



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 20

How to Enter the Silence

The right use of what is called the silence is highly important, both in the prevention and the cure of human ills, and there are several reasons why. To prevent disease and maintain continuous health, it is necessary that the human system be full of vital energy. Most people, however, waste more than two-thirds of the energy generated in their systems, so that they never possess the required amount for perfect health. The cause of this waste is found in a lack of poise, or in a condition of nervous agitation in mind and body, which is almost continuous in the majority. To remove this condition and attain that perfect calm and serenity which is necessary to poise and the conservation of vital energy, the use of the silence becomes absolutely necessary.

In the cure of disease through metaphysical methods, the use of the silence is vitally important for two reasons: First, the system must be brought into a state of peace, harmony and serenity so as to give nature sufficient energy with which to restore the true order of things; second, when the mind is in the deeper and more serene states of the silence, the upbuilding power of right thought, affirmation and wholesome thinking goes deeper into the subconscious life, thereby producing better as well as more immediate results.

The attitude of the silence is a state that is quite distinct from the usual attitude of mind, and therefore the greater part of the human race has not arrived at that state of consciousness that is necessary to produce the silence. They may be physically quiet at times, but the nervous system is seldom absolutely still, and the mind usually moves according to the call of external suggestion, regardless of the attempted control of the individual. Such is the condition of the majority; in fact, it is the condition, more or less, of nearly every one.

The exceptions are very few, and in those exceptions the more desirable attitude of which we speak has not been attained to a perfect degree. We have many minds that can be still at times and thus conserve more of their power, but they do not live habitually in the silent, well-poised attitude. The degree of stillness and poise that they have attained, however, enables them to occupy the highest and most important positions in the world.

The real power of silence is to be found, first, in the conservation of energy, as already stated, and second, in the deeper consciousness of power. We know that the generation of energy in the system will increase as we become more deeply conscious of power, and that this deeper consciousness invariably follows deep thought; but it is not possible to think deeply so long as the mind is in chaos.

Confusion of mind tends to make thinking superficial, while harmony and peace tend to make thinking deep and high. It is consequently the still mind that attains the greatest insight into principles, laws and great truths; not the mind that is inactive, but the mind that combines high action with deep stillness. Therefore whenever there is confusion in mind we should never attempt to solve problems that require keen judgment, and we should never make important resolutions nor final conclusions while upset or disturbed.

It is not only deep thought, understanding and truth, however, that come to the silent mind. As stated above, an increase of power comes in the same way. All psychologists now admit that the subjective side of mind is the great reservoir from which proceed the waters of life, power and thought, and so great is the subjective that its supply is inexhaustible. Consequently, if we would bring forth more abundantly the life and power from within, we must enter more deeply into the inner life; or, in other words, the outer mind of action must come into closer touch with the inner mind of power and life.

The electrical motor will receive all the power it may require to perform its work when connected with the dynamo. In like manner, when we connect the outer mind -the mind that does things -with the inner source of power, enough power will be received to accomplish whatever we may desire. This is perfectly rational, because it has been conclusively demonstrated that the subjective, or subconscious mind is inexhaustible. The outer mind therefore can receive just as much power as it can use, provided it is properly connected with the source -the great within.

To bring the outer mind and the inner mind together so that the latter can give fully and the former receive fully, is the high art of which we speak, and it is usually called entering the silence; but the result of the silence is more than this. Through the cultivation of the silent attitude, we not only establish a perfect unity with the mind that works and the mind that supplies the power; we also develop that perfect poise which prevents the waste of power. To receive more power from the subjective, and to use properly all this power in the objective, is the two-fold purpose; and both are attained through the silence.

The fact that the average person wastes more than two-thirds of the power generated in his system, is a fact that must necessarily cause the deepest possible interest in this subject; and the fact that the lack of poise is the principal cause of this waste will necessarily cause everybody to take up the practice of the silence who has better health and greater things in view. There is no profit in gaining more power from within so long as we are unable to conserve it and properly employ it in the without. The cultivation of poise, therefore, becomes an absolute necessity in all this work. By poise we do not mean inaction, but perfect harmonious action. It is a state wherein all the forces and elements of being are working together for construction.

There is no energy thrown away. All is profitably employed in building up body, mind, character or talent. In the attitude of poise you realize that you have full possession -of all the forces of your being, and that you have full control over them, not by trying to control them, but by virtue of the fact that you are in the attitude of poise.

To be in the attitude of poise is to control yourself without trying to do so. In the nervous, restless, disturbed attitude, your forces leave you and you are always weaker, but in the attitude of poise your forces accumulate in the system, and at times to such an extent that you feel as if you were a living magnet. That such an accumulation of energy, with a knowledge concerning its proper direction for use and development, can make any mind great and cause the body to become brimful of health, vigor and virility, must certainly be evident to all.

There are many minds that think they are well poised who are simply quiet in a physical sense. They will usually find various states of restlessness in mind that are just as wasteful as the tangible confusion on the surface. That person who lives in constant nervous agitation is no worse off than the quiet individual who trembles in the within. Both lack poise, and both are throwing their precious energies to the winds.

To attain poise we should not simply enter a silent state of mind every day for a definite period of time, but should cultivate a still state of living, thinking, acting and speaking. Special effort should be

made to do all things in harmony and in order. Gradually the attitude of poise will establish itself more deeply, until before long we can actually feel poise; and to find a greater joy than the feeling of poise would be difficult.

To take a brief period every day for silent thought and deeper realization is of the highest importance, but to make it a practice to be mentally still just before we proceed with any particular work, is of still greater importance.

The real purpose of silence is the development of the art of thinking and working constructively. However, it is a well-known fact that many new experiences and higher states of consciousness may be gained through the cultivation of a lofty and serene state of mind. Though this is true, it is a question if there is anything to be gained by conquering new worlds while the worlds in which we already live remain undeveloped. When we learn to think and work constructively, we can make so much out of this life, this present state of consciousness, that we shall not have occasion to think of other realms for some time to come.

Then, it is also well to remember in this connection that we cannot take possession of new mental worlds until our present worlds have given us all the life, all the power, and all the worth that they possess. To develop that attitude of mind wherein all action becomes constructive, therefore, should be the object of the silence, and to promote this object the silence should not be practiced for the purpose of becoming inactive, but for the purpose of becoming poised while in action.

Many have taken silent moments for the purpose of stilling all actions, and this may be required at times, but we shall find that there will be no occasion for absolute mental inaction when all the actions of the mind are in poise. The well poised mind never feels exhausted, nor is it natural that it should. The electrical motor continues to be full of power so long as it is properly connected with the dynamo.

In like manner, a well-poised mind, being in perfect touch with the inexhaustible source of power within, and at the same time constantly developing the power already in action, cannot feel otherwise but full of energy at all times. The only reason why we feel exhausted, is because we get out of poise when we work; and to avoid this we must not merely practice the silence in a room by ourselves; we must also live, think and work in the calm, serene attitude.

To be in the silence is not to be in a dormant state, but to feel that you are in perfect touch with the fullness of life and the true expression of that life, which is always calm, strong and serene. The silence is a state of consciousness that unites the outer with the inner, and that maintains the outer life in such an attitude that all is harmony and true expression.

The highest activity is possible only in the silent consciousness, and the best work is always done in such a state. You may be very active in the body, and yet be in the silence; you may be in the midst of confusion, and yet be in such perfect mental calm that you are not in the least disturbed. It is not only possible to be in the silence of calmness and serenity at all times, but it is the only true state in which to live, think or act; and to attain this state is one of the greatest essentials to perfect health.

The use of strong, positive and constructive affirmations is the most effective when the mind is in the silence, or in a calm state of deep feeling. To secure the best results from the use of affirmations, place the mind in a quiet attitude and think peacefully of the deepest states of feeling that you can conceive in your mind. Be comfortably seated in a quiet room, by yourself if possible, though this is not absolutely necessary. You can enter this calm and deeply quiet state anywhere or at any time when you are by yourself or in the company of congenial souls. When you feel that you are becoming inwardly still, proceed to repeat your affirmations.

Take a number of good affirmations that declare the present health and strength of your entire being, and repeat each one several times with deep and serene feeling. Think of the truth of each affirmation as going directly into the very depth of your system, permeating and making alive with health and wholeness every atom in your system. Then deeply impress upon your mind the fact that what you affirm is true, and you will realize more and more the very life and presence, all through yourself, of that very truth that makes man free.

To those who have undertaken the development of the superior nature in man, which necessarily includes physical health, mental wholeness and personal power, the silence will be found indispensable, but the exact meaning and purpose of the silence is not generally understood. To a large number it means simply silence; that is, being quiet; but of all actions the silent state is the most active. To others the silence means an inner contact with the psychical forces in man, but here we should remember that the silent state to which we refer has absolutely nothing to do with those forces.

The majority possibly believe that to enter the silence is to think of nothing, to keep the mind in a perfect blank, and to be mentally still absolutely; but there is more real thinking in the silent state than in any other mental state that can be produced in mind. To enter the silence is to enter into the consciousness of the absolute; to gain the most perfect realization possible of the real power, the real wisdom, the real wholeness, the real virtue, the real harmony, the real purity, the real health, the real happiness, the real ability, the real talent, the real genius, and the real greatness that is latent in man.

To enter the silence is not only to enter into the subconscious, but to place the mind in touch with the absolute life that constitutes the very soul of the subconscious. It is to enter the great within, and to enter even the within of the great within. In other words, to enter the silence is to place mind in perfect touch with the source of all things. The purpose of the silence, therefore, is to penetrate the larger, the greater and the more perfect that is latent in man, so that mind may become conscious of the limitless that exists in the within.

That there is unbounded power in man is easily demonstrated, and that man has within himself the capacity to comprehend greater and greater wisdom without end, is evident to all who have been in touch with the cosmic state; and to enter the silence is to enter this immense field of wisdom and power -the cosmic or the universal the limitless sea of absolute life that permeates all things.

The silence is called the silence, because the outer mind must be stilled before consciousness can enter the inner state of the silence, but consciousness itself at such times becomes more active than it ever was before, though it is an action that is so perfect in harmony and in rhythm that it can only be discerned by the finer perceptions of the inner sense.

To enter the silence is to enter the innermost chamber of mind and close the door. The external is for the time being eliminated in a measure from thought and attention; but a mistake to be avoided is to try to shut out the external entirely. Many do this and fail, and the reason why is simple; when you try to shut out the external, you turn attention upon the external. You resist the external, and thereby cause the actions of mind to move outwardly towards the surface of thought and feeling. To enter the innermost chamber of mind, however, the actions of mind must move away from the external towards the internal.

When trying to enter the silent state, no attention should be paid to those thoughts that may try to crowd in from without, nor to the tendency of mind to wander all over the universe. When entering the silence, we are not concerned with the thoughts of the outer mind, and must not try to still them. Such attempts will only cause attention to come out to the surface and scatter its energies wherever the mind may choose to roam. It is not possible to still the outer mind by trying to do so. The tendency of the mind to wander can be removed only by training consciousness to come in constant contact with the silent and peaceful within. When the whole of attention is concentrated upon the peaceful within, all the actions of mind will become serene without any effort being made to make them so; and this is the one perfect method for removing the roaming tendency of the mind.

To enter the silence, picture the absolute life as pervading all things in an inner, finer plane, and picture this life as being the very highest form of activity, though at the same time absolutely still. Then concentrate attention upon this high, still activity that permeates your entire being. To think of this absolute life within you, and within every fiber of your being, visible or invisible, as being both active and still to the most perfect degree, will cause the mind to become deeply interested in that life; and it is deep interest that produces perfect concentration. To concentrate perfectly upon the high, still activity within will in a few moments cause the mind to enter that state of high, still activity, and then you are in the silence.

The consciousness of the silent state has any number of degrees, from the smallest perception of the silence to the full realization of the absolute state itself. The entering of the silence is therefore a process of growth and development that has practically no end. This fact becomes evident when we realize that the silence is not merely being still in mind and body, but the perpetual ascension of consciousness into the absolute. When consciousness grows in the realization of the silent life, then mind and body will of themselves gradually become more serene. The forces of mind and body will move more peacefully and more harmoniously, and will also become much finer and a great deal stronger. Practically all waste of energy will be prevented. The human system will therefore have unlimited power at its command.

At first thought the silence may seem to be a purely esoteric process, having no value in practical life, but a clearer understanding of the purpose of the silence will prove conclusively that it is absolutely necessary to the best results in any form of life, thought or action. In the average person the surface of life is more or less like the rolling sea, turbulent, wild and stormy; but in the depths absolute calm forever reigns supreme; and the problem is whether a person wishes to draw his power, his thought and his life from the discord and the confusion on the surface, or go to the depths of life, where power is immensely strong, thinking clear and comprehension practically without bounds.

Whatever a person may undertake to do in life, he needs clear thought, calm judgment, a serene, well-poised personality, harmony of action, perfect concentration, and all the mental power he can possibly secure, but it is only through the silence that these essentials may be provided. When we realize that the purpose of the silence is to open the mind more and more to the limitless possibilities that exist in the real life of man, we understand perfectly why the silence can give better health to the body, more perfect harmony to the personality, greater power to the mind, clearer thought to mentality, greater brilliancy to the intellect, and greater capacity to any faculty or talent.

To practice the silence is to train the mind to draw upon the greatness that is latent in man; to constantly break bounds; to transcend the limited; and to live more and more in that power that makes all things possible. To practice the silence is to constantly press on towards greater things, because to enter into the more perfect consciousness of that absolute life that permeates all things is to gain possession of that life that produces greater things. In other words, to practice the silence is to learn to use in practical life the wisdom and the power of the superior self.

When entering the silence, no attempt should be made to cause the mind to become a blank. To try to do so is to pervert the actions of the mind, because it is not possible to stop thinking. To live is to think, and since you cannot suspend life, you cannot suspend thought. He who tries to make his mind a blank is simply turning his attention upon whatever ideas he may have of nothingness, and will thereby think just as much about those ideas as he does about tangible things. The result of such thinking will be the formation of a number of false conditions in the mentality, conditions that will interfere directly with clear, consecutive thinking.

When entering the silence, do not think of mystical forces. To enter into those forces is not to enter into the life of the absolute, and the purpose of the silence is to go directly into that life that is absolute. To enter the silence is not to enter into the so-called finer grades of the mental forces or vibrations, but to enter into the consciousness of those principles and laws through which the very finest and the most powerful forces may be brought forth into peaceful, harmonious action.

When attention is centered upon different forces or states of being, the mind cannot enter into the consciousness of the principle that lies back of those forces or states; therefore to enter the silence we must turn attention upon the absolute life at once, and continue to hold attention upon that life by being deeply interested in the perfect calm and the high action of that life.

Instead of trying to keep the mind from thinking, proceed to think about the real, the worthy and the superior that is latent in every part of mind and life. Proceed to form higher and more perfect mental conceptions of the real, the limitless and the absolute, and try to comprehend that greatness that is greatness, that harmony that is harmony, that perfect health that is perfect health, that strength and wholeness that is strength and wholeness. Every step in that direction means another degree in the silent state, the state of the absolute life; and every step taken in the consciousness of this state will

make the personality more powerful and more serene, while the mind will become larger in capacity and more brilliant in thought.

When entering the silence, all anxiety must be avoided, and no feeling must be sentimental. Every tendency towards the emotional will cause the mind to become confused with psychical forces, while anxiety will cause the mind to think too much about those tangible results that are desired instead of turning the whole of attention upon that power that can produce any results desired. To enter the silence, keep the mental eye single upon the great within, and think only of the absolute life -the life that is in perpetual action -action that is immensely strong, very high, yet absolutely still.

Continued in next issue...

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