



The Campbell M Gold Newsletter

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Campbell M Gold

Consultant

**Self-Help and personal Development through
New Thinking, and Hypnosis and Subliminal
Programs**

Just the Facts...

Welcome

Welcome to the next part of "How to Stay well", by Christian D Larson.

As always, no hugs, just the facts... in this case, the facts as presented by Larson in 1912 - so let's jump right in...

Kind regards,

Campbell M Gold

Looking Back To Move Forward

There are **NO** incurable diseases!!!

That is what Christian D Larson believes, and that is what he presents in his 1912 book, "*How To Stay Well*".

Larson contends that that all disease comes from the violation of one or more of the "laws of life", and consequently all diseases can be cured by bringing mind and body back again into harmony with those laws that have been violated.

In his book, "*How To Stay Well*", Larson presents a practical system, which new view health may be realized, and will enable anyone to get well and stay well no matter what their physical or mental condition may be at the present time.

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HOW TO STAY WELL

by

Christian D Larson

(1912)

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Part 14

How the Subconscious Creates Health

To give the subconscious mind definite and systematic training along the lines of health-building is one of the first essentials in the attainment of permanent conditions of health throughout the human system. As the subconscious mind is, so are the conditions of the body. What is active in the subconscious is active in the body; but no condition can exist in the body that does not exist in the subconscious.

The subconscious mind permeates and fills every atom in the physical body, every fiber in the nervous system and every cell in the brain. In fact, the subconscious mind is the real power that is back of every force and every element in the personal being of man. Therefore, every change and improvement that is desired for mind or body must begin in the subconscious.

So long as every action in the subconscious mind is positive, harmonious, wholesome and health-producing, there will be perfect health in the body; and as the subconscious is more and more thoroughly trained in such actions, physical vigor, physical vitality and physical endurance will increase in proportion. By giving a few moments every day to the training of the subconscious in health-building, the body will finally become so brimful of vigorous health that it will become practically immune from every ailment that was ever known.

To proceed, employ only such mental actions as tend to impress health upon every thought, feeling and desire. Every mental action that conveys the idea of health, the desire for health and the feeling of health will impress health-producing power upon the subconscious. In other words, when the idea of health is impressed upon the subconscious, that impression will place in action forces that are health-producing.

When you habitually think health into the subconscious mind you give the subconscious a system of training in health producing; and accordingly, the subconscious will produce better and better health as it is more perfectly trained. When you habitually talk health to the subconscious mind, you are causing all the forces and elements of the subconscious to focus their actions upon the idea of health. Health becomes the model for all the creative forces of your system, and therefore these forces will create wholesome conditions in whatever part of the system they may act.

The principle is to literally fill the subconscious with health -ideas of health, desires for health, suggestions of health, mental actions of health, thoughts of health and impressions of health. Fill the

subconscious with every manner of health, and the subconscious will fill the body with every manner of health. From every mental action that is turned into the subconscious there will be a reaction that will be felt in every part of the human system. And as the action is, so will also be the re-action. When every mental action that goes into the subconscious is an action of health, the reaction will contain the power of health, and as it comes forth from the subconscious into the body, it will produce health.

To turn mental actions of health into the subconscious it is not sufficient, however, to simply desire health, or to suggest to ourselves that we have health. There are many mental actions, both good and otherwise, that produce no impression upon the subconscious, and, therefore, a good many who continually employ health-producing suggestion fail to get well. If you can only impress health upon the subconscious, you may know that the subconscious will express health through every part of your body in return. But the problem is, to get your health-producing suggestion into the subconscious. To solve this problem, you must learn to distinguish those mental actions that do enter the subconscious from those that do not.

The difference between those mental actions that readily and naturally impress the subconscious and those that do not is well illustrated by the statement of a would-be metaphysician: "I am suggesting to myself all the time that I will not have the hay fever this summer, but then I know that I will."

Here we have two actions of mind; the one that "knows" will impress the subconscious; the other will not. When you know that you are going to get well, or that you will stay well, you impress health upon the subconscious, and the subconscious will respond by producing health in every fiber of your being.

You may continually suggest to yourself that you are getting better and stronger and more vigorous, but if you doubt, "deep down in your heart," whether your good suggestions will produce results or not, those suggestions will not reach the subconscious; and, accordingly, there will be no results. This feeling of doubt, however, can be gradually removed by repeating your good suggestions as often as possible, and by trying to give as much deep feeling to those suggestions as possible. In other words, let your good suggestions "sink in."

What you feel "deep down in your heart" will invariably impress the subconscious; and here we have the simplest and most direct route to the vastness of this inner mental world. Whatever you feel "deep down in your heart" will develop and grow, because every feeling of this nature plants its seed in the subconscious; and every seed that is planted in the subconscious will, without fail, bring forth after its kind.

To apply this principle thoroughly and systematically, make it a practice to impress health upon the subconscious for a few moments several times every day. Think health into the subconscious, and try to feel "deep down in your heart" that you are steadily growing in health. Talk health to the subconscious, and try to feel "deep down in your heart" that every word you speak contains the power of health. Fill your subconscious mind with good, strong, positive, health-producing suggestions and try to feel "deep down in your heart" the health-producing powers of these suggestions. That power is there. Every health-producing suggestion contains health-producing power; and that power will impress itself upon your subconscious mind if you will let yourself feel it "deep down in your heart."

If there is some ailment in your system, suggest to yourself that you are going to get well, and know that you will. Tell your subconscious mind that you are getting well; that you are getting stronger and more vigorous every minute. Use any number of such suggestions, and let them all sink in. Think health and talk health to yourself constantly, and try to feel "deep down in your heart" that you are steadily growing in life and the power of health.

But if you are already reasonably well, do not become indifferent as to how you impress the subconscious; continue to impress health and strength upon your subconscious mind every day, no matter how well and strong you may be. Make it a point to train the subconscious to become more and more proficient in the building of health, and increase continually the health-producing power of all the forces in your system.

Do not permit the garden of the mind to become overgrown with weeds; in fact, do not permit a single plant to grow in that garden unless it is from the best and the strongest seed that you can secure. Do not permit a day to pass without re-seeding this garden with the best seeds of every description that you can possibly find. In other words, fill your subconscious every day with the best, the strongest, and the richest thoughts that you can create. Talk health, talk harmony, talk power, talk success, talk happiness to your subconscious mind continually and let all of this talk sink in.

When you talk to the subconscious, feel "deep down in your heart" what you say; thus every word will enter the subconscious, and the subconscious will proceed to do what every word may desire or direct. Sometimes the results are instantaneous, while at other times frequent repetitions are required; but the subconscious is so constituted that it will reproduce every impression it receives, and express in the physical personality what it has reproduced. When you fail to get results, you may know that you have not succeeded in getting the impression into the subconscious; but you finally will succeed in doing this if you continue to repeat again and again the suggestion that conveys the condition that you want.

The subconscious mind has the power to give your body perfect health, and in a short time, even though you are literally full of ailments. And in training the subconscious to do this, you would not be calling upon its power to do something new. It is the subconscious mind that controls all the functions of the body, and all the involuntary actions of mind or body when we are asleep and when we are awake. The power of the subconscious mind in you and the powers of "nature" in you are one and the same thing. Therefore, when you are dealing with the subconscious you are not dealing with something out of the ordinary. You are simply dealing with the deeper and greater powers of nature in yourself.

These powers, however, can be trained more thoroughly and more extensively than we ever dreamed; and the process of training is so simple that any one can apply it whether he has any scientific knowledge or not. In fact, every one is training these powers constantly, though not always in a manner that is conducive to health and happiness. Whenever you have formed a habit you have trained the subconscious powers to do something they did not do before. When you change that habit, you turn those same powers in a different direction. When you cultivate likes or dislikes of various kinds, you train the subconscious along those different lines. You do the same whenever you form tendencies or desires along any line whatever.

The subconscious mind responds readily to your suggestions, desires or repeated actions. When you do a certain thing a number of times, you can do that particular thing henceforth without thinking about it; you do it automatically; it acts of itself. The reason is, you have trained the subconscious mind to do it for you. When you desire a certain thing over and over a number of times, that desire will soon come of itself; and it may become so strong that you can hardly control it. You have trained the subconscious mind to continue to keep that desire alive; and, accordingly, that desire will live and grow regardless of the fact that you may frequently try to suppress it or destroy it entirely.

But the only way that you can remove that desire is to begin to desire something of an entirely opposite nature, and continue to repeat that desire until you have trained the subconscious to give its life and power to the new desire instead of the other one. In the same manner all kinds of habits can be readily and easily removed.

When you continue to suggest certain things to your subconscious mind, and repeat those suggestions over and over a number of times, the subconscious will soon take them up and act upon your suggestions. And the time required will depend upon how easily you let each suggestion sink in. Suggestions that are made mechanically, or in a half indifferent manner, will not reach the subconscious, no matter how many times they may be repeated; but any thought or desire that you feel "deep down in your heart" will impress itself upon the subconscious at once.

The fact that we can train the subconscious to produce and perpetuate any desire whatever in the human system, should prove that it could also be trained to produce and perpetuate any condition whatever. An active desire is a condition, the same as a condition of life, strength, vigor and virility. We conclude, therefore, that the subconscious mind can be trained to produce all those things; and what is more, this idea has been proved any number of times. You can train the subconscious mind to

keep your system in perfect health under all sorts of circumstances; and all that is necessary is to keep your thought of health and your desire for health deeply alive in your subconscious mind constantly.

Train your subconscious mind to think only of health and strength; never of disease and weakness; and what the subconscious mind thinks of constantly it will produce constantly. Remember, whatever the subconscious mind thinks about, it will produce. This is a psychological law that is demonstrated every minute in the life of every person; and it is a law which, when applied intelligently, will enable a person to change and improve his nature and his physical conditions almost as he may choose.

The subconscious powers are producing powers; they invariably produce and express in the physical personality whatever is constantly brought before their attention; therefore, nothing but that which we actually want should ever be impressed upon the subconscious. You do not want weakness, discord, sickness, failure, and unhappiness. But if you think of those things and let your thoughts sink in, you will impress those things upon the subconscious; you will sow weeds in your mental garden, and you will reap accordingly.

Any thought, however, is liable to sink in; therefore, think only of the good things that you wish to see grow in your nature, your body, your mind and your character; and let all of those thoughts sink in. You want the subconscious to be deeply impressed by all those good things, to constantly think of them, and constantly produce them.

In the beginning, however, there are a number of ideas, desires and suggestions of an undesirable nature that will find their way into the subconscious unawares; and to counteract these, as well as to train the subconscious more thoroughly in producing health, strength, harmony and happiness in greater measure, it is necessary to make it a practice to give the subconscious mind definite training every day.

Give your subconscious mind a full supply of good, strong, health producing thoughts and suggestions just as regularly as you give your body a full supply of wholesome food. And look upon the one as being just as necessary to your personal welfare as the other. You will soon gain perfect health, and as long as you live you will continue to retain perfect health.

In the study of the subconscious, we find that the sensitive mind is the mind that receives the best and the most immediate results in directing or modifying subconscious actions. We also find that most minds are more or less sensitive; in other words, impressible; but that the good qualities of that sensitiveness are usually misdirected, and are not employed to advantage in the training or the changing of the subconscious.

To understand this subject, therefore, is highly important in connection with the attainment of physical health and mental wholeness. Besides, what is called sensitiveness may, if not understood and properly protected, lead to a multitude of mental and nervous ills, which may in turn be followed by physical ills, or a decided decrease in physical vitality.

The reason why the sensitive mind is so important in this connection, is because it is the most highly organized mind, and therefore, when properly protected and directed, may so apply the finer mental elements as to secure the greatest possible results, and also become a great mind. But when not given this proper protection and direction, the sensitive mind becomes a source of disease, misery and failure.

The reason why is found in the fact, that the sensitive mind is so easily impressed, both by that which is for, and that which is against. When placed in the midst of adverse conditions, the sensitive mind will be filled with adverse and detrimental impressions, and will consequently think, do and say many things that are entirely at variance with the real character back of that mind. This fact explains why so many persons do things under certain conditions that they would not even think of doing under more favorable conditions.

When placed in the midst of conditions that are favorable, constructive, ennobling and inspiring, the sensitive mind, will be filled with impressions of high worth, and will consequently rise beyond itself, both in thought and action. At such times the mind will not only be its best, but will transcend its best, frequently acting as if it had gained some superhuman power, or was under the control of some extraordinary intelligence from exalted spheres.

We do not have to account for such phenomena, however, by assuming the existence of superhuman entities, and their power to act through man, for unlimited power and intelligence is latent in every individual mind. When that power is aroused, the mind may ascend to heights of greatness that we can only describe as superhuman; and this has been done a number of times in history.

That exalted beings exist in various parts of the universe is probable; in fact, to be consistent we must admit it; and there are many who claim they know. But the inhabitants of this planet do not have to depend upon the power or the intelligence of other entities in order to scale the heights. We have sufficient power within us to do everything that has been done before, and much more. This has been the declaration of all the prophets, and all the superior minds of the ages; and the new psychology is verifying every statement that was made by those wonderful minds.

To cause those prophecies to come true prophecies that are now becoming scientific facts -it is only necessary to awaken, protect, and properly develop the marvels that are already latent in the human mind; and the sensitive mind contains those elements upon which, or through which, we may act when attempting to arouse and develop those greater things in human nature. The sensitive mind is in that condition where all the finer elements of mentality can be brought into action, and is also in that condition where it can receive those impressions that are necessary to produce action among the finer elements.

Thus we realize the importance of having sensitiveness of mind in order to apply mental and spiritual means in gaining or maintaining health, as well as in directing the subconscious for any other purpose we may have in view. The sensitive mind can be inspired by the superior and the sublime as no other mind can; but it can also go farther in the other direction than any other mind if not protected.

The sensitive mind is most fertile. It is therefore necessary to genius and richness of thought. But this same extraordinary fertility can also produce an abundant crop of weeds if such seeds be sown, and as the conditions in which the mind is placed determine to a very great extent what seeds are to be sown in the mind, the conditions in which the sensitive mind is to be placed should be selected with the greatest of care.

The sensitive mind is sensitive because it is highly organized, and is alive with all the finer forces those forces that can produce emancipation and lead man on to greater things when properly applied. Therefore the person who has a sensitive mind has a rare prize; but to turn his treasure to good account he cannot live like ordinary people.

To properly apply the finer elements and forces of the mind, all thought must be wholesome, optimistic, and of an ascending nature. Every desire must have a greater goal in view, and every action must be animated with the spirit of aspiration. To rise in the scale, to work up to greater things, and to reach the heights -these must be the ruling ambitions; and to advance perpetually in every conceivable manner must be the real purpose of life.

The sensitive mind should be impressed only with those things that will promote its higher aims and greater desires; therefore every person who has a sensitive mind should learn scientific thinking at once, and never permit any other mode of thinking. Such a person must never get angry nor permit destructive actions of the mind, as sensitiveness of mind also produces tenderness of mind. The finest things in life do not permit of rough treatment; they must be handled with care. The sensitive mind must never worry nor permit depressing states of mind, because such states will impress mentality with descending tendencies. For this reason a person with a sensitive mind always goes down more quickly after the downward action has begun, and also loses ground more quickly in the same way.

When the mind is in a sensitive condition the subconscious is easily reached, because it is through sensitiveness that the objective mind must act in order to attain that deeper feeling of action that is necessary to impress and direct the subconscious. To possess a sensitive mind, therefore, is great gain in this respect, provided, of course, only favorable, wholesome, health producing and inspiring impressions are placed in action in any part of the mind.

To give the sensitive mind proper protection from adverse impressions, associations should be sought that are elevating, and that tend to increase the ascending desires, and only such people should be associated with intimately whose words and actions tend to give everybody faith, encouragement and determination. Persons who criticize and antagonize should be avoided, and there should be no actual contact with the pessimistic element anywhere in life.

The sensitive mind should aim to live with superiority and worth, and there is an abundance of such to be found, both among persons and things. The sensitive mind is such a rich field that no person with such a mind can afford to use anything but the best of seeds, and therefore only the best conditions and environments should be sought, both in the within and in the without; though in this connection it is well to remember that all minds require an abundance of mental sunshine if the seeds sown are to grow, develop and mature.

The sensitive mind, however, should never be permitted to become supersensitive; that is, that condition that may be termed being "touchy" should be positively avoided, and anyone with a sensitive mind should never think of being easily affected. The person with a sensitive mind should live in the midst of circumstances that are growing and expanding, that are rich with opportunities, and that are working for greater things; but when adversity is met, the mind should be protected with such care that not a single undesirable impression can enter; and so long as there are no undesirable impressions there will be no undesirable thoughts or undesirable conditions of mind or body.

That person who habitually declares, "I am so sensitive," is simply producing nervousness, "touchiness" and a tendency to ill temper. Such a person is not sowing good seeds in the mind, but is instead filling the mind with auto-suggestion of weakness, nervousness and uncontrolled susceptibility. Such a person, by dwelling on the adverse side of sensitiveness, will cause the mind to be continually impressed by everything that is adverse, and will in addition cause the mind to create adverse conditions within itself.

When a person suggests to himself that he is sensitive, he intensifies his susceptibility to external conditions, and will consequently be affected almost constantly by those conditions against his will. He will also impress his mind more and more with the belief that he is constantly being affected by external conditions, and will before long be almost entirely controlled by environment.

The sensitive mind, therefore, should never think of sensitiveness, but should aim to continue in the attitude of full self-mastery, and should seek only such environments and associations and thoughts that tend to produce a high order of mental impressions. The sensitive mind should live the life of the sensitive mind, but should never think of itself as being sensitive. It should not be sensitive to its own sensitiveness nor sensitive to undesired impressions from any source whatever, but should be so sensitive to all that is high, worthy and ideal that it may respond immediately to the touch of everything that is wholesome, worthy and superior.

There are thousands of minds in the world that are highly sensitive, but on account of their ignorance of how to care for such mental qualities, they are victims of fate, instead of being instruments through which the symphonies of the beautiful life may find expression. They may all become the latter, however, by giving the foregoing ideas thorough attention; and they will not have to wait for results. The sensitive mind is already prepared for a life of freedom, power and superior worth; it requires only scientific direction.

Those people who are associated with a sensitive person should realize that they are in the presence of a highly-organized mentality, an instrument that is tuned for greater things, and they should act accordingly. And this fact is especially important in dealing with children. Thousands of children have lost their health on account of their sensitiveness not being properly protected, and other thousands

have failed to become what nature has given them the power to become, because that same sensitiveness was permitted to respond to inferior impressions instead of being directed to respond only to the superior.

In this connection we should remember that what we do for others we also do for ourselves. When we open the door of greater opportunity for some one else, we always find that that same door has caused the opening of another door through which we may pass to better things. It is, therefore, giving our best and receiving the best in return; and the more we practice that great principle the richer will life become in everything that has value and worth.

Practical Methods

(1) When you feel weakness, or do not feel as strong as you wish, think deeply of the fact that you are filled through and through with a subconscious state of life and that this vast interior mental field has layers beneath layers of unused power and energy ready for use. To think of this limitless amount of energy with deep interest and with a feeling that you are coming into more and more perfect touch with it, will cause your mind to come in contact with, and to enter into those layers of extra energy and thereby arouse and gain possession of a larger measure of this power. Thus you will feel more and more of this power coming forth into mind and body and you will actually feel yourself gaining in strength and vitality every day.

(2) When some ailment seems to threaten, proceed at once to direct the subconscious to give your body added strength and vitality, knowing that no ailment can gain a foothold in your system so long as there is a full supply of vitality. Proceed by realizing two important facts; first that there is any amount of energy and vitality latent in your subconscious, and second, that the subconscious will bring forth into your body more and more of this energy, provided you give the proper direction. To direct the subconscious in this matter, therefore, is the secret, and you do this by thinking deeply of the subconscious as you desire more energy from within while fully expecting the desired supply. Or better still, as you deeply desire the subconscious to fill every atom of your body with added life and energy, imagine that you are feeling this added energy come forth from within and accumulating in every part of your system.

(3) Another excellent method is to talk mentally to your subconscious mind, giving your directions just as if you were speaking to a living person. And in a sense you are speaking to a living person. Your subconscious mind is a part of yourself, a living person, and has intelligence without measure. To apply this method, proceed as before, by thinking deeply and attentively of your subconscious. Then, as you seem to feel that you are becoming conscious of the existence of the subconscious, begin to give your directions as follows:

"You are my subconscious mind. You are amenable to my direction and desires. You always do as I direct and suggest. You obey my wishes absolutely. You always do what I want you to do, and you can do anything. You have unlimited power. You can produce any condition in my system that I may desire, and you can change any condition in my system whenever I wish you to do so. I simply have to make my wishes known to you and you proceed at once to comply. You have both the power and the inclination to change anything for me and to produce anything for me. Just now I want more strength and vitality in every part of my body. You can give me this added life and energy for your supply is limitless; and as I wish it I know that you will bring forth the desired supply this very moment. I know that you can and I know that you will, for you cannot possibly fail. You will give my body more strength and vitality now. You will restore perfect health and vigor to every atom of my body at once. This I know. My faith in your power is limitless, and you always respond the very moment you receive my directions. You have now received my directions, and I can already feel more life and vitality coming forth into my system. I am beginning to feel stronger. Every part of my body is gaining in strength. I can feel it more and more every second. I am being filled through and through with the limitless life and power from within. You have received my directions. You have responded at once to my wishes. I knew that you would. You always do. I have received what I asked you to bring. My system is now teeming with life and vigor, and I feel the fullness of perfect health in every fiber of my being."

(4) The above method may also be used in any other way desired in the cure of any ailment or in the changing or eliminating of any condition of mind or body. It is only necessary to change the wording of the above directions in a few places to correspond with the results you desire. That is, if you want health, direct the subconscious to produce health. If you want strength, direct the subconscious to produce strength. If you want peace of mind and harmony of the nervous system, direct the subconscious to produce those conditions. If you want a better circulation, a perfect digestion, pure blood, good assimilation, complete elimination of physical waste, red blood, good lungs, a strong liver, healthy kidneys, abundance of vitality and virility, or whatever you want for your body, direct the subconscious to produce it, using in the main the directions given above.

(5) Never direct the subconscious to remove disease, weakness or adverse conditions. To do so would be the same as to sow weeds in your garden. Always direct the subconscious to produce what you want, knowing that when health and strength are coming forth in abundance every form of sickness and weakness will completely disappear.

(6) Always expect results from the subconscious according to your wishes and directions, and always imagine those results coming as soon as you have given your directions. When you expect the subconscious to respond you place yourself in perfect touch with the real life of the subconscious, and when you imagine the desired results coming, you actually enter into the subconscious fields of those results, thereby going into and gaining those results in the same way as you get into and receive warmth when you enter a warm room. These things are very important because the subconscious always receives your directions when you enter into perfect touch with its real life; and the subconscious never fails to respond to those directions that it actually has received.

(7) In most instances the response from the subconscious is immediate; in fact, it always is immediate when you fully expect the results desired and imagine that you feel the coming of those results. When results do not seem to come at once, however, pay no attention to the matter, but proceed again and again to give the subconscious new directions, knowing that as soon as the subconscious receives those directions you will positively secure the health and strength you desire.

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