into bed and make sure that your night-clothes are loose-fitting and your bed-clothes light, though warm.

FIRST SERIES OF EXERCISES

(GENERAL)

To be done for a week or ten days, or until mastered.

(1) Lie flat on your back with your arms loose

by your sides, and your feet apart. Make sure that you lie as comfortably as possible.

Concentrate for a few seconds on each part of the body in turn, with the sole object of obtaining complete relaxation. Work upwards and inwards, commencing with the limbs ; the feet, ankles, calves, knees, thighs, hips, the fingers and hands, wrists, fore-arms, elbows, and upper arms, shoulders, shoulder-blades. Then concentrate on the abdominal wall, waist and chest, making sure that each expands fully, loosely and without effort, and relaxes completely after each breath, when there should be a slight natural pause. Then continue with the back of the waist and the back of the chest, making sure that they also expand fully and without effort : then concentrate on the relaxation of the whole of the spine, and lastly, the neck and the face.

Having done this, rest quietly for a minute or two and register carefully every change between your sense of comfort before and after relaxation. It is better to register any improvement with the emotion of pleasure than to make a mere mental note of it.

(2) When you have fully registered and *memorized* all changes, clasp your hands loosely over the solar plexus, and cross your feet. Rest quietly in this position, keenly observing every change in your sensations as it occurs in any part of the body. Take special note of

changes in respiration freedom, fullness, and frequency, and in your sense of warmth. Observe also increases in muscular looseness and relaxation, and make sure that you give absolute freedom to any spontaneous change of activity that may develop, such as muscular twitches, deep sighs, the urge to yawn or stretch.

(3) When you have fully registered and *memorized* all spontaneous changes, concentrate for a few seconds on each part of the body in succession with the sole object of obtaining improved local circulation. Work downwards, and follow the course of your nervous system. Think of your brain, including its outer shell, and conceive it as loose, free, relaxed, open to circulation, and imagine blood circulating freely and abundantly through it, and flushing it, just as it flushes the cheeks of a blushing child. Pass on to your scalp, forehead, eyelids, ears, nose, jaw muscles, relaxed so that your teeth are not set, lips, and chin. Think of your tongue, loose and relaxed, of your mouth watering profusely and of swallowing.

Think of the base of your brain and circulation flushing it. Think down the whole of your spine as completely relaxed, working downwards. Then think of your neck muscles relaxed and flushed with circulation; your chest muscles (back, sides, and front) relaxed, flushed with circulation and expanding and collapsing

freely; your waist (back, sides, and front) free and flushed with circulation; and the abdominal wall, heaving freely and warm.

Think of the whole inside of your trunk, also loose and relaxed, completely open to circulation and imagine blood flushing, warming, nourishing, and scavenging every organ.

Think of the arms in detail, completely relaxed with blood flowing through the shoulders, upper arms, elbows, fore-arms, wrists, palms, and backs of the hands, knuckles, finger-joints, roots of the nails, and finger-tips. And then pass on to the legs, relaxed and filled with blood from the hips, downwards to the thighs, knees, shins, calves, tendons of Achilles, ankles, heels, insteps, balls of the feet, toes, toe-tips, and soles of the feet.

When you have completed this mental exercise, you should again rest for a while, keenly observing and *memorizing* all additional improvements in your sensations of warmth, comfort, and well-being, indulging as much as possible in the emotion of pleasure at these improvements, bearing in mind that they are all reliable signs of improved function, and, therefore, indications that you have established within yourself sound conditions for the repair work of sleep, which you may now allow to take its natural course.

It frequently occurs with beginners, that they fall asleep before the three exercises just out-

lined are completed. This has been the case even when the subject had previously complained of acute insomnia. Usually, however, this difficulty is only a passing phase, and with practice it becomes quite easy to keep off unconsciousness until the exercises have been completed.

When you find it easy to complete the exercises without losing consciousness, you may, after completing them, adopt any position which you find most convenient for sleep, but making sure before you allow yourself to lose consciousness, that your body has remained completely relaxed although you have changed your position.

If, after doing your exercises, you have gone to sleep and are later awakened, and sleep does not return at once, wake yourself up completely, get out of bed, and religiously carry out the whole of the advice given above, including that under the heading "Routine." You may find it irksome to give time to this procedure, but the more acutely you suffer from insomnia, the more experience will convince you that it is worth while, not only because it helps you to find sleep, but because it gives you sleep of better quality.

During the early stages of your practice you may find it helpful to have a friend to read out to you the instructions given above, until you have completely memorized them and can carry them out unaided.

WHERE ARE YOU GOING?

Your brakes are off, your petrol tank is full, your engine is running, you know how to drive, and you are about to move off.

But where are you going?

That is, by relaxing your body, you have created conditions in which you can efficiently perform your mechanical functions during sleep; by resting with your hands clasped and your feet crossed you have accumulated the nervous energy with which you will do your work of repair; and by thinking self-consciously of the whole of your body in detail you have discharged nervous energy from your brain to your body for repair work in your body, thereby tending to slow down and calm your brain.

You are now ready to lose consciousness and perform efficiently your work of repair, for having practised the *First Series of Exercises* for a number of days, you have become proficient in them.

But sleep is not only work of repair, it is also work of development. In life, you are never

stationary, but keep moving up or down; and you can always grow and develop in some direction.

As you go to bed to-night, you want to wake up in the morning a better man or woman than you woke up this morning, or you have given up real living and are merely hanging on to life. You do not expect to wake up miraculously better, but just as much better as the best possible work of development in sleep can make you.

If you are a Marathon runner, is there anything you can do, *before* losing consciousness, to secure that your work during sleep shall develop you into a better Marathon runner?

As you have trained and raced, and your body is now relaxed for sleep, there is nothing more you can do through your body.

Can you do anything through your mind?

You know from experience that you can do nothing with your body unless that action has first passed through your mind. If you want to blow your nose, you must blow it in your mind before you can even get out your handkerchief. If you want to go from London to Liverpool, you arrive at Liverpool in your mind before you can even start on your drive to the London station.

When your conscious mind creates the image of "you blowing your nose," it initiates the creation of a whole chain of images of successive actions which must be lived in the mind and

then lived in the flesh, before the last action of blowing your nose (the first to be conceived), can itself be lived in the flesh.

That is, because you have lived "yourself blowing your nose" in your conscious mind, you successively live in it, and then execute, a long string of images; your hand goes to your pocket or bag, disentangles your handkerchief from all sorts of oddments, raises it to your nose, your fingers squeeze your nose, your lungs work, and you blow your nose.

All this you create and are aware of with your conscious mind, but you are entirely unconscious of how the continuous and wonderfully accurate adjustment of muscles and organs that produces the end action of blowing your nose is done for you. And yet the whole complex procedure is so miraculously perfect in every little detail, that although you are not conscious of being particularly intelligent about it yourself, you register and postulate the action of a force which is obviously both intelligent and subconscious.

How the mere creation by the conscious mind of the wish-image of blowing your nose is sufficient to induce the subconscious mind to produce all the necessary nerve, muscle, and organ changes, and how it produces them, you do not know, nor could anyone tell you, even in scientific terms. But the fact remains that it not only suffices, but is indispensable.

This creation of wish-images is effective, not only in real life, but even in dream life, in producing the end action involved in it.

You dream that you are running to catch a train. You run perhaps faster and longer than you could in real life, but sleep has cut off the motor nerve connection between brain and limbs, and your arms and legs remain at rest. Suddenly you wake up to discover that although your arms and legs have not worked, your heart, lungs, sweat glands, and other organs are functioning actively and doing the very work of repair and readjustment you would have needed if you had been exhausted by an actual run.

This convinces you that just as the image of "you blowing your nose" suffices to induce your subconscious mind to release the nerve, muscle and organ changes necessary for the act, the dream-image of "you running" suffices to induce the same subconscious mind to release the metabolic work of repair that would have been needed had you been exhausted by an actual run.

But as you have only dreamt your run, you have not exhausted your limbs and heart and lungs, and you do not need that metabolic work as repair work. It is therefore work over and additional to repair work; it is work of development, growth, creation, undertaken by you, under a plan, subconsciously conceived by you: the dream-image of "you running."

This dream-image, this plan evolved by your subconscious mind, suffices to produce all the nerve, organ, and, ultimately, cell changes, that will specially develop anything in your mechanism that plays any part, however trifling and indirect, in the act of running.

Alter your plan, change your dream-image; instead of running, jump, swim, play golf, tennis, football, sing, play any instrument in a concert hall, speak in public, dream anything you like, and the new plan will produce new metabolic changes of development, and through them, tend to make you better jumpers, swimmers, golfers, tennis players, footballers, singers, artists, speakers, etc.

Unfortunately, you cannot pick and choose your night-dreams. But you have one great compensation; you can choose your day-dreams, and you can make them just as effective in producing metabolic changes leading to specialized development as any night-dream.

Your day-dreams are generally a waste of time, not because the day-dream is inherently incapable of producing genuine and measurable development results, but because you usually indulge in it without the least consideration of the conditions required to make it an effective instrument of creation.

The day-dream is inherently your most powerful, your only efficient instrument for the planning and execution of constructive

work of development and creation in yourself, but you must not expect to play that delicate instrument like an expert, without learning something about the laws that govern it, and without hard and persevering practice.

The following are points you must bear in mind if you wish to make of a day-dream an efficient instrument for the planning and execution of work of development and creation in yourself :—

Your work of development and creation will be strictly proportional to—

(1) The nature, quality, clearness, and definition of your plan of the end action.

(2) The strength of your wish for its realization.

(3) The nervous energy and the substance available for the execution of your plan.

(4) The ease of mechanical function in your body.

(5) The clearness with which you register and *memorize* all the changes of function and sensation generated in you by your day-dream.

That is, when you have mastered the *First Series of Exercises* preparatory to efficient work of repair during sleep, and feel you could let yourself lose consciousness, keep awake a while longer, and—

(i) Visualize yourself as clearly as possible performing *perfectly* the action (end action)—

running, swimming, etc.—for which you want your night's work to make you more efficient.

(ii) *Want* that as strongly as you can, and enjoy your wish-image as much as you can.

(iii) Keep your hands and feet linked as you dream.

(iv) Keep the whole of your body completely relaxed the whole time.

(v) *Before* you allow yourself to lose consciousness, rest quietly for a while, keenly observe and *memorize* all changes of function and sensation.

In order that you may get a valid appreciation of the relative value of the five points enumerated above, you will occasionally leave one of them out of your exercises. For instance, having practised the day-dream of running a quarter mile with (iii), hands and feet linked, and observed the function and sensation changes that follow, you will repeat the exercises with your hands and feet spread out, register and memorize any difference occasioned, and you will draw your conclusions and decide on your practice accordingly.

If the above theory has not convinced you, fall back on a persevering practical test of not less than ten days. A great many golfers, tennis players, artists, etc., have improved themselves beyond recognition by this simple method, without any practice in addition to their normal routine, and victims of the most

persistent insomnia have found complete and lasting relief from it.

But with sleep inefficiency, as with any other inefficiency that you wish to correct by making your day-dreams efficient instruments for planning development work, you must, above all things, remember : *end action*.

Again and again, I repeat, give up, once and for all, seeking unconsciousness for its own sake, and devote all your energies to creating in your mind, as you prepare for sleep, the dream of the *end action* of sleep, which is : waking up. But this image of your waking up must be the vivid image of the perfect waking up *after* the perfect sleep of the perfectly healthy child, the waking up with the spontaneous, generous, sustained stretch of the whole of your body.

Learn to dream consciously of waking up with a colossal and repeated stretch of everything in you *after* perfect sleep.

It is impossible to give an example of the Second Series of Exercises, equally suitable for all cases. Requirements vary from individual to individual and from time to time for the same individual. What follows is given you as a model which you must amend and adapt to your own needs of the moment. It provides a general plan for anyone seeking to extract from sound sleep the maximum physical development, as it stimulates metabolism in every part of the body.

EXAMPLE OF THE SECOND SERIES OF EXERCISES

(MOTOR)

As you lie relaxed, whatever your age, go back in your mind to the fittest period in your life, which for most adults lies between the ages of twenty and twenty-five. Endeavour to make all memories called up, and images created, real, vivid, and life-like.

Take yourself away for a holiday to the warmest and driest seaside resort you can remember with real pleasure. In bathing costume, stand with some friends of your own age, at the top of a good hard beach, about 150 yards from the shore, enjoy the sun, the breeze, the sea, and look forward to your bathe with joy. Just as you are about to move off towards the water's edge, one of your friends challenges you all to a race to the sea. You fall in line and an older friend prepares to start you. Take your mark, get set : one, two, three—go. Run for your life. At the quarter distance you lie third . . . run hard to pass number two at the half distance . . . then struggle fiercely to challenge the leader, catch him up and, after a terrific fight, leave him standing in a tremendous final burst of speed. (Pause for self-observation).

Get into the water, fight your way through the

breakers, feel the stimulating blow each one gives you, get out of your depth, swim : get rhythm in your strokes, gradually increase their power, indulge in a few bouts of real speed ; and then get back to shore. (Pause for self-observation).

Take off your bathing costume, catch hold of the roughest towel, and to get the maximum skin stimulation, rub every inch of your body in detail as hard and as fast as you can : the back, then the front of your trunk, your neck, face, scalp, your arms and hands to your finger-tips, your legs and feet to your toes. (Pause for self-observation).

Lie down on the burning sand and sun-bathe. Feel the heat of the sand, air, and sun. From all three together get unlimited sun energy : let it pour into you through your skin, course through you with your blood, suffuse and vitalize your brain, all your organs and limbs, nerves, muscles, and bones ; let every single cell charge up with sun energy as a battery, and *enjoy it*. (Pause for self-observation).

After a while, watch yourself in your mind, falling asleep on that beach. Imagine the deepest, soundest, and most recuperative sleep Nature can give you going on for hours. Sense this sleep and then watch your body fast asleep on that beach, as though you were outside it. (Pause for self-observation).

Imagine yourself, after hours of that marvellous sleep, gradually coming back to consciousness, amazingly fresh and vital, and feeling intensely the most irresistible urge to stretch. Imagine yourself stretching every limb in your body, again and again, to the fullest extent, first whilst still reclining, and then standing up. (Pause for self-observation).

The whole of the above mental exercises must be done with the body perfectly relaxed and with the hands and feet linked. At first the pauses for self-observation should take a minute or two. The whole of the exercises, which may take half an hour to begin with, can, with practice, be done efficiently in a few minutes.

If any detail in the above example is repellent to you, introduce any variation that will make it attractive. Write it down in its final appealing form so as to memorize it the better and persevere with it in that form every night, for two or three weeks, and note results.

Apply the same principle for any special requirements you have in mind, such as an improvement in any one particular work or function, carefully noting your progress.

CHAPTER VI

WILL YOU ENJOY YOUR DRIVE ?

Your brakes are off, your petrol tank is full, your engine is running, you know how to drive, you know where you are going, and you are about to move off.

But are you going to enjoy your drive ?

You know from experience that a long drive through dull and uninteresting country is much more tiring than one in which the landscape constantly offers new joys to the eye. You have had countless other opportunities of observing the fact that sensory enjoyment, within given limits of moderation, far from causing you fatigue, fills you with energy and buoyancy.

You must conclude that indulged in in moderation, the enjoyment of your five senses, in some obscure way, puts more energy into you than it takes out of you.

Just as the performance of any physical exercise, such as running, necessitates a flow of energy from your brain down your motor nerves to your legs, thereby tending to deplete

WILL YOU ENJOY YOUR DRIVE ?

your brain, so does the enjoyment of any sensory experience, such as admiring a lovely bunch of roses, involve a flow of energy from your eye, up your sensory nerves, to your brain, thereby tending to recharge your brain.

But, whilst doing your *Second Series of Exercises* you must have noticed on many occasions that what is true of the actual performance of any physical exercise, such as running, remains true of the *thought* of the performance of the same exercise, and that in fact when you *think* of running, when you imagine that you are running, you must promote a flow of energy from your brain down the vaso-motor nerves to your legs, because they feel warmer and more comfortably alive.

It is logical and reasonable to expect that the converse is equally true, and practice will confirm logic and convince you that the *thought* of the enjoyment of any sensory experience, such as admiring a lovely bunch of roses, promotes a flow of energy from your eye, up your sensory nerves to your brain, thereby tending to recharge your brain.

Practice, coupled with careful observation, will show you that the *thought* of the enjoyment of any sensory experience not only promotes a flow of energy from your sensory organs, up your sensory nerves, to your brain, but that the thought of each individual sensory experience, according to its nature, tends to increase the

HOW DO YOU SLEEP?

vital activity, not of your body as a whole, but of one specialized region of it.

This means that if a particular part of your organism needs toning up, and you have discovered the particular sensory experience, the *thought* of which stimulates that part, you will be able to tone it up by mentally enjoying that particular sensory experience *before* going to sleep.

For instance, if you discover experimentally that the thought of admiring a bunch of poppies in sunlight increases the expansion of your chest, and that the thought of enjoying the singing of a baritone accompanied by an organ in a cathedral internally stimulates the abdomen, you will be able by mentally enjoying these sensory experiences before sleep to make sure that more efficient work of repair shall be done during sleep in the regions affected.

A list of sensory experiences and of the respective parts of the body which the mental enjoyment of them affects is given below. If you will but experiment for a few minutes with some of them, whilst in a state of complete relaxation, your results will conform to those in the list.

It is, however, possible that having obtained your experimental confirmation of the list, you may feel that the agreement observed is purely due to the action of suggestion on your mind. Your dilemma will be solved if you ask a friend

WILL YOU ENJOY YOUR DRIVE?

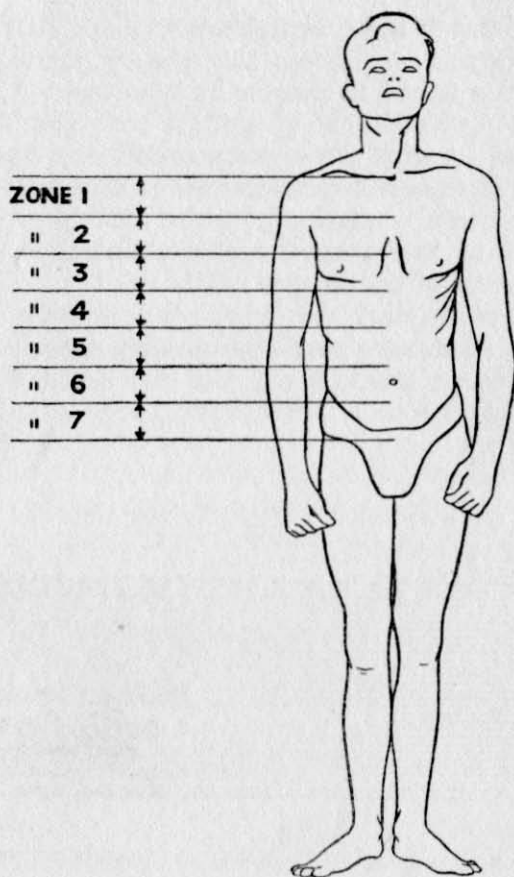
to submit to some experiments, under your eye, in relaxation. Choose any sensory experience, ask your friend to *imagine* he is enjoying it, and observe whether the part of his body connected in the list with the sensory experience chosen, does or does not show increased activity.

The results obtained will be strictly proportional to the nature, quality, clearness, and definition of the images called up.

To make clear the localization in your body of the reaction to particular sensory experiences, the human trunk is divided into seven zones, numbered 1 to 7. (See figure, page 48).

LIST OF SENSORY EXPERIENCES AND OF THE MOST COMMON LOCATION AND FORM OF THE REACTION TO THEIR MENTAL ENJOYMENT

SIGHT		
Sensory Experiences.	Zone of Reaction.	Nature of Reaction.
Red in Sunlight	1	Fuller and easier expansion and contraction in respiration, frequency decreasing from red to violet.
Orange "	2	
Yellow "	3	
Green "	4	
Blue "	5	
Indigo "	6	
Violet "	7	
Snow in Sunlight	1 to 7 inclusive	Fuller and easier expansion and contraction.
Darkness, Black	1 to 7 inclusive	Progressive inhibition of expansion.



ZONES OF THE BODY

WILL YOU ENJOY YOUR DRIVE ?

SOUND

High Notes	1	} Fuller expansion proportional to volume of sound. Frequency proportional to frequency of vibrations.
Low Notes	7	

TASTE

Acid	1-2 inc.	} Fuller expansion, frequency decreasing downwards.
Sweet	2-4 inc.	
Bitter	3-5 inc.	
Salt	5-7 inc.	

Tastes are generally combinations of the four primary tastes given above ; hence the difficulty found by most experimenters in producing by thought clearly localized reactions.

SMELL

Most experimenters find it difficult to separate colour from scent in the mind, e.g. the violet from its scent ; hence the difficulty in producing localized scent reactions free from colour interference.

TOUCH

Thoughts of touch experiences produce the reactions one would normally expect from the experiences themselves, such as skin, circulation and respiration changes produced by a hot or cold shower, hot sunshine, or cold wind, massage, etc.

EXAMPLE OF THE
THIRD SERIES OF EXERCISES

(SENSORY)

As you lie relaxed, go back in your mind to some sunny scene of the past. Imagine yourself enjoying the activities of your five senses in turn, carefully observe and memorize the changes in circulation, respiration, and well-being produced by each successive image.

Take first the sense of *sight* and go through the seven colours of the rainbow, red, orange, yellow, green, blue, indigo, and violet in bright sunlight. You may imagine each as a patch of colour, or in the form of a flower, or in any other shape that comes naturally to you, but always in good light.

Then take black and white in turn, again in those shapes most natural to you, such as the night, jet, coal, a tunnel, etc., for black, and a white wall or snow in sunshine, etc., for white.

Follow on with *hearing* and listen in your mind to various forms of music: singers; baritones, sopranos; instruments; organ, violin, etc.

Then take *taste* and mentally place in your mouth and chew, taste, and swallow, acid, sweet, bitter, and salt foods, such as lemon, sugar, chicory, and salt, and any fruit or other eatable you fancy.

Then pass on to *smell* experiences, and smell in turn various flowers and perfumes you like, inhaling them deeply.

Finish with *touch* images to your liking, such as massage, a hot or cold shower, etc.

Always endeavour to want and enjoy each experience as much as possible, and observe, register, and memorize each reaction produced.

Experiment with the whole series for a few days and you will find that with practice your needs will automatically suggest to you the one sensory experience most useful at the moment, very much as when looking through a menu at a restaurant the one dish which will best satisfy your needs at the time may make your mouth water.

When prolonged experiments have made it easy for you to say: "This is the one sensory experience that would do me the *most* good and give me the greatest pleasure if I could enjoy it now in real life," you may concentrate and meditate exclusively on this experience until your desire for it is satisfied and its contemplation produces only weak reactions.

CHAPTER VII

WORRY AND SUGGESTION

Your brakes are off, your petrol tank is full, your engine is running, you know how to drive, you know where you are going, and you have chosen a route abounding in natural beauties that should delight your eye.

But will your mind be free to let you enjoy your drive ?

You know from experience that unless your mind is free from worry, the most beautiful things either have but a fleeting influence on you or lose their charm altogether. Worry reigns supreme and nothing seems to have the power to deprive it of the centre of the stage for long.

You may have obtained perfect relaxation, stored up an abundance of nervous energy, distributed it through your whole body, dreamt of yourself as the perfect athlete in action, enjoyed delightful sensory images, but the second your mind flags, there is your worry, back again, staring at you, and denying you, not necessarily your chance of doing work of repair, but your unconsciousness.

WORRY AND SUGGESTION

There is no doubt about it ; worry must be dealt with if you are to have peace.

It is not the first time you have faced it, and your failure to master it unaided has led you to seek advice in many quarters.

You have received advice, tested it, and found it worthless, since worry still holds the stage when you seek unconsciousness.

You have been told to try and think of something else. A poor palliative, for the harder you try and think of something else, the harder you are really thinking of your worry at the back of your mind. You get tired in the end of trying to think of something else to think about, and there is your worry back again and all the more insistent for your futile attempts at repression.

You have been told to chase the thought from your mind. Don't waste any more time attempting that ; you cannot tell a worry to go and play in the back garden and not disturb you as you can a boisterous child, and to try and chase a thought away is only to run after it and grip it all the harder.

You have been told to try and make your mind a blank, and if you are ever told such a thing again, take it as an insult to your intelligence. A mind such as yours cannot be made a blank. Even an idiot's mind cannot be made a blank unless he fall asleep, and even then, there is more than a doubt on the point.

And, in any case, your difficulty is that you cannot fall asleep because your mind refuses to go blank.

But, what is left then? Just your worry, right in the middle of the stage.

And there you must keep it, fearlessly, face it, and deal with it.

But how are you to deal with it?

You must learn to do with it consciously what Nature and Instinct have taught you to do, and what you have done unconsciously, with so many of your troubles in the past, and done to your undoubted advantage.

Although you have repeatedly done this thing unconsciously in the past and have invariably reaped the benefit of your action, it is almost certain that you never realized that you were doing it, and quite certain that you never felt guilty of anything reprehensible for having done it.

Nevertheless, it is almost certain that you will be illogical enough to resent being asked to do consciously, deliberately, and for your own immediate good, this thing which you will admit having done so many times unconsciously in the past and without any sense of guilt.

Read on and find out.

What do you do in your mind when you receive good news when bad might have been feared? What do you do when somebody you are fond of, say your mother, is undergoing

a serious operation, and you hear that the operation has been completely successful, that she is out of danger, will be up within three weeks, and that in time, after two months of convalescence in the sun, she will be better than she has been for years? Are your thoughts or dreams of death, and funerals, and mourning? Of course they are not. What you dream of is not the operation, not even the first three weeks in bed, but the happy convalescence in the sun, your mother gaining strength every day, enjoying life once again, finding fun once more in all those delightful nothings that had lost all meaning to her, and in time getting back to something better than you can remember and have therefore to create afresh in your mind.

You can see yourself, with good news, accepting in your mind the picture of things exactly as it is given you by the facts of life, and implementing these with something better even than they are, although that something better is still in keeping with possible and probable facts, though not as yet actual facts.

And how do you behave in your mind when you receive bad news when good might have been hoped for? What do you do, for instance, when you hear that your mother died during the operation, and that even had she survived, life for her would have meant at best six months to a year of torture and misery?

Do you still in your mind accept the picture

of things such as it is given you by the facts of life, and do you implement these with something even worse than they are, although that something worse might still be in keeping with possible and probable facts, though not as yet actual facts? Do you accept that picture, and hold it and nurse it? And if you don't, is your mental action the deliberate result of careful and determined thinking, and the action you feel you must take, because it is good and right, and the only one open to a strong character?

For let us look at that picture of things such as it is given you by the facts of life, or rather death. A corpse, cold, feelingless, rigid, discoloured, blue at the lips, decay, worms, a skeleton, earth. Is that the picture you accept and hold and nurse? Of course it isn't. Within a few days you and your family will be talking about "the fun mother used to be," about the "jokes she used to make," and you will be having many heart to heart laughs mixed with your furtive tears. You know that is so, always, with everything.

Why do we do this in our thoughts? Some will say: "Because hope springs eternal in the human mind," or misquote equally some equally beautiful poetry, but unadulterated nonsense in this case.

We invert or convert the pictures of the black and not those of the white facts of life,

and we do so because we cannot do otherwise without interfering with the functions which enable us to think at all, without collapsing mentally, nervously, and physically; without ultimately completely disorganizing the very functions by which we live.

For instance, if on hearing of the death of a loved one we accepted the picture given us by the facts of death, and contemplated and nursed that picture, we should find that our breathing (to mention only one function easy to observe) was slowly but surely dwindling to nothing.

Make an experiment, and determine to hold before your mind's eye for a few minutes, the image of death as it really is. The more successful you will be in visualizing exclusively the perfect picture of death, the sooner you will lose your power to continue doing so, as the rapid and progressive deterioration of your functions will paralyse your control over your thoughts.

We are fundamentally beings of sympathy, animals of imitation. When we sympathize with a stranger, run down by a motor-car before our eyes, and scream with and for him, it is because we have first imagined his feelings, taken the image as a model, and imitated and realized it in ourselves. Then and then only, do we sympathize, but it is with ourselves that we sympathize, with what *we* are feeling.

We cannot resist this tendency to reproduce in ourselves the models thus imagined and contemplated in our minds, and the Chinese who deliberately dies on his enemy's doorstep only illustrates the application of the law to its extreme conclusion.

It follows that in order to deal with worry you must endeavour to alter consciously the images that it generates in your mind so as to make them into models that you can imitate and sympathize with in yourself without interfering with your vital functions.

You cannot find a better example of how this should be done deliberately than your own unconscious calling up of the image of life when you have been confronted in the past with the news of death ; that is, you must learn to invert or convert consciously the image generated in your mind by the thought of your worry.

You may object that you will never lower yourself deliberately to practice self-deception and make yourself believe what is not true.

Your objection is not valid : you do not make yourself believe that your late mother is not dead because you imagine her as she was when alive. But when you do so you contemplate an image that you can live and function with, and not an image that must slowly inhibit all your vital functions.

The question is simply this : having estab-

lished in yourself sound conditions for repair work, do you want to become unconscious, or do you want to allow worry to break down these sound conditions and keep you awake ? Time, the great healer, will in any case alter your images for you. Why not do it yourself, deliberately, here and now, and get sleep ? There is no more self-deception in deliberately forming the image of your mother alive twenty-four hours after her death than there is in accidentally conjuring it up ten years later. In both cases, you know perfectly well that the lady is dead, but you breathe better when you imagine her in the fullness of life.

If your worry has developed through time, go through its history backwards, very much as though a film of it was being projected on the screen the reverse way. Surely you have seen the film of the diver emerging from the water feet first and landing on the diving board.

If your worry is caused by a sudden blow, invert or convert every disturbing image it generates. Visualize and hold for a while the exact opposite of any such image ; do so as a mental exercise, and methodically repeat the process whenever the disturbing image reappears. If you do this you will observe that the objectionable model is automatically changing and approximating more and more to the substitute you have deliberately created and contemplated, and that as a result your

breathing and other functions improve sufficiently to make peaceful unconsciousness possible.

You may object on more general grounds to the whole mental scheme outlined in this book and say : " I do not hold with suggestion, and this is all suggestion from cover to cover."

Control your indignation for a while and calmly ask yourself why you object to suggestion.

You will probably find that it boils down to this : " Suggestion is self-deception, and I, at any rate, don't sink to that kind of thing, whatever weak women (if you are a man) or uneducated minds (if you are an educated woman) may do !"

The correct use of suggestion should never involve any self-deception whatever. Unfortunately, so many schools teach suggestion in such a way that self-deception is unavoidable, and they are responsible for the dislike of it so prevalent among normal, sane, and educated people.

If you have had a knock on the knee and are in great pain, it is wrong to say to yourself any of the following things :—

I feel no pain.

I have no pain ; I only imagine it.

I have no knee ; I only imagine it.

In actual fact, you know perfectly well that

you have a knee, that it is paining you, and that your feeling of pain is real, and you want to get rid not only of the feeling of pain but of its cause.

In the circumstances, do not adopt any of the methods of auto-suggestion exemplified above, but quietly relax as soon as possible, clasp your hands and cross your feet, think warmth and circulation all the way down your whole body, and then vigorously imagine yourself running a quarter-mile at maximum pace, at the age of not more than twenty-five if you are over that age. As reason and experience will show you, this stimulates metabolism in your bad knee, and that is exactly what is wanted to mend it.

This is auto-suggestion, sane, rational, based on experience, and entirely free from any vestige of self-deception.

If you analyse the process and compare it with your normal processes of thought preceding any of your daily activities, you will realize it is not only logical but completely consistent with them.

When you are sitting on a chair, you cannot get up, walk, then run, unless you first conceive yourself getting up, walking, and then running.

It would not occur to you to deny that your thoughts have an effect on your functions, and it is rational to assume that what is lawful in your objective life is just as lawful in your

subconscious life. The motive-thought you set out to conceive must be the prototype of the effect you desire, the model you can allow yourself to copy physiologically with the knowledge that you will not hinder, but promote, healthy function.

If you wish to achieve particular efficiency in any one function or capacity, learn to visualize yourself performing it efficiently and you will, *ipso facto*, begin to develop the desired efficiency.

And remember that your memory is a storehouse of life-giving and death-dealing images, all reversible in time, or convertible in form. Deal with them in that knowledge without fear, and especially in bed, at night, before sleep.

CHAPTER VIII

AN APPEAL TO DOCTORS AND PHYSICISTS

If you have applied the technique outlined in this book with care and perseverance, you may have observed reactions which have occasioned you surprise.

If this is so, you may be interested in the description of experiments that have been made, of the apparatuses used in these experiments, and of the results obtained. I hope that some doctors and physicists may be sufficiently interested to repeat these experiments and solve the problems they raise.

Having written and re-written what was to have been this Chapter, I submitted my attempt to the criticism of doctors, physicists, and other authorities ; and their advice, by which I abide, is that I should confine myself to a plain statement of facts, leaving it to specialists, and in particular to physicists, to decide whether these facts justify an investigation, and to offer an interpretation of them.

I was led to make the experiments I describe in the following circumstances.

Whilst serving with the Royal Flying Corps during the Great War, I contracted dysentery and malaria, and suffered from a nervous breakdown, which was aggravated by a serious head injury. Mental depression and acute insomnia were natural sequels. I was invalided out of the Service in August, 1919, after about eighteen months in hospital, and my papers were marked: "100% disability, permanently unfit for any duty."

Although medical science had done all that it could, neurasthenia and insomnia remained with me. Bitter necessity led me to experiment, and by 1921, I had evolved and applied the main principles of the technique of sleep, outlined in this book to such good effect that I could command sound sleep at any time of the day or night, and had attained better health than I had ever known. My complete cure was acknowledged by the cancellation of the 100% pension awarded me on my discharge from hospital.

My recovery naturally stimulated me to make further experiments with collaborators as diverse as I could secure, and these forced on me a conclusion from which, rightly or wrongly, argue as I would, I did not seem able to escape.

By 1922, I was convinced that in most of the cures I had obtained, a "force," mysterious

in its nature and workings, had been a contributory therapeutic agent, and that whilst suggestion had undoubtedly played a part in the patient's recovery, it had only been one of the factors at work.

The role of suggestion seemed to me to be limited to that of a directive control of the "force," efficient in proportion to the quantities of the "force" at its disposal, and powerless without it.

It appeared clear to me that in addition to being a valuable therapeutic agent, this "force" could be transferred from one part of one body to another part of that body, and from one body to another body, by means of a metal wire, to perform its healing work either uncontrolled or under deliberate direction by suggestion.

Successful patients and friends, and amongst them many medical men and women, summed up their impressions as follows: "I accept your facts; there is no doubt that you do your patients good; that you have discovered something of value; but, I reject your explanation."

There was always agreement on one point: "I used suggestion, and judging by results, those innovations I had introduced into its use were sound." But disagreement remained on the other point: "Was not suggestion alone at work, and had I any valid evidence of the presence and action of the 'force' I spoke of?"

I realized that I must evolve a series of scientific experiments, which could easily be reproduced by others under the strictest scientific supervision, and which would clearly isolate the action of suggestion from that of the "force" in dispute.

My object in describing the experiments I have devised and the apparatus necessary to their performance is to induce as many as possible of those whom the subject may interest to repeat these experiments independently, and to draw their own conclusions.

In all cases the experiments are easy to perform, the apparatus required is inexpensive, and only time and interest are wanted. Many variations, improvements, and safeguards will no doubt occur to minds approaching the experiments from a new angle.

Early in 1925, I devised a first apparatus (A), which enabled me to work with from two to six subjects at a time. This apparatus consists of a box 10 in. by 8 in. by 5 in., in the vulcanite lid of which are fitted six revolving pointers, numbered 1 to 6. Each pointer is connected with two copper wires some ten feet long, the ends of which are held respectively in the right and left hands of one of the six subjects.

The apparatus has the appearance of a complex electric switch-board, and plainly suggests "electric current." There is, in fact, nothing electrical about it, and it merely enables the

operator, by revolving the pointers, to connect the left hand of any subject with the right hand of any other by means of these wires, to vary at will the order of subjects in a closed circuit, and to leave any subjects out of the circuit, all without the knowledge of any of the subjects.

It is of cardinal importance that investigators should always bear in mind the following three points—

(1) All subjects do not produce equally clear results.

(2) The results produced by a given subject may vary with the different subjects placed in circuit with him, and

(3) No subjects can produce reliable results unless they are efficiently relaxed in body and quiet in mind for some time before the experiments begin.

EXPERIMENTS WITH APPARATUS A.

First Experiment.

The apparatus itself suggests: "Electric current"; no other suggestion is made.

Each left hand is connected with a right hand, haphazard, a closed circuit thus being formed.

The average reactions are: progressive sense of warmth, relaxation and well-being, slower and stronger pulse, slower and fuller respiration, and progressive drowsiness.

When results are fully developed, these are discussed, and a frequent comment is: "Just what I would have expected from a mild electric current."

The lid of the box is then lifted, showing it to be empty, to which subjects frequently react by showing annoyance at having "been had," followed by: "That shows the power of suggestion."

Second Experiment.

As all subjects now realize that the box is not electrical, the suggestion of "electric current" no longer operates.

Nevertheless, shortly after the circuit has again been closed, the subjects show the same signs and reluctantly report the same symptoms.

Sensitive subjects, after a few experiments, get to know when they are within the circuit and when not, and some can even identify their immediate neighbours in the circuit.

Third Experiment.

Unknown to all subjects, the wires held by one subject are crossed, his left hand being thus connected with another left hand, and his right with another right. The effects previously observed are reversed, with progressive and sometimes unbearable discomfort in his case, and milder discomfort in that of his immediate neighbours in the circuit.

When, unknown to all subjects, he is given two new neighbours in the circuit, they experience discomfort, and his former neighbours relief.

All subjects used in my early experiments were right-handed. The accidental introduction of a left-hander in the circuit with wires uncrossed (all right hands connected with left hands), produced the same disorder as that caused by the right-hander with wires crossed.

This was repeatedly checked with right- and left-handers in equal numbers, all subjects being kept in ignorance of the type of circuit formed until results had been obtained, thus eliminating suggestion.

I then devised Apparatus B. It consists of two metal handles, which are held in the subjects' hands, each connected by insulated copper wires to a band made of woven copper wire, about 4 feet long by about 2 inches wide. Each band is wrapped round a different part of the subject and thus a closed circuit is made through the subject's body. No electrical apparatus is used, and no suggestion operates, except that the subject naturally expects some reaction.

EXPERIMENTS WITH APPARATUS B
ONE SUBJECT

First Experiment.

Connections : left-hand to head, right-hand to waist.

The average reactions are : progressive sense of warmth, relaxation and well-being, slower and stronger pulse, slower and fuller respiration, and progressive drowsiness.

When the connections are reversed, unknown to the subject, the reactions are altered, and ultimately lead to varying degrees of discomfort.

Second Experiment.

Connections : left-hand to head, right-hand to both feet, then reverse.

Average reactions : as for the First Experiment, with the usual reversal for left-handers.

Third Experiment.

Connections : left-hand to waist, right-hand to both feet, then reverse.

Average reactions : as for First and Second Experiments, with the usual reversal for left-handers.

Fourth Experiment.

Connections : left-hand to right foot, right-hand to left foot, then reverse.

Average reactions : as for previous experiments, but without the usual reversal for left-handers.

Exceptions have been observed with ill-defined right- or left-handed or ambidextrous subjects, or with subjects with idiosyncrasies, whose reactions, though abnormal, are generally constant.

With right-handers, the circuit which conduces to well-being is made when the left-hand is connected with a part closer to the brain than the part which is connected with the right-hand.

The therapeutic effect is remarkable ; mental and nervous disorders, circulatory, respiratory, digestive, and eliminatory functions improve noticeably after a few applications. Headaches, rheumatism, lumbago, sciatica, and many other ailments, have been rapidly relieved. In cases of acute insomnia, the effect has at times seemed magical.

The reverse circuit produces unmistakable discomfort, which, when experiments have been deliberately prolonged beyond a certain point, has been known to produce hysterical and other crises, somnambulism, etc. The reaction is generally arrested and then reversed by the simple reversal of the circuit.

I have repeatedly tested my own endurance with many of the circuits which cause dis-

comfort, and have usually been compelled by their intolerably unpleasant effect and against my will, to reverse the circuits after a few minutes.

Both circuits seem to produce a progressive reaction, for a certain time, after which normal conditions return. If the experiment is then prolonged over a number of hours, reactions reappear periodically.

The time taken by a subject to return to normal and the strength of his reactions, vary proportionately from day to day.

It has frequently been observed that the circuit which normally produces well-being, may cause discomfort when maintained for too long, and then the opposite circuit promotes a return to normal conditions.

When changing from a "well-being" to a "discomfort" circuit, there is a time lag proportional to the time spent in the "well-being" circuit, and reverse reactions usually only appear when this time has been approximately allowed for. When changing from a "discomfort" to a "well-being" circuit, it seems that relief, evidenced by a sigh, appears after a shorter time lag, and on occasions without any lag at all.

Although suggestion does not operate at the outset of these experiments, the subject soon begins to associate one type of circuit with well-being, and the other with discomfort, and

thus he gradually and unintentionally introduces suggestion.

To obviate this, the wires were lengthened, and fitted with switches to enable the operator to reverse the circuits unseen by the subject.

The criticism was then made that suggestion still operated because the subject could hear the switches being worked, and then he could unconsciously produce the change expected of him.

This defect is easily remedied by further lengthening the wires and carrying the switches into another room. It was, however, taken advantage of to give the suggestion of change by producing the sound of switching without actually reversing the circuit, and some reactions against suggestion were obtained.

Lengthy series of experiments were also carried out with Apparatus B as modified by the introduction of switches, with two or more subjects in circuit.

With two right-handed subjects "well-being" circuits were first made with the following connections :—

Left-hand of (a) to head of (b)
 Right hand of (a) to waist of (b)
 Left-hand of (b) to head of (a)
 Right-hand of (b) to waist of (a).

These connections were then reversed and the various experiments made with one subject

were repeated with pairs of right- and left-handed subjects and they confirmed the previous results.

For experiments with two or more subjects, one apparatus B is required for each subject, or all wires may be led to a vulcanite board on which any desired circuit can be made, out of sight and hearing of all subjects.

Other conditions being equal, the therapeutic effect seems to increase proportionately to the number of subjects in the circuit.

This can easily be tested in a fever hospital by placing four healthy subjects in a "well-being" circuit with a fever patient. This number makes it possible for the head, waist, and hands of the patient each to be connected with a different healthy subject. The circuit may then be completed in any "well-being" order, that is, all left-hands leading to heads and all right-hands to waists, except where left-handers are concerned.

N.B.—All subjects must be and remain completely relaxed in body and quiet in mind during the experiment.

It may be interesting to note that on two occasions, when experimenting with fever patients, measles cases appeared to benefit from the introduction into the circuit of two subjects who had themselves recently recovered from

the complaint; but, of course, conclusions cannot be based on two observations.

The object of all the experiments described above is to isolate the action of a "force" from that of suggestion. They should be followed by experiments to test the action of suggestion when aided or unaided by this "force."

In the four experiments described below, suggestion should be used as indicated in Chapter V, and if, for instance, the image chosen is that of running, the verbal suggestion should give the preliminaries of a quarter-mile race, its start, course, and finish, and should last about two minutes.

To maintain uniformity of power of suggestion, this could be given by means of a gramophone record.

First Experiment.

Three tested right-handed subjects relax, lying on their backs, hands and feet apart, with bands and handles of Apparatus B fitted, but no circuit closed. The gramophone record gives the suggestion, reactions are noted and a period of rest follows.

Second Experiment.

The left-hand of each subject is connected with his head and his right-hand with his waist. Suggestion, notes, and rest as before.

Third Experiment.

One subject remains as in the Second Experiment and the other two are placed in one "well-being" circuit: left-hand of (a) to head of (b), right hand of (a) to waist of (b), and vice versa. Suggestion, notes, and rest as before.

Fourth Experiment.

All three subjects are placed in one "well-being" circuit, left-hand of (a) to head of (b), left-hand of (b) to head of (c), left-hand of (c) to head of (a), right-hand of (a) to waist of (c), right-hand of (c) to waist of (b), and right-hand of (b) to waist of (a). Suggestion and notes as before.

The reactions have been found to be progressively strong and lasting in proportion to the number of subjects in the circuits.

I earnestly appeal to doctors, and particularly to neurologists and psychiatrists, to test the sedative value of Apparatus B with their patients, either singly or in groups, in "well-being" circuits.

I shall be glad to give full particulars of any apparatus I have used to any scientific body, to any doctor, and to any sufferer who may desire to repeat my experiments.