

## Chapter 41 — The Control of Reaction

from *Worry and Nervousness: Or, The Science of Self-Mastery* (1923 ed.)

by William S. Sadler, M.D., F.A.C.S.

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### Source for Chapter 41

- (1) D. Macdougall **King**, M.B., *Nerves and Personal Power: Some Principles of Psychology as Applied to Conduct and Health* (New York: Fleming H. Revell Company, 1922)

### Key

- (a) **Green** indicates where a source first appears, or where it reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from one another.
- (e) **Bold type** indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.
- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (h) **Red** indicates either an obvious mistake, in most cases brought about by Sadler's miscopying or misunderstanding his source, or an otherwise questionable statement on Sadler's part.

## XLI: THE CONTROL OF REACTION<sup>1</sup>

41:0.1 The more I deal with nervous individuals, the more I am convinced that the average neurotic patient makes the conquest of nerves just about ten times more serious and difficult than the struggle needs to be. Nerves are not so hard to master if you only understand the proper technique of self-control—if you only know when to put forth your efforts and how to direct your energy.

### USELESS STRUGGLING

#### IV: THE MORAL SELF (King 60)

*Self-control is not volition,*

is not effort.

It differs from volition as the process of subtraction differs from addition, or as letting go differs from holding on.

The vast majority of people seek self-control through effort,

and this is why too often they fail.

41:1.1 Self-control is not gained or best practiced by the exercise of sheer force of will.

When rightly understood and intelligently practiced,

self-control does not require a strenuous effort or a fierce struggle.

In fact, I often tell my patients that

self-control is best attained by “letting go,” instead of by “holding on.”

It is true that

a vast majority of nervous people seek to attain self-control through strenuous efforts,

and this is exactly the reason why so many of them so often fail.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

For example, a strong impulse comes

Let us take, for example, the case of some neurotic individual who is seized with a strong impulse

to do a thing which obviously is unwise.

to say or do a certain thing, a thing which his better nature tells him is unwise.

The individual says—

Now, in his mind he says,

“I wish to do this thing, but I shall control myself.”

“I wish to do this, but I shall control myself,

I will not do it.”

This is the usual procedure in the effort to acquire self-control.

Too often, not understanding just how the impulse should be controlled,

Not understanding a better method for controlling and antidoting impulses,

the moral self allows it to go through to the muscles,

the better self permits the impulse to go on through the mind, to traverse the nerves, and to reach the muscles,

but

and then on the very eve of execution of the act—after the body is all set to do what you wish to do—the moral self intervenes and seeks to countermand these orders to the muscular system, and usually does so by

sends at the next moment another impulse to opposing groups of muscles (K 70-71).

setting in operation a contrary impulse which passes to an opposing group of muscles,

and very often the act is prevented.

Now, it must be apparent to the reader that this is an exceedingly wasteful and extravagant method of practicing self-control. The far better way would have been to “nip the impulse in the bud;” to have stopped the undesirable wish in the making.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

Nervous people must come to see that it is their thinking that needs to be controlled more than their acting, or, to put it differently, that they need to control the *reacting* to their thinking, to prevent undesirable and unhealthy reactions to even their own thoughts, feelings, and emotions.

[contd] These are tactics we should despise in a diplomat! The result is that

41:1.2 The result of all this tardy and bungling effort at self-control is that

the opposing groups of muscles stand out taut,

opposing sets of muscles are set the one against the other,

there is an inordinate tension of both nerves and muscles,

each pulling against the other.

various groups of muscles pulling and working against each other:

there is, obviously, an intense mental and physical conflict going on, and as the result of all this unusual effort

While undoubtedly some overt act is held in check,

the nervous sufferer may indeed be able to hold in check some overt act.

good energy is wasted.

But see how much good vital energy has been wasted.

The body as a whole is deprived of strength

The physical strength is depleted

and the nervous energy is well-nigh exhausted.

A great effort has been put forth

with nothing to show for it,

with nothing advantageous to show for it.

and the individual congratulates himself on his fine self-control,

The worn-out individual, it is true, may congratulate himself on his superb self-control,

SOURCE

41: WORRY AND NERVOUSNESS (1923)

but wonders why his body is so tired! (K 71)

but he is, nevertheless, greatly exhausted as the result of his needless efforts,

and is much disconcerted by the inordinate fatigue which all but overcomes him.

41:1.3 The human nervous mechanism may be compared to a city telephone exchange, with its central operator, sub-stations, etc. The economical method of practicing self-control is to kill impulses at their point of origin, to destroy wishes as they are born, to control mis-thinking and imagination at their sources.

[contd] If an impulse is to be controlled,

If you want to control an impulse

which is constantly leading you to wrong acts,

if [the] central operator is to censor a message successfully,

you want to establish your censor at the central telephone exchange.

that impulse or message has to be put out of business. The moral self has to kill it.

That is the place to kill the impulse before you begin conscious and muscular reaction to it.

In other words, the economical method of attaining self-control is to *prevent exhausting and weakening reactions to undesirable impulses.*

Otherwise

If you do not form the habit of killing these impulses as they arise in the mind,

you will not only be worn out by action and reaction after they have gained access to the muscles, but you will fail in your efforts because

SOURCE

41: WORRY AND NERVOUSNESS (1923)

it will wait until the control is not quite so vigilant,

these slight but undesirable impulses will merely await some more convenient time when your better self is off its guard,

when it will steal across into action.

and then they will steal across the threshold, flash to the muscles, and you will find yourself automatically—unconsciously—acting;

that is, habitually reacting to your impulse by

How often, some time later, we do the very thing we said we would not do, and wonder how it happened!

doing the very thing you have so honestly resolved never to do again.

But how kill the impulse?

41:1.4 Now, the way to get at this thing

is not to say, “I wish to do something but I will not do it; I will control it;” but rather go right back in your mind, dig up the soil, plant the seed, and cultivate a new habit of acting;

*By giving up the desire.*

really, actually and honestly change your desires,

change your viewpoint, make up your mind on this one thing and bring yourself where you can honestly say, “I will not wish to do it, therefore I will not.”

That is what we mean by “nipping impulses in the bud,” killing them while they are “a’bornin’.”

To say we will not do a thing, and to go on wishing to do it, is childish,

41:1.5 It is utter foolishness to admit that you want to do a thing and then say that you will not do it,

because undoubtedly the desire sooner or later will get its way (K 71).

because as long as you want to, sooner or later you will do it.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

The body will, sooner or later, carry out the wish of the mind, and you will only wear yourself out, nervously and physically, trying to practice self-control in the presence of a living wish. The wish must be killed, destroyed at its source, and then self-control will only be a matter of re-training the body from its old habits to execute the bidding of the new state of mind.

[contd] A mental state of perfect willingness to forego the desire must replace the "I want." Then and only then we have true self-control.

41:1.6 True self-control, then, consists in changing the mind, in mastering the art of making up the mind, in controlling desire at its fountain-head, in preventing the full birth, growth and expression of the undesirable wish.

Self-control is thus

Ideally, self-control becomes

the disciplining of the wish—

the triumph of the better self over desire.

the dominance of the moral self over desire—the bestowing of the energy which comprises the censored impulse, on other activities.

It is most successfully practiced by the deliberate and premeditated control of our wishing—the disciplining of our desires and wants.

In other words, instead of putting forth such strenuous effort to prevent your body doing something your mind wants to do, go back up the stream, away from this Niagara of feelings, emotions, and impulses as they surge through the body, and censor your impulses as they begin in the mind as harmless little rivulets;

SOURCE

41: WORRY AND NERVOUSNESS (1923)

and thus you will be able, with little energy, to kill and destroy them before they merge and blend into the great torrent that goes roaring and surging through one's soul, and which, as it plunges over the falls of action, presents a spectacle so terrifying that the worn-out nervous sufferer surrenders in dismay—self-control seems out of the question.

41:1.7 **Someone** has said that

This is the second great function of the moral self which taxes even the strongest personalities. There is one word which describes it better than all others, and that word is **renunciation**.

**renunciation** is the attitude which neurotics must learn to assume toward themselves,

renunciation of the desire to do the thing you have discovered you must stop doing in order to get well.

The renunciation of desire when, in the discrimination of the intellect, the desire is unwise, is the **finest faculty** of the mind, and the far too little appreciated explanation of self-control (K 71-72).

41:1.8 Now, this **desirable faculty** of making up the mind, the control of desire, the management of wishing,

is the very mental power that neurotics are deficient in, but a little effort put forth here will yield far more satisfactory results than such a volume of effort devoted to trying to control your reactions to your full grown impulses.

[contd] Like volition, self-control has to be built up with ceaseless watchfulness and repeated endeavour. It is an art, the foundations of which must be laid day by day.

It requires time to effect this control of desire, but it can be done;

and what a pity it is that



SOURCE

If the child and the student were made to bestow as much pains on the study of self-control

as on mathematics,

what money would be saved on prisons and asylums!

If the effort of all religious institutions were directed more toward developing the function of the moral self

and tolerance to the growing and healthy tendency to question all suggestion, how much more far reaching, how much more powerful a part the Church would play! (K 72)

PREFACE (King xi)

[*Note: Sadler never mentions King's full name or Nerves and Personal Power.*]

It may be helpful to the reader who craves understanding in his disability, to know that the author, through personal experience, realizes something of the point of view of the sufferer. After successfully waging a battle with tuberculosis for over five years,

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nervous children are not taught this in their school days,

along with their study of "the three R's."

What a pity that

some of the Sunday School classes and other phases of our religious instruction cannot touch upon this vital truth—the technique of wish control.

## LEARNING HOW TO COMPROMISE

41:2.1 Every nervous sufferer must sooner or later become an expert in the fine art of compromising.

No one, perhaps, knew this better than **King**,

who fought a successful battle with tuberculosis,

SOURCE

he has become crippled and bed-ridden as the result of an organic nerve degeneration causing progressive muscular atrophy (xii-xiii).

[Note: King's 1917 book, *The Battle with Tuberculosis and How to Win It*, dealt with his experience with tuberculosis. *Nerves and Personal Power*, on the other hand, is not autobiographical.]

VII: DISCRIMINATION AND BALANCE (King 94)

[contd] NO human being succeeds in holding an exactly true course through life.

There are, on the one hand, the shortcomings of omission—the negative faults of lethargy, inertia, and laziness; on the other hand, the positive mistakes of intemperance, over-indulgence, and dissipation.

Between the two there lies a balance, a realm which is neither too little nor too much, but just the amount which makes for greatest efficiency, progress, happiness, and satisfaction.

The mental faculty which enables us to find the balance, is discrimination.

The qualities which enable us to maintain a balance are volition and self-control (K 94).

[contd] A general knowledge of what, in a gross way, constitutes inertia and over-indulgence, is acquired early in life.

Even a well trained dog is capable of some discrimination.

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and who then, in his final days of suffering with muscular atrophy,

put on record his experience and struggles with his own self,

and who, touching this point, says:

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SOURCE

So universal up to a certain point, is understanding in this matter that it is taken for granted that if people break the laws of society, the punishment they incur is deserved.

Moreover, some experiences are so fraught with pain that they are never forgotten.

These are the dramatic consequences of gross folly, where effects are so intimately associated with causes, that even a child thereby acquires sufficient discrimination never to repeat the offence (K 94-95).

[contd] If, however, discrimination is to be applied only to those things which lie outside the laws of man, or are forced dramatically on our attention, we may expect an unhappy existence.

Quite within the law, and within the sanction and even approval of society, there are commonplace habitual shortcomings and excesses

which, if we judge by the personal suffering that follows in their train, are more repugnant to nature than some offences which man punishes with penal servitude.

Although all things in the world work together to promote evolution, they nevertheless hold *for man* potentialities of evil as well as good.

Up to a certain point increasingly they will afford benefit; beyond that point increasingly they do harm (K 95).

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**UNCONTROLLED THINKING**

41:3.1 The trouble with a lot of nervous folks is that they allow their thinking and imagination to run wild. Their brain is a spoiled child, their desires know no discipline, their impulses are wild and rowdy, their emotions charge through the mind and overflow into the body with the abandon of a flock of bandits. Now, you cannot take such unregulated minds and such uncontrolled nerves and start out to control the body in the presence of such a chaotic state of mind. You cannot make the body act in accord with the dictates of civilization, when the mind is in such a barbarous and uncontrolled state.

[We must not forget, even in the case of our modern civilized men, that human beings are controlled by their hearts and not by their heads (*The Truth About Spiritualism* 6-7).]

41:3.2 We have got to recognize that people are controlled by their hearts, by their desires, and not by their heads—by their intellects.

It is recognized in the Scriptures, where we read that it is “out of the abundance of the heart that the mouth speaketh.” We are asked to “love the Lord with all our hearts;” we are further told that as a “man thinketh in his heart, so is he;” and even the Wise Man said that “a merry heart doeth good like a medicine.” It is a question of heart-felt affection, heart-felt devotion, heart-felt conviction, that we are dealing with, and when we start out to conquer nerves success depends on heart-felt resolution, heart-felt reconciliation with the decision to quit doing those things which make us nervous and keep us sick.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

X: UNHEALTHY MENTAL HABITS  
(King 125)

When, in a marked degree, the moral self fails to check the childish habit of reacting to the feeling rather than to the truth of what is said, it is not long before symptoms of nervousness begin to show themselves, especially among those who move in a complex social sphere....

Is there need to speak of sensitive-ness, of painful self-consciousness, depressive moods,

and feelings of inadequacy and inferiority, when these conditions prevail? ... We find, as a result, all kinds of abnormal *defense reactions* (K 125-26).

It is not only the contact with people that stimulates such unfortunate reactions.

4:3.3 It makes no difference whether the basis of our nervousness is suppression, repression,

sensitiveness, painful self-consciousness, the "feeling of our feelings," depressive moods;

or whether our nervousness consists in

some sort of "defense reaction," we are instinctively putting up to our feelings of inferiority or what not.

Whatever our feeling is at the mental core, that is where it must be remedied. Our emotions must be brought under the control of our real selves, our moral selves. We must learn to deal with emotions and feelings, not with actions and habits. First set the impulses right, and in time your acts will be under the control of your new desires.

The distressing reactions which characterize nervousness, the foolish things which nervous individuals say and do, are the result not only of the people they meet and the things they see and hear,

SOURCE

Even when away from others, undirected impulses wandering at random through the archives of the brain,

continue to harass the impoverished self.

When volition is not employed in directing the energy of the mind,

persistent thoughts, unhappy memories and foolish apprehensions

make of the body a tragedian puppet which stages a phantasy of gloom.

So it is that

“Life is a tragedy to those who feel, and a comedy to those who think” (K 128).

We all have abnormal complexes which survive for varying lengths of time.

Some of them people describe as “sore points” which arise through “having it rubbed in.”

The person with the active moral self usually takes the trouble in his calm moments to examine painful complexes, and to apply common sense to the fantasy of misconception they contain,

and put them out of business.

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but also of the feelings and desires that are wandering about, more or less uncontrolled, in an unregulated and undisciplined intellect.

It is in such undisciplined minds that

insistent thoughts, unhappy memories, and foolish fears

wander about like bandits and criminals, seeking to gain control of the body,

so that in the case of many of these nervous sufferers it becomes literally true that

“Life is a tragedy to those who feel and a comedy to those who think.”

4:3.4 Of course none of us are one hundred per cent normal in our mental life at all times.

We all have upheavals and develop passing resentments to this thing or that individual.

Someone comes along and rubs us the wrong way, or we become transiently “sore” at this or that person,

but we usually recover from these things in a few days

and they do not become permanently attached to our mental life.

SOURCE

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We are able to smother these foolish reactions ere long and regain a normal attitude of mind.

The sluggish self, on the other hand,

On the other hand, the individual who does not take an active interest in his own mental life, who is intellectually lazy,

often lets them lie until they fade from consciousness.

often allows these things to sink down in the mind, to become buried alive, in the subconscious,

If their impression be deep,

and from these resting places in the deep mind,

their unhappy effect in the sub-conscious mind will be felt when they are stimulated (K 132).

these suppressed complexes continue to exert a demoralizing influence,

until such time as they are actually dug up, destroyed, and eliminated.

[contd] You perhaps have been told that you are too introspective, too self-absorbed.

41:3.5 Now we often tell a nervous individual to take his mind off his thoughts, that he must not spy on himself, that introspection is a bad thing, etc.

This is true, in a general way, but we must recognize that in the management of nerves we are dealing with

There are two kinds of introspection, a very wrong kind and a right kind.

two sorts of introspection.

To dwell on *feelings* which arise from complexes

To let your mind dwell on your feelings as they arise from disordered complexes,

and to quarrel with your impulses after they have reached the muscles of your body and are on the verge of producing action—

can only produce harm,

all this sort of thing is largely vain, futile, and useless.

but

But

SOURCE

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there is another sort of introspection that is very helpful. That is, instead of dwelling on the way you feel, on the feelings that arise from your disordered complexes,

to examine and analyze the complexes themselves

to dwell on the complexes themselves, critically to analyze them,

and to apply truth to them,

to dwell on the truth—the fact—

and set about to change the mind, to bring your desires and impulses into orderly relationship and control.

is invaluable to peace of mind.

41:3.6 It is true that

While you cannot find the complexes formed in childhood or those which have since become sub-conscious,

many of these complexes are sub-conscious,

they are buried beneath your conscious thinking processes,

you can treat the ones of which you are conscious

but you can deal with those you find in the conscious mind.

by using your own common sense or the philosophy of some one else.

This sort of thing requires absolute intellectual honesty, a thing few people possess in large degree. This self-analysis requires that you honestly face the facts,

To examine complexes is not pleasant (K 132-33).

and as you examine your complexes,

call things by their right names.

The line of least resistance for all of us is to repose comfortably in a feeling of self-righteousness,

It is far more satisfying to one's ego to indulge in a feeling of self-righteousness



## SOURCE

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and to blame our reactions on our environment, friends and family, or to account for our nervous behavior on the ground of

[*Compare:* If you recall the sudden death of a dear friend, or some particularly shocking experience, you will probably remember the effect it had on your digestion (K 134).]

some “shock” we have had.

but it does not pay (K 133).

But self-pity never cures nerves.

Self-discipline is the thing with which we cure disordered nerves.

## IX: IMPULSE AND REACTION (King 114)

Dr. McDougall points out, however, that

Says McDougall:

*“the first step toward moral conduct is the control of the immediate impulse ...”* (K 118).

“The first step toward moral conduct is the control of the immediate impulse.”

## CONTROL VERSUS SUPPRESSION

## XII: SUPPRESSION AND DISSOCIATION (King 151)

People in general have a poor understanding of the difference between suppression and self-control.

41:4.1 I find most people have a very poor understanding of the difference between self-control and self-suppression.

They suppress a wish and push it down deep into the subconscious mind, and think they have controlled it.

Supposing themselves to be exercising self-control, when they wish to do an unwise thing, metaphorically speaking, they sit upon themselves (K 154).

They sit upon the lid, as it were, and think the high pressure has passed.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

Says **one author:**

Mental suppression may vary from a trivial holding back of our natural ebullition, to a fearsome and agonized forcing under of a something in our minds—

“Mental suppression may vary from a trivial holding back of our natural ebullition to a fearsome and agonized forcing under of a something in our minds—

a something the existence of which, even to ourselves, we will not admit—a something which haunts and hurts (K 154).

a something, the existence of which, even to ourselves, we will not admit—a something which haunts and hurts.”

41:4.2 The only honest way, the only successful way, to manage this sort of thing, is to get at the truth, not to practice deception upon ourselves; to understand our thinking and face our impulses frankly. Of course, when the wish to do something that is wrong comes up, we suppress it, and suppress it for what it is, wrong thinking; but we suppress it not merely by denying it, but by setting about immediately to correct our thinking, to discipline our minds, and to reform our impulses.

When there is indecision due to desire in a questionable direction, worry is sure to follow.

41:4.3 Now, worry always follows indecision,

Worry is nothing but mental conflict,

worry is simply a mental conflict,

chronic fear—

and fear of not getting one’s own way (K 156).

that is, fear of not being able to have our own way.

We become fear-ridden because of something that may happen to us, or because we fear we will not be able to satisfy our impulses and gratify our emotions.

SOURCE

There is quick resistance to any suggestion that threatens the desire.

The selfish interest prefers to shove through the matter without consideration, for fear, if reason be applied, it may interfere with personal gratification.

It is the *being unwilling* to be wise which causes the trouble (K 156-57).

There are two ways to give expression to thought; the way of feeling and the way of reason; the impulsive way or the carefully considered way.

The suppressed thought is, as a rule, not only unexpressed, it is unconsidered, unanalyzed, and is stored in the capital stock of the mind in its crude state.

Subjected to analysis, very often it would appear ridiculous, and would be afforded a hurried exit (K 159).

[contd] Of all thoughts, those relating to sexual matters are probably the most susceptible of suppression.

For obvious reasons, they do not permit of free discussion, and unfortunately, in many instances, there is lacking the reasoning knowledge to give to them subjective consideration.

People who have been brought up under moral influences which are prudish—people of the type which regards it as a sin to allow the mind to consider anything of a sexual nature—

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Most of us instinctively resist all suggestions and every idea that threatens to thwart our desires.

As King says:

41:4.4 The selfish interest prefers to shove through the matter without consideration, for fear, if reason be applied, it may interfere with personal gratification.

It is the *being unwilling* to be wise which causes the trouble.

41:4.5 This same writer very well says:

41:4.6 There are two ways to give expression to thought; the way of feeling and the way of reason; the impulsive way or the carefully considered way.

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People who have been brought up under moral influences which are prudish—people of the type which regards it as a sin to allow the mind to consider anything of a sexual nature—

## SOURCE

are able to adapt themselves but poorly to thoughts or suggestions of immoral import (K 159-60).

[contd] A woman, for example, who does not make a practice of using her reason, is liable to fall a prey to the suggestion that her husband is unfaithful.

If she has been brought up in a prudish environment, the suggestion assumes an awfulness which not only renders its discussion unthought of, but prohibits its consideration by herself.

Quite probably, if the suggestion were analyzed, it would prove ridiculous, but it is suppressed as a thought which is unworthy, unjust, and untrue.

Although the thought be too sordid to be admitted to consciousness, it produces its full quota of feeling, and influences conduct, whenever it is stimulated by something associated with it.

It prompts its victim to assure her friends of the virtues of her husband, and to build all sorts of sad defenses against the inroads on her confidence.

It will bring on also sudden and unaccountable feelings of faintness, equally sudden attacks of weeping, and withal, exaggerated attempts to be helpful and affectionate.

As a result of the suppression, the dissociation of energy paths may reveal itself in surprising forgetfulness, absence of mind, and even a state of going about as though in a dream (K 160).

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## NIGHTMARES WHILE AWAKE

XIII: THE MAJOR NERVOUS DISABILITIES (King 162)

41:5.1 In many nervous patients, the dissociation of complexes is very slight.

There are many other more or less fixed conditions, where the dissociation does not include such a large brain area, and where just a few memory systems

Small groups of ideas, or brain cells,

become detached from the main stream of consciousness

(co-conscious ideas they are called)

(they are sometimes called “co-conscious ideas”)

while still in touch with the emotional centres,

while they still remain in touch with the emotional and imaginative centers of the mind.

become separated from the control of consciousness,

and

And so,

stage a little tragedy on their own account (K 167).

they are enabled, from time to time, to

enact their minor comedies or tragedies as the case may be.

Now, when a large number of such minor dissociated complexes conspire together,

Of greater serious are the more permanent conditions, where large areas of the brain suddenly become dissociated from their paths of communication,

or when there is dissociation among major groups of complexes,

then we have the stage all set for

SOURCE

and the memories of years become an utter blank. The interesting conditions of trance, somnambulance, and dual personality, are likely to be explained by abnormal dissociation of this character (K 166-67).

The hysterical crisis, where, quite obviously, there is a waking dream perpetrating its nightmare effect on consciousness, is a case in point (K 167).

[contd] A beneficent function of the psycho-therapist is

to find dissociated thoughts by means of psychoanalysis, and through making them clear to the patient's perception, to **reassociate** them

with the main consciousness.

In other words,

the individual is brought to realize that the waking dream *is a dream*.

Sometimes months of painstaking effort are required to find the lost and recalcitrant fragments of personality.

41: WORRY AND NERVOUSNESS (1923)

a manifestation of major hysteria.

And in some ways,

hysteria of this sort is very much like the patient having a nightmare while at the same time remaining wide awake.

It is a nightmare, as it were, of the subconscious mind pushing itself upward into the conscious life of the individual and manifesting itself in those many and varied ways that characterize the phenomena of hysteria.

41:5.2 It is the first business of the physician,

and the patient too, for that matter,

by means of psychoanalysis to identify and **reassociate**, or eliminate, these disturbing complexes;

to bring these rebellious psychic complexes back into working harmony

with the main stream of consciousness.

It thus becomes the business of the physician to

show the patient that this subconscious dream is really a dream and not a reality.

And this is not always an easy task.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

As one by one they are discovered, the patient is subject to emotional outbursts,

but later,

we “see him that was possessed with a devil, and had the legion,

(of personalities)

sitting, and clothed, and in his right mind.”

\*St. Mark v, 15 (K 167).

Before such patients acquire their mental mastery,

they are doomed to suffer from many emotional outbursts,

but if both doctor and patient persevere they will be rewarded later

by seeing “him that was possessed with a devil and had the legion,

sitting, and clothed, and in his right mind.”

Mark 5:15.

And **someone** has made the suggestion that the “legion” with which this sufferer of Bible times might have been possessed was a “legion of personalities,” a legion of dissociated complexes, such as we so commonly meet in hysteria.

XIV: THE OBJECT IN VIEW (King 176)

The radical cure of “nerves” is no more difficult, and no less difficult, than changing a habit.

41:5.3 The radical cure of nerves, then, becomes nothing more nor less than the task of changing one’s habits.

These neurotic sufferers must quit having nightmares in the daytime. They must cease to dream and then to react to their dreams as if their nightmares were reality.

You perhaps have been told about your illness that all you need to do is to “go home and forget it.”

It is not a simple matter of being told by the doctor that you have nerves, to go home and forget it.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

True the diagnosis in your case may be “nerves,” but you cannot go home and forget it. You will have to go home, change your habits of thought and your habits of reaction to your thoughts, feelings and emotions.

If you regard the matter in any such trivial manner, your cure, to say the least, will take a somewhat prolonged period. On the other hand, the length of time required for a complete recovery depends on

The length of time required to cure you depends entirely on

how good and intelligent a pupil you are, as well as on

the fixity of the habit you have to change,

the fixity of the habit you have to change,

the degree of your complex dissociation

and on the earnestness of your desire to grapple with it (K 178).

and on your earnestness and application in addressing yourself to the task.

It is folly to suppose that you can develop self-control

41:5.4 Another mistake, that many nervous sufferers make is in attempting to develop self-control

as regards some single habit, or

in one small department of your life, namely, with regard to symptoms or those things which cause you unpleasantness,

in some one department of their life,

and give yourself a free rein in all other matters.

while they give free rein to their feelings, emotions and passions in every other phase of their daily life.

Self-control can never be acquired in this way.

Self control is an art—the art of giving up an unwise impulse (K 179).

Self-control is the art of learning how to control your impulses in their inception.



SOURCE

41: WORRY AND NERVOUSNESS (1923)

If you wish to learn self-control, start in with your every-day comparatively unemotional, unwise wishes.

Acquire the stamina to control them, and soon you will come to the place where

you can **control the strong emotions**

sufficiently to prevent the occurrence of body symptoms (K 179-80).

[contd] The fact that you are nervous proves that in everyday affairs you are at war with yourself.

Although you may argue your intellect into the background, you know intuitively more about what constitutes the true course to be taken than your opposing wishes will permit your muscles to carry out.

The trouble is that your wishes have so acquired the habit of suppressing your intellect that you find difficulty in hauling the ungarnished truth into the light of your perception (K 183).

Self-control means the management of your reactions to your own feelings and it is a problem that pertains to the entire life. It means thorough-going self-mastery in every domain of human experience.

You will have to begin by controlling the smaller, less thoroughly entrenched emotions and reactions to your impulses,

and step by step progress in the science of self-mastery until

you are able to bring under perfect **control your stronger emotions** and your more profound reactions.

Commenting on this sort of mental conflict, **King** says:

41:5.5 The fact that you are nervous proves that in everyday affairs you are at war with yourself.

Although you may argue your intellect into the background, you know intuitively more about what constitutes the true course to be taken than your opposing wishes will permit your muscles to carry out.

The trouble is that your wishes have so acquired the habit of suppressing your intellect that you find difficulty in hauling the ungarnished truth into the light of your perception. . . .

## SOURCE

To sum up, your position would be simply this: when you have a wish which conflicts with what according to recognized authorities is wise, you should do your best to drop your wish in the matter, and to follow the true course.

You are not going to be dictated to by anybody, but if a difference of opinion arises over anything which involves a principle, you should be ready to abide by the decision of a disinterested and fair-minded authority (K 189-90).

[contd] You have no idea what a load such a position will remove from your shoulders—what a release it will be from worse than useless struggling.

To take an opposite position is to strive against your own best interests, and to be continually on the *qui vive* for criticism, because you know in your own heart that you are open to criticism.

On the other hand, to live in the open, to get rid of all selfish interests, is to say to all comers, “I make mistakes like everybody else, but my chief concern is to follow what is rational.

If anybody has a better way of living I am willing to be shown.

I do not promise to act on other people’s advice, only on what they can prove to be true” (K 190).

## 41: WORRY AND NERVOUSNESS (1923)

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**THE PASSION FOR TRUTH****XV: THE MASTER SENTIMENT FOR TRUTH** (King 191)

The most compelling wish flows from the strongest sentiment,

and where the latter is for truth first, last, and all the time,

every wish, like the magnetic needle of a compass, will point at all times in the one direction.

As one of Dubois' patients put it:

“The will drops passively into the beaten path which sentiment and reason (and we may add, *action*) have worn for it” (K 194).

“... [E]very time the self-regarding sentiment masters an impulse of some other source, it is rendered, according to the law of habit, more competent to do so again—the *will is strengthened* as we say ...” (K 195).

41:6.1 Nervous sufferers need to develop a real passion for truth, a master sentiment for facts.

In human experience,

our strongest wishes flow from our most profound sentiments and convictions,

and if the desire to know the truth about oneself becomes the guiding sentiment of your soul,

then you will be enabled quickly to gain control of all your reactions to false feelings, unhealthy impulses and enslaving emotions.

And this was well stated by one of DuBois's patients, who said,

“The will drops passively into the beaten path which sentiment and reason have worn for it.”

This is true, provided that sentiment is sufficiently strong to lead to *action*.

The *will is strengthened* by every repetition of action in following out a given course of conduct.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

41:6.2 It is in the early efforts of the neurotic patient to gain self-control and to learn the art of controlling his reactions to his own thoughts and feelings, as well as to his environment—

At times we all feel the need of “a guide, philosopher, and friend” (K 196).

I say, it is during these early struggles that the nervous individual so often feels the need of “a guide, philosopher and friend.”

It is during the early weeks of the struggle that the physician, minister, or neighbor, can help these nervous sufferers so much in their efforts to move steadily forward in the path of progress, notwithstanding their many mistakes and failures. Such a personal counsellor is almost indispensable to success in our early struggle with nerves,

If in your vicinity there is a medical man who has the time to devote to your special needs—

and if you are so fortunate or have a physician-friend

not the kind of doctor who scribbles a prescription, and lets it go at that, but one who is interested in psychotherapy—

who understands the methods of psychotherapy,

you cannot do better than to go to him, not for treatment of your symptoms, but for their eradication through strengthening of your volition and control (K 196).

your progress should be rapid.

[contd] Failing a physician,

But if no physician who is expert in these matters is at hand,

choose a friend whose opinion you value (K 196).

go to your minister, or to a friendly neighbor,

and if he has not had experience in helping nervous sufferers over their difficulties,

SOURCE

Go to your friend, and tell him the teaching in this book appeals to you as common sense, and you wish him to help you to follow it (K 197).

In making your choice,  
give preference to someone

who believes that faith most truly reveals itself in action, and that, in prayer, backbone and effort speak louder than words (K 196-97).

Choose some one who has had his bumps,  
and who has come up, not gone down under them (K 197).

Having received the truth from him, it is your responsibility to act on it,

41: WORRY AND NERVOUSNESS (1923)

ask him to read this book carefully<sup>2</sup>

and thus prepare himself to act as your guide and counsellor while you undertake to work out your deliverance from the bondage of nerves.

In choosing a counsellor for this task,  
you should take someone  
in whom you have confidence,

and who has sufficient education and training to comprehend the nature of the effort you are going to make.

Of course, if, among your friends, you are so fortunate as to have

some individual of neurotic tendency who has gone through a struggle with his own nerves

and has won the battle,

then you will be able to get much wise counsel and substantial encouragement.

41:6.3 Rely implicitly upon what your medical advisers or friendly counsellors, if intelligent, tell you; believe in them; learn to discount your own sensations. Develop a passion for truth, the truth about yourself, and face it frankly, accept it bravely,

act on it fearlessly,

SOURCE

whether or not it jibes with your wishes.

One thing he should positively refuse to listen to, is any remark about your body-symptoms (K 197).

[contd] Your body-symptoms are the result of energy paths in your brain which represent false beliefs.

Until those paths die a natural death from impoverishment, through lack of culture, you are liable to experience symptoms.

If you have symptoms, all right, be willing to have them.

They are not going to do any harm.

To talk about them helps to develop a belief in them.

The symptoms are real, but the beliefs from which they spring are false, and *to ignore what is false is as important as to act on what is true.*

At present you find it very difficult to control your thoughts, but you can control your tongue.

You can refuse to say a word about your aches and pains to anybody but the doctor (K 197-98).

Tell all your friends that inquiry about your health is quite superfluous, that the whole subject of incapacity is taboo.

41: WORRY AND NERVOUSNESS (1923)

no matter to what extent your own feelings may contradict the truth your physician or friend may teach you.

One thing you must do, and that is positively refuse to listen to your own physical feelings, aches, and sensations.

In emphasis of this, **one writer** has well said:

41:6.4 Your body-symptoms are the result of energy paths in your brain which represent false beliefs.

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Tell all your friends that inquiry about your health is quite superfluous, that the whole subject of incapacity is taboo.

## SOURCE

Try to eliminate from your associates those mental paupers who are dependent on trouble as a topic of conversation;

develop the friendship of people who are so busy in being of service to others that they have not the time to be selfish (K 199).

Having in this way burned your bridges, let the next work be the development of stamina.

Stamina is the stuff which makes us stick to it when we don't want to.

It is stamina which enables us to sorrow and suffer in silence, and it is stamina which makes it natural for us to consider another's needs before our own.

Stamina is the thing which constitutes courage and heroism, and the thing which above all others we admire in others, and which brings contentment in ourselves.

It is the essence of personal power (K 199-200).

Make sure of one point, however, and that is that you are looking for *truth*, and not for some man who will toady to your wishes, and advise you in accordance with what you would like.

Many a sufferer with "nerves" is unconsciously doing this very thing, wandering from doctor to doctor, carrying out the part of his advice which appeals to the imagination, forgetting what is distasteful, and, of course, as a consequence, finding no relief (K 203).

## 41: WORRY AND NERVOUSNESS (1923)

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**“DAY BY DAY”**

41:7.1 It is all right to say, in one's mind, “Day by day, in every way, I'm getting better and better,” etc. That is a helpful state of mind. But when we are confronted with the mastery of nerves, we are face to face with a condition, not merely a theory. We must know how to control our acts one by one, as well as to suggest to ourselves “Day by day,” etc. The mastery of nerves requires the development of *stamina*, the acquirement of self-control, the increase of our personal power over our own conduct, and this is done not only by thinking but by *acting*. We are face to face with the problem of controlling, changing, and directing our reactions to both our thinking and our environment. Everything depends on the way we react and not merely on the way we think about our difficulties.

41:7.2 If you can learn to take the occurrences of the day, after you have systematically planned for them, as commonplace, ordinary events, and react to them in your own emotional life as such, then you have gone a long way towards curing yourself of nervousness. If, on the other hand, you treat many of the commonplace events of the day as emergencies and react more or less violently to them, why then you simply have not learned the first essentials of self-mastery, you have not begun the real conquest of your nerves.



SOURCE

41: WORRY AND NERVOUSNESS (1923)

XVI: THE CONTROL OF EVERY-DAY  
ACTIVITIES (King 206)

You have been wishing for ... some definite thing which you can *do* to acquire volition and control, something that will develop stamina along a line that really will count in every-day living ... All right, here we have it. Get a large sheet of paper, and rule out a **chart**

like the one on the next page (K 209).

SELF-CONTROL DEVELOPMENT CHART (K 210) [*Note*: See Appendix A.]

Proceed with the recording of activities, including the items of both work and play, and indicate with a bracket the amount of time absorbed by each. After you have carried this out **three or four days**, ...

an inspection of the record will reveal many interesting and hitherto un-comprehended facts about your life.

It will be observed

that your living divides itself into five distinct groups of action.

It would be interesting if

every nervous patient would prepare for themselves a **chart**,

after the fashion of the one shown herewith

[No. 1. Sample of Daily Program for Nervous Patients (K 568a)] [*Note*: See Appendix B.]

and keep track of themselves for a **few days**

to see how they react to the commonplace occurrences of everyday life.

It will be noticed

from a study of this chart, as well as from an examination of your own daily life,

that your affairs can be divided roughly into, say, half a dozen groups, as follows:

SOURCE

41: WORRY AND NERVOUSNESS (1923)

First, there are those activities which occur every day, such as **rising, retiring, breakfast, lunch, dinner**, and the like. This is about as far as some people go in what may be called the stable or *fixed daily* activities.

41:7.3 1. *Fixed daily duties*. These include such activities as **rising** in the morning, making the toilet, eating **breakfast, lunch** and **dinner, retiring** at night; regular water drinking, bowel evacuation, etc.

Second, there is the *fixed periodical* group.

41:7.4 2. *Fixed periodical duties*.

These are the things which should be attended to once every few days, every week, or every fortnight.

These are the duties which are to be attended to every few days, once a week, every two weeks, once a month, etc.

They occur regularly and periodically, but not daily. This list includes exercises and other activities in pursuit of health.

Third, a floating *incidental* group,

41:7.5 3. *Incidental and irregular activities*.

under which comes all irregular activities, outside of actual **emergencies**,

This group of duties comprises our unexpected, irregular activities, outside of actual emergencies.

which comprise the fourth group.

Fifth, those activities which comprise *recreation and play*,

41:7.6 4. *Relaxation and recreation*. This group embraces our play, our fun,

and which should lie outside of business,

those things which lie outside of our daily regular and irregular activities.

but which nevertheless are an important part of living (K 212-13).

SOURCE

41: WORRY AND NERVOUSNESS (1923)

41:7.7 5. *Artistic and spiritual activities.* This group embraces those irregular activities on the part of the average individual having to do with perhaps nature study, art devotion, as well as religious and other acts pertaining to worshipfulness.

41:7.8 6. *Emergencies.* That is, real and bona fide accidents and emergencies, things that occur now and then which demand the right of way in our lives and cause us to drop everything else to give them attention.

41:7.9 It is necessary for nervous people to form regular habits for doing things, to have regular times for given activities, to live by a program, to follow a regime.

There should be regular hours for meals,

It is very important that [bowel evacuation] should occupy a fixed place in every day's program. The time position it occupies is not of as great importance as that it should occupy the *same* relative position *every* day (K 211).

for bowel elimination,

and for all other duties.

Now, when a program is made out for this and you have filled it in, you should occupy the spare time with activities in accordance with your doctor's instructions, or with activities selected in preceding chapters and having to do with the work cure, reading cure, writing cure, play cure, etc., as you have gathered this information together in going through this book. You must build a week's program after the fashion suggested in the blank herewith presented.

[*Note:* King suggests the reader ask a trusted friend to help design the program; he doesn't mention consulting a doctor.]

SOURCE

41: WORRY AND NERVOUSNESS (1923)

41:7.10 Now, each day's work, in your own mind, must be divided into essentials and non-essentials,<sup>3</sup> and you must allow yourself no worry if you happen to neglect some of the non-essentials—that is, if emergencies arise to crowd them out, let them die with the passing of the day.

All these activities are *bona fide*, but if the fixed items of your list have to be carried out each day *sometime*, why not have the peace of mind and **conservation of energy** incidental to a habitual time for attending to them?

It will be a great **saving of energy** if you will learn to work in this regular way,

at least for a few weeks or months while you are beginning the mastery of nerves.

To carry them out by regular habit

In that way,

will require much less energy, and will prevent the waste of strength occasioned by

much of the fatigue will be avoided that comes with

incessant sub-conscious fear of omitting something which should be attended to (K 213-14).

the subconscious harassment that you are possibly forgetting some important thing.

To a fair degree, your tendency to nervousness can be gauged by the disorderliness

41:7.11 In a way you can estimate the seriousness of your nervous disorder by the disorderliness,

or by the hodge-podge you make out

of the five groups of daily activities on your chart.

of these half dozen groups of activities as you check them up on your chart

in the first few days of your effort to be systematic.

The chart will show the extent to which your wishes or impulses interfere with the systematic carrying out of duty and recreation (K 216).

In this way you will learn how your wishes and impulses are interfering with your mastery of nerves;

SOURCE

41: WORRY AND NERVOUSNESS (1923)

[*Compare*: It is when you seek to give earnest consideration to your daily activities that ... emergencies [will seem] to occur more than ever ... You find, however, that what to-day you regard as an emergency, will in another month ... be permitted to wait quietly to receive attention in its proper place (K 220).]

you will learn how you are reacting inordinately to your feelings.

You will be surprised to find how many times you are reacting to some ordinary event in your daily life just as if it were a real emergency,

and thus you are wearing yourself out early in the day from this undue reaction to commonplace events.

In this way you will learn how

To gain self-control under trying and turbulent conditions,

to gain self-control

you must first learn how to command the comparatively small impulse

by first learning how to command and control small impulses

when they first appear in the mind,

in ordinary every-day affairs (K 216).

as you go along step by step in your everyday life.

Says **one author**:

Every earnest housekeeper should have attached to her clothing a pencil and notebook.

41:7.12 Every earnest housekeeper should have attached to her clothing a pencil and note book.

There is little use in keeping these on a table downstairs, or on a shelf upstairs; the notebook is for use, not ornament.

There is little use in keeping these on a table downstairs, or on a shelf upstairs; the note book is for use, not ornament.

Whenever an item of the transient incidental group seeks to obtrude itself on regular business, let it be noted for consideration at the proper time.

Whenever an item of the transient incidental group seeks to obtrude itself on regular business, let it be noted for consideration at the proper time.

## SOURCE

For example, there is the smudge on the front window, the message to Mrs. Vanity Fair about the committee meeting, the button to sew on Willie's pants, the reply to the letter from Jim's brother's wife, and so on.

Each of these, if permitted, would be an emergency.

By using a little self-control, each will cease to dominate your personality (K 221).

The program you draw up, is, of course, purely tentative. With experience you will find it rational to changes things about until you discover the most smoothly running regime (K 219).

Put through this A B C of self-control, and you will soon learn to rise above irrational irritability, **anger**, or **fear** (K 221).

## 41: WORRY AND NERVOUSNESS (1923)

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Each of these, if permitted, would be an emergency.

By using a little self-control, each will cease to dominate your personality.

41:7.13 We do not think of undertaking to manage a real case of nerves without having this daily program, this working chart.

Of course we have to study it, modify it, and adapt it to each patient, in order to get the best results,

but it is the secret of success in dealing with nine cases out of ten of those who suffer from chronic indecision and who have lost the power to make up their own minds.

After three to six months they are able to make up their own program, and have become so accustomed to a systematic way of doing, thinking, and reacting, that they can be trusted to become their own managers.

In brief,

they learn how to control their reactions to their own anxieties and **fears** of criticism<sup>4</sup>—those things which ordinarily culminate in resentment and **anger**.

SOURCE

41: WORRY AND NERVOUSNESS (1923)

They learn to acquire a passionate love for truth, for facts about themselves as well as other people, and in this way they learn to ignore themselves by concentrating their thoughts upon other people and things.

41:7.14 On the other side of this daily program, as will be seen from the reproduction presented herewith,

[*Note:* The second blank is original to Sadler. See below for what King suggests.]

there is to be found a second blank—the patient's daily report.

[No. 2. Sample of Patient's Report on Carrying out Daily Program.] [*Note:* See Appendix C.]

It is prepared, as will be noted, just the same as the daily program blank, but provides space for the patient's notations concerning

[C]heck up the discrepancies between what you planned, and what you accomplished for the day.

whether or not he has successfully carried out the program,

The discrepancies will be due to real emergencies, transient incidents, or planning more than you could accomplish (K 224).

or if not, what interfered,

as well as notations of all undue reactions, nervous blow-ups, emotional sprees, and other evidences and symptoms of neurotic misbehavior.

Keeping these records does the patient a great deal of good, it is of great value and help, both psychologically and morally, and it is of great service to the physician in his weekly or bi-weekly consultations in checking up the patient's conduct and progress.

XX: ELATION AND PERSONAL POWER (King 291)

## THE MISSION OF ELATION

Even though it be difficult to arouse elation in ourselves

to act as though we felt it,

that is, to force ourselves to act cheerfully,

[it] is the first step in acquiring the habit.

Any habit worth forming requires purpose and vigilance, and taking the line of greatest resistance (K 296).

[[H]abits are formed by the constant repetition of acts ... (*The Physiology of Faith and Fear* 280, *et al.*.)]

41:8.1 Nervous patients must become elated over the prospect of their cure, enthusiastic over the possibility of recovery; and at first,

when you are making this effort to stimulate elation,

you may have to act the hypocrite for awhile;

that is, you may have to put it on, to make believe;

you may have to become an actor and appear to be cheerful when you really are not.

Make up your mind to do this thing,

and pretty soon cheerfulness will become a habit.

Now this is not merely suggestion, but I am advocating that you really do the thing, that you act—not just think, but *act*.

Don't forget that

it requires vigilant repetition to form a habit,

and that habits are made out of repetition of acts,

and acts result from making up the mind, not just thinking or wishing, *acts result from decision*.



SOURCE

Direct your *actions*, your utterances, carefully,

and your mind will follow suit;

act the part of health and happiness, no matter how you feel, and

before long your feelings will harmonize with your actions (K 296-97).

**In his “Memoirs and Studies,” (p. 250)**

**Professor William James gives expression to many interesting thoughts on “The Energies of Men.”**

**In a charming essay on this subject, which all would do well to read, he says:**

“The normal opener of deeper and deeper levels of energy is the will.

The difficulty is to use it, to make the effort which the word volition implies.

But if we *do* make it (or if a god, though he were only the god chance, makes it through us), it will act dynamogenically on us for a month.

It is notorious that a single successful effort of moral volition, such as saying “no” to some habitual temptation, or performing some courageous act,

will launch a man on a higher level of energy for days and weeks, will give him a new range of power” (K 298-99).

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If you make up your mind to

direct your actions and words,

your mind will soon form the habit of doing things as you have decided,

and no matter how you feel,

before long—ultimately—your feelings are bound to harmonize with your actions.

41:8.2 **In his *Memoirs and Studies***

**Professor William James gives expression to many interesting thoughts on “The Energies of Men.”**

**In a charming essay on this subject, which all would do well to read, he says:**

41:8.3 The normal opener of deeper and deeper levels of energy is the will.

The difficulty is to use it, to make the effort which the word volition implies.

But if we *do* make it (or if a god, though he were only the god chance, makes it through us), it will act dynamogenically on us for a month.

It is notorious that a single successful effort of moral volition, such as saying “no” to some habitual temptation, or performing some courageous act,

will launch a man on a higher level of energy for days and weeks, will give him a new range of power.

SOURCE

[contd] Perhaps the highest type of elation is stimulated through a calm and confident adherence to truth in the face of criticism, censure, persecution, and even torture.

It is given only to those who have so far developed their self-control that they have broken the bondage of innate desire and have found their highest heritage in the support of duty at all costs.

Such is the power conferred through consistent adherence to what under all varieties of condition is true and rational,

that in forces which too often make whining weaklings out of men, one is enabled to find not only triumphant ecstasy, but a means of integrating personality to its strongest development (K 299).

**Dr. McDougall outlines four levels in moral growth and conduct.**

**At first, the pleasure or pain which accompanies instinctive action affords the sole guide to conduct.**

**Restrictions are imposed on those actions which bring pain, and license is granted to pleasurable activities.**

**A little later, conduct is shaped on the punishment or reward with which it more or less regularly meets.**

**Still later it is obedient to the voice of society—praise and blame, and what people will think.**

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41:8.4 Perhaps the highest type of elation is stimulated through a calm and confident adherence to truth in the face of criticism, censure, persecution, and even torture.

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41:8.5 **Doctor McDougall outlines four levels in moral growth and conduct.**

**At first the pleasure or pain which accompanies instinctive action affords the sole guide to conduct.**

**Restrictions are imposed on those actions which bring pain, and license is granted to pleasurable activities.**

**A little later conduct is shaped on the punishment or reward with which it more or less regularly meets.**

**Still later it is obedient to the voice of society—praise and blame and what people will think.**

SOURCE

Finally, in its highest development, it is based on an ideal of what is true, and it then is more or less independent of, and unperturbed by the opinions of others (K 301).

The maximum of personal power consists, then,

not in strength of body, not in instinct and emotion,

not in intellect or reason,

not in moral stamina alone, although this is the most valuable of all;

it consists in the unification and harmonious working together of each with the other.

All can co-operate only through a striving toward the one focus—truth. When each part of the personality is held in his place of relative importance,

and there develops a realization of truth in the whole being,

“the self,” as Dr. McDougall expresses it,

41: WORRY AND NERVOUSNESS (1923)

Finally, in its highest development it is based on an ideal of what is true, and it then is more or less independent of, and unperturbed by the opinions of others.

41:8.6 Self-control, personal power, then, consists

not in the physical strength of the body, the intensity of an instinct, or the depth of an emotion.

Neither does it consist in intellectuality or reasoning power,

but it is found alone in moral stamina,

willingness to face the truth, and ability to choose and decide therefor with sufficient vigor to produce *action*.

Of course all these other things pertaining to instinct, reason, emotion, health, and education, are of value when they are properly unified and brought into harmonious and working cooperation with our decisions.

When each part of the personality is held in its place of relative importance,

and there develops a realization of truth in the whole being,

“the self,” as Doctor McDougall expresses it,

## SOURCE

“comes to rule supreme over conduct, the individual is raised above moral conflict; he attains character in the fullest sense and a completely generalized will, and exhibits to the world that finest flower of moral growth, serenity.

His struggles are no longer moral conflicts, but are intellectual efforts to discover what is most worth doing, what is most right for him to do” (K 305).

## 41: WORRY AND NERVOUSNESS (1923)

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His struggles are no longer moral conflicts, but are intellectual efforts to discover what is most worth doing, what is most right for him to do.”

## SUMMARY OF THE CHAPTER

1. Most neurotics make the mastery of nerves about ten times harder than is necessary.

2. “Letting go” is a better method of self-mastery than “holding on.” Most of our struggling is useless.

3. Learn to “nip trouble in the bud.” Impulses should be killed at their origin.

4. Put your moral censor on duty at the Central Telephone Exchange. Stop fatiguing conflicts before they start.

5. Learn how to kill wishes, control impulses, change desires, and reform emotions.

6. It is folly to hope to stop doing anything you still wish or desire to do. Change of impulse must precede change of action.

7. Self-control is the triumph of the better self over unwholesome desires.

8. Nervous children should be trained in emotional management when young.

9. Nervous sufferers must become expert in the fine art of compromise. Learn self-discipline, without habitually “picking on yourself.” We are controlled by our hearts (desires) and not by our heads.

11. Self-control is the art of bringing your emotional thinking under the control of the moral self.

12. Think not of how you feel, but rather of the foolishness of your thinking—recognize the error of your thought.

13. Learn to be absolutely honest with yourself. Face the facts and call things by their right names.

14. The first step towards the regulation of conduct is the control of the antecedent impulse.

15. Learn how to control without suppression. Kill undesirable impulses as they arise instead of burying suppressed desires alive in the subconscious mind.

16. Hysteria is a sort of nightmare which you experience while you are awake. You are simply fooling yourself.

17. Neurotics must quit reacting to fictitious feelings and nightmares, as if these phantasmagories were real and true.

18. Nervousness means you are at war with yourself. Self-control means you have reconciled your conflicting thoughts and feelings.

19. You must develop a passion for truth—a love for facts—and a willingness to abide by the conclusion of intelligent reasoning.

20. Trust implicitly in the advice and counsel of your medical adviser. Disregard your own thoughts and feelings if necessary.

SOURCE

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21. Taboo all inquiries from your friends regarding your health, feelings, nerves, etc. Develop enough stamina to quit talking about yourself.

22. Quit reacting to commonplace occurrences in your everyday life as if they were emergencies.

23. Learn how to work by a program. Learn the difference between essential and non-essential duties.

24. Learn how to use a notebook for jotting down things as they come into the mind. Memoranda represent nerve economy.

25. Practice taking criticism gracefully. Never be afraid of truth. Never dodge facts.

26. Elation is helpful in encouraging nervous sufferers to persist in the struggle with self.

27. The cure of "nerves" means the triumph of will and decision over conflict and emotion.

1. Paper 156, section 4, paragraphs 4-5 of *The Urantia Book* deals with the same theme (i.e. how to control or master your desires) as this Sadler chapter, but when writing Paper 156 Sadler drew from Clifford E. Barbour's 1930 book, *Sin and the New Psychology* instead of from King. See my parallel chart for Paper 156.

2. Sadler not only never mentions King's book, but here Sadler uses King's reference to the book as a cue to encourage the reader to read *his* book, *Worry and Nervousness!*

3. *Compare:*

Divide your work up into essentials, and non-essentials, and frills (Elizabeth Towne, *15 Lessons in New Thought, or Lessons in Living* [1921], p. 176).

4. *Compare:*

This habit of reacting, of going off at half-cock, whether it be to an unjust criticism or to an opportunity for play during business hours, discolours not partly, but entirely the fabric of living (K 216).