



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 23

Chief Essentials in Prevention and Cure

The first essential is to realize that every thought has a definite effect upon the body, that all present conditions in the body can be modified or entirely removed by certain mental states, and that new physical conditions can be formed at any time by simply creating the corresponding states of mind. When this realization becomes clear, the mind gains a deeper hold, so to speak, upon the forces of thought, and can therefore control, direct or change those forces more effectually as the understanding of the metaphysical process develops.

To produce this realization, impress deeply, upon the mind the fact that thoughts are things, and that every thought is a power -a power that can and does produce tangible effects in the body. Think constantly of the fact that the states of the mind are the causes, and the conditions of the body the effects, and that you can change the effects by changing the causes. Think deeply and with feeling and conviction upon all of these great subjects until you realize that the nature of thought is perfectly clear.

The second essential is to control your thinking, your mental states, your feelings, your desires, your actions and your living, both in the physical and the metaphysical spheres of life. In other words, create only those causes in your life that will naturally produce the effects you desire. To control thinking is not to try to exercise mastery over your present states of mind or modes of thoughts, but to proceed to think exactly what you desire to think, ignoring absolutely every habitual thought that is not in harmony with that desire.

The principle of psychotherapy is based upon the fact that undesirable conditions will disappear from the human system just as soon as the opposite states are created and placed in full action, and the secret, therefore, of this mode of cure is not to try to drive out disease, but to proceed to create health. There can be no sickness in the body so long as the mind is constantly creating health, and the mind continues to create health so long as every thought is wholesome and every idea based upon the fact that the principle of health is a part of life itself.

Real life is health, therefore everything that lives has within itself the power of health, and where the power of health is fully expressed in the body there can be no disease. To create health in the system is to awaken and express that power of health that is latent in the system, and this is accomplished through wholesome thinking, and the thinking of health as a real, permanent factor in the system. In other words, keep your mind concentrated upon the great fact that you have the power of health in every part of your system. Then train all your thinking to act in harmony with that fact. To concentrate

your attention upon the fact that your system is filled with the full power of health is to impress the subconscious with the idea of health, and the subconscious will accordingly proceed to express the full power of health.

The subconscious mind always does what it is impressed to do, and whatever we think deeply with feeling and conviction will impress itself upon the subconscious. To mentally picture perfect health in every part of the body will also impress the idea of health upon the subconscious, and health will in consequence be created and expressed in every part of the body. To give the subconscious mind full freedom, however, to work out the health-producing process, all thinking must be wholesome.

When thinking in general is unwholesome, conditions of disease will be formed in the system, and these will interfere with the expression of those conditions of health that the mind is trying to create. At such times a part of the mind will be working for health, while the other part will be working against health. This accounts for the fact that the average human being is seldom entirely well.

To promote wholesome thinking, the first essential is to cultivate the calm attitude. The second essential is to eliminate wrong thinking by cultivating right thinking; and the third essential is to mentally live in the reality of the ideal, or what may be termed sublime realism. The calm attitude is necessary first, because it stores up energy, thus giving greater strength to mind and body, and second, because it gives self-possession, one of the great essentials in the control of mind and thought. To turn the energies of mind into wholesome and healthful channels of thought, a certain amount of self-control is absolutely necessary, but no one can develop self-control or self-possession until the calm attitude is attained.

There are many causes for the failures that are sometimes found among those who attempt to apply the principles of right thinking and ideal living, but there is nothing that produces more of such failures than the absence of the calm attitude. When the mind is not calm, it cannot act without scattering its forces to a considerable degree, and forces that are scattered are misdirected. The result, therefore, will be mistakes, abnormal states, unwholesome conditions, weakness, and possibly ill health.

Perfect concentration is not possible unless the mind is calm, and without concentration the mind cannot think or do effectually what it is determined to think and do, and therefore cannot create those conditions of health and harmony that alone can remove adversity and disease.

To remove wrong thinking, it is necessary to cease all anger, all worry, and all fear, and to eliminate every state of mind and action of thought that is more or less similar to these wrong states; but these wrong states of mind cannot be driven out; they will disappear only as their opposite good states are cultivated. The opposite of anger is love, kindness, sympathy, forgiveness, humaneness, mercy and justice.

The opposite of worry, faith, self-confidence, self-reliance, trust, mental sunshine, and a keen insight into the greater possibilities of life. The opposite of fear is the understanding of life, changeless law and principle, and the discernment of that finer consciousness that knows that we live, and move, and have our being in the spirit of the Supreme. To cultivate these most desirable qualities is very simple, because we naturally grow into those states, qualities, characteristics and realizations that we constantly think about with deep and undivided attention.

The third essential to wholesome thinking is to live in the reality of the ideal, that is, to mentally live in the understanding of sublime realism. This will give the mind the true understanding of everything with which it may come in contact. In other words, the mind will see the true side and the upper side of everything, and will consequently create all thought in the image of the whole the wholesome -instead of in the image of the partial, the imperfect, and the incomplete. The realism that is passing is temporary. It appears real to the senses, but it is only a passing condition, imperfect and incomplete in every way.

It serves a purpose, however, because it is the constant coming forth of that which is complete. It is the growing expression of the universal source of all that is, and this source may be defined as sublime realism.

To enter the understanding of sublime realism is to enter the reality of the ideal, and whenever the mind grasps the real that is in the ideal, it will cause that real to be expressed. Through that mode of action the ideal becomes real, that is, the sublime reality of the ideal becomes tangible reality.

To live in sublime realism is to be conscious of the reality of the ideal, and what we become conscious of, we express more and more through body, mind and personality; therefore, by living in sublime realism we cause the ideal to become an actual fact in tangible realism.

To live in sublime realism may seem difficult to the beginner, but it is very simple. All that is necessary is to think of the ideal, live for the ideal, and work for the ideal at all times, knowing that the ideal is real in its own sublime world, and that it can be made real in the tangible world. In addition to this, view all things from the upper side; that is, do not think of the faults or the defects that may exist in any one, but think only of the strength, the health, the wholeness, the power, the worth and the superiority that exists in everyone. When we view all things from the upper side, we develop the upper, the stronger and the more worthy side in ourselves. We thereby grow out of weakness into strength, and as sickness can exist only in weakness, we soon may become permanently well.

The great secret of metaphysical methods of healing is found in clean, wholesome thinking, combined with the constant creation of health in the subconscious mind. As the mind is, so is also the body, therefore when the entire mentality, conscious and subconscious, are clean, strong, wholesome and well, -the entire body will also be well.

To keep the physical system brimful of vital energy is one of the great secrets of health, and this is readily made possible through the proper mental attitudes and the proper application of the power of thought. No disease can gain a foothold in the system so long as the vital energy is full and strong, and no disease can long remain in the system after a decided increase in vital energy has begun. Disease thrives only in weakness, never in strength; and strength can be gained to any degree desired and retained for any length of time desired.

The first essential is to prevent all waste of energy, and this is accomplished by training the mind to hold the entire physical system in a deep state of interior calm. Begin by forming a mental picture of what you conceive such a calm to be. Then try to feel that calm in your mind. When you are distinctly conscious of that calm state, you can hold your mind in that state by simply proceeding to do so, and in whatever state you can hold your mind, you can hold your physical system also. Train your mind to hold itself, as well as the physical system, in the deepest calm that you can possibly realize, and train yourself to live in such a calm perpetually.

To increase the supply of vital energy in the system, learn to draw upon the subconscious for a continuous increase of life and power. Remember there are layers upon layers and layers beneath layers of unused energy in the subconscious world, and we can awaken and develop as much of that dormant energy as we may require. To awaken more of this energy, turn your attention upon the subconscious at frequent intervals, and deeply but calmly desire more vital strength.

As soon as your desire for more power and energy enters the vast subconscious field of power, you will awaken more power, and added power will begin to come forth and fill your system through and through.

The subconscious field is that deeper, or interior field of life and consciousness that permeates the physical personality within what may be called a finer state of life and action; therefore, by deeply and constantly thinking of that finer state that fills us through and through, we naturally enter into that state more and more; that is, the actions of the mind will come in contact with and enter into the life and the power of the subconscious, and whatever we strongly desire at such times will be impressed upon the subconscious. Accordingly, if we desire more vital energy at the time, we impress the subconscious to give us more vital energy; and the subconscious never fails to do what it is actually impressed to do.

Through this method any one can build up the strength and the vitality of his system until his physical as well as his mental capacity becomes remarkable; and the principal reason why so many who have learned to draw upon the subconscious for more power fail to permanently increase their strength is

found in the fact that they do not retain the added strength and power gained. When the added power is received, they lose it almost immediately, because their conscious mind has not been trained to hold all of its power within its own personal domain.

If you wish to retain your power, and consequently build up greater capacity and vital strength, you must hold yourself constantly in the deep, interior calm, and live, think and act in perfect poise. Another essential in this connection is to remove the cause of weariness, and to eliminate the habit of getting tired. To feel tired is just as unnatural as it is to feel sick. Weariness is a twin sister of sickness. The two come directly or indirectly from the same cause, barring a few exceptions, and this cause is due to insufficient life force in the human system.

When the system is full of life and energy, there can be no sickness; any more than there can be darkness in a room that is full of light. Neither can there be weariness in such a system; and since it is natural for the human system to be always full of life and energy, we must conclude that both sickness and weariness are unnatural. Both come from false conditions, or the wrong use of what is in us; therefore, neither belongs to the true order of things. When a person feels tired, it proves that he has used up energy, and has either failed to generate a new supply or has lost, through lack of poise, the new supply that has been generated. Neither of these two conditions, however, is natural.

When the system is in a natural condition, it generates strength just as rapidly as the most active personality could use it up; and a natural condition of the system always prevents the loss of every form of energy that that system may possess. Frequently the human system generates more energy, the more active we are or the more energy we apply, so that it is possible to establish a condition whereof we can say of ourselves, the more energy we use in our system, the more energy we generate in our system.

This condition is the natural outcome of the principle that much develops more, and that increase tends to promote greater increase. Under such a condition, work, if properly performed, will increase strength and capacity; and this condition is always present when nature is at her best.

When a man is at his best, and all things in his system are working together in harmony, he never tires from his work. He is just as full of life and spirit in the evening as in the morning; and this is natural. The fact that work under natural conditions will increase strength and capacity does not indicate, however, that it is wise to work continuously in order to secure a continuous increase of strength and capacity.

It is only under natural conditions that work will increase strength and capacity; but natural conditions demand plenty of sleep and a reasonable amount of recreation. The man who secures seven or eight hours of sleep every night, and two or three hours of recreation every day, can work fourteen hours a day, six days in the week, and fifty-two weeks in the year, without ever feeling tired, that is, if he is living a natural life and has eliminated the inherited habit of getting tired.

The fact that nature generates energy in the human system just as rapidly as it is used up when conditions are natural, proves that no man has a legitimate reason for ever feeling tired. Weariness cannot possibly come from the right use of nature. When it does come, it always comes from the misuse of nature. This misuse may be one or more of various things. It may be over-eating, breathing impure air, irregularity in living, dissipation, anger, worry, excitement, nervousness, lack of poise, destructive mental states, nervous rush, indolence, any habit, and especially the habit of getting tired. It has been found, however, that a man may live a wholesome, constructive life and still feel tired at frequent intervals.

His system may be in natural condition, and all his functions may be in harmony and expressed in useful action, still weariness comes at times, and if it does there can only be one reason, his system has the habit of getting tired. Weariness in his case does not come from any other cause whatever than simply the habit of feeling weary or getting tired after a certain amount of work has been done.

We have believed so long that it is natural to get tired, that action used up energy, that the supply would necessarily be exhausted, and that we could not help feeling weariness, as the result, that it

has become a habit both to expect to get tired and to feel tired; in fact we have believed for ages that a certain amount of action would inevitably bring weariness, and that it was a credit to feel tired because it indicated that we had not been idle.

In consequence, we have through generations and generations of this belief gradually trained our systems to become tired whenever a certain amount of work has been done, regardless of the fact that our systems might be brimful of energy at the close of the day's work. In this manner we have formed the habit of getting tired, and it is a habit that has become a part of human life, so that every child is born with it to a certain extent.

In some people the habit is not deeply seated, so that they seldom feel tired unless they misuse mind or body, while in others the habit is so deeply seated that it is second nature for them to feel tired at the close of every day. They are the people who are born tired, so to speak, and many of them usually continue to be too tired to shake off their adverse inheritance. But every inherited weakness or tendency can be absolutely removed; and the simplest way to remove the habit of getting tired is to impress the mind many times every day with the great fact that nature generates energy in your system just as fast as you use it up, and usually much faster.

Under natural conditions your system is always full and running over with vital energy, so that whether or not you are working at the highest speed, resting or in the midst of pleasure, physical or mental, your system will always be brimful of life, vitality and power, provided, of course, that you are living a natural life.

There is, therefore, no reason whatever under such conditions why you should ever feel tired in the least. The feeling of weariness is a false condition which should be removed completely, and it can be removed by becoming so interested in the fact that nature is generating more and more life force in your system the more you work, that you will forget to expect to become tired. In consequence, you can do a full day's work without feeling tired in the least when evening comes, and you can thoroughly enjoy your evenings, or devote the evening hours to study for self-improvement, because you will feel just as full of life and spirit during the evening as you did at any time during the day. You will always be full of life and spirit, and always ready to do whatever may add to your own improvement, or to the joy, the comfort and the welfare of those who may have the privilege to live in your world.

The fact that the natural man never gets tired may cause many people to undertake more than they have the present capacity to carry through, but these should remember that the vast amount of life and energy that we receive from nature while we are living a natural life is not intended for work alone.

Useful work is a part of life, but the same is true of pleasure; it is also a part of life. In fact, an abundance of good wholesome pleasure is just as necessary to good health, and to the development of man, as sunshine is to the growth of the flowers and trees. Work while you work, but take plenty of time for pleasure. This is the method that counts in the long run; and we are living for a greater future, as well as for a larger and more enjoyable present.

To remove the habit of getting tired is absolutely necessary if perfect and continuous health is to be enjoyed, and the reason is that the moment you permit yourself to feel tired, you lower your vitality and thereby decrease the amount of your physical energy and strength. In addition, you cause your physical and mental system to enter into a negative condition whenever you feel tired or give up to the attitude of weariness; and here it is important to remember that it is only when the vitality of the system is low, or when the system is in a negative condition, that disease can gain a foothold.

To remove the habit of getting tired, realize that it is nothing more than a habit. It is thoroughly unnatural; and you do not have to feel the condition of weariness at any time. Remember that nature generates new energy in your system just as fast as you use it, and that so long as you continue in harmonious action you give nature the power to generate more energy the more energy you apply. In other words, impress upon your mind the great fact that the more energy I use in my system, the more energy I generate in my system.

Realize that fact so deeply that you are positively conscious of it at all times. Then continue in a positive attitude under all circumstances, and keep your system in perfect poise so that you will always be brimful of vitality; and to this add the living of a natural life, physically and mentally, and you will always be well and strong.

Another essential is that of the control of the circulation; and that the circulation can be completely controlled, or at least greatly influenced by the power of thought in any mind, has been demonstrated conclusively, not only in personal experience but also by a number of scientifically directed psychological experiments. Imagine that you are running a foot-race and the circulation will be increased in your feet.

Imagine that you are taking a hot foot-bath and your feet will actually become fiery red; and even though they were icy cold before you began your experiment, they will, in a few minutes become "as warm as toast." Concentrate subjectively upon your hand, and you can make the veins on the back of your hand swell to full capacity in less than five minutes. You can produce the same results anywhere in your body with the same method.

Think of something very serious and the blood will rush to the brain; and if you continue this thought for several minutes the circulation will become too strong in the interior part of your cranium. In consequence, you will feel an uncomfortable pressure in various parts of the brain, while your face will look pale and tired. When thought becomes too serious and takes the form of anxious thought, the circulation will be withdrawn from the surface of the face and brain, and the results are most detrimental both to thought and to personal appearance.

You can think best with that part of the brain that lies close to the surface, in fact, it is those brain cells that come in contact with the bones of the skull that constitute the most important channels for the mind. Therefore, what may be termed the outer layers of the brain must receive an abundance of vitality and nourishment if the mind is to do its work properly; and this may be accomplished by keeping the circulation full and strong at the surface of the brain. It must never be forced, however; but no forced conditions will ever appear so long as all the states of mind are normal and wholesome.

Anxious thought takes the blood away from the surface of the brain and thus makes thinking heavy and difficult; but joyous thoughts cause the blood to flow freely into the surface of the brain; and therefore, the bright and happy mind produces the clearest thought, the strongest thought, the richest thought. The circulation can also be increased in any part of the brain through subjective concentration; and in this connection it is well to remember that to moderately and harmoniously increase the circulation in any part of the brain is to cause that part to develop, both in working capacity and in the power of actual, practical ability.

When the circulation is more or less withdrawn from the surface of the face, the skin will not be properly nourished, and the result is wrinkles, a poor complexion and an old-looking, dried-up appearance. Anxious thoughts and worry invariably cause the blood to be withdrawn from the surface of the face; therefore, people who worry much grow old, haggard looking and unattractive in a very short time. Cause the circulation to be full and strong at the surface of your face and your complexion will be good, your cheeks will be rosy, you will have no wrinkles, and you will look young as long as you live. In addition to happy and wholesome states of mind, subjective concentration will enable you to do this, both readily and perfectly.

The cause of grey hair is found almost entirely in a lack of circulation at the roots of the hair. For this condition worry, fear and anxious thought are almost wholly responsible. If the circulation was full and strong through the roots of your hair, the color of your hair would never change, no matter how long you might live. The same is true in regard to baldness.

Even when the tendency to baldness is hereditary, which is frequently the case, such a condition can be entirely prevented by increasing the circulation in every part of the scalp. The same method has, in a number of instances, caused hair to reappear after baldness had been in evidence for many years, and there is no reason why it may not be applied successfully in every case.

When the circulation is increased in any part of the body, that part is not only more thoroughly nourished, but its natural function is greatly promoted. This means that all waste material will be eliminated completely and the process of repair will perform its work most perfectly. When there is a diseased condition in any part of the body, that part is usually burdened and clogged with waste material; and as a rule, all that is necessary to remove the disease is to remove the waste material. When that part is made clean, nature will be able to restore normal conditions; and you can make any part of the body clean by increasing the circulation throughout that region.

Whenever there is anything wrong in any organ, one of the first things to do is to increase the circulation in that organ, and this you can readily do through the power of thought. To increase the circulation in an organ is to increase the life and vital power of that organ; obstructions and waste will be removed; the broken-down tissues will be replaced with new, healthy tissues; the process of repair will be promoted; and every element or condition that is not in harmony with wholeness and health will be eliminated.

In brief, there is no one thing that will do so much toward the restoring of health in any part of the body as to increase the circulation in that part; and this is especially true when the increase of the circulation is produced directly through the conscious use of the power of thought. Any change in the system that is produced by the power of wholesome thought is almost certain to be permanent, because the real power of thought is deep in its action, and therefore produces its effect, not only on the surface, but all the way through.

To use the power of thought for the purpose of increasing the circulation in any part of the body, all that is necessary is to concentrate attention, with deep feeling, upon that part. But do not concentrate directly upon the physical side of that part, and do not make your concentration a forced mental action. If you wish to increase the circulation in your hand, begin to think deeply of the finer elements that permeate your hand; then desire deeply to express more and more energy through your hand.

Do not give any special thought to the circulation of the blood, because that will cause your attention to come to the surface into the purely physical. Wherever there is an increase of energy, and especially the finer energy, there will be an increase of the circulation.

You cannot increase the circulation anywhere until you first cause finer energy to accumulate in that place; and where you have caused an increase of energy, there an increased circulation will come of itself. Whenever an organ in your body is not performing its function properly, proceed at once to increase the circulation in that organ, and further trouble will be avoided. Any threatening ill can be "nipped in the bud" in this manner, especially if it has its origin in the digestive organs.

Three-fourths of the ills that appear in the human personality come directly or indirectly from an imperfect digestion; but every condition that may tend to interfere with the process of digestion can be removed at once, provided the circulation is increased throughout the digestive organs the very moment we feel that something is not right.

The power of thought should be used whenever necessary to maintain a full, strong circulation throughout the system. When the circulation is full and strong in every part of the body and the mind is alive with positive, wholesome thought in every part of the body, it is practically impossible for disease of any kind to gain a foothold in the system; that is, so long as the laws of mind and body are observed with special care. The principal laws of the human system are very easily observed, however; all that is necessary is to be temperate in all things, to use good sense in all things and to aim to be wholesome in every thought and deed.

When you do not feel as vigorous, as strong or as well as you ought to feel, give yourself a general treatment at once; and proceed as follows: Be perfectly quiet in mind and body. Relax perfectly into a deep, interior calm. Think of nothing external. Give your entire thought to the peace, the calmness and the soul-serenity that you now feel in every atom of your being. Hold your entire system in poise. Do not try to be quiet, but just let yourself be quiet, and let every fiber in your being be perfectly still.

When you feel this calm, restful condition through and through, begin to think peacefully about the power there is in peace. Look, with the eye of the mind, down through your entire body, and mentally see the accumulation of power in the deep calm throughout your system. In a few moments you will begin to feel life and power accumulating from within, and a calm feeling of great strength will begin to permeate every part of your personality. But do not become aroused by the presence of this power. Continue to be calm, peaceful and deeply serene in mind and body.

When you begin to feel more and more power accumulating in your system, turn your attention upon the abdominal region and begin to affirm that you are strong and well. To concentrate upon the abdominal region at this time will cause all the extra energy that you have gained to accumulate in the organs of that region. The result will be that those organs will be aroused to greater activity, and will throw off those undesirable conditions that are on the verge of gaining a foothold in your system.

Almost any threatening ill will disappear at once if the abdominal region is made more alive, and the reason why is found in the fact that the entire system is cleaned and purified when the activity of the abdominal region is increased.

The deep calmness that is gained in every part of the system through this general treatment will tend to harmonize all the forces of mind and body, and when the harmony of the system is deep and strong, nature can work to the best advantage in restoring normal conditions. Harmony removes discord and produces health. When all the forces of the system are placed in harmony they begin at once to work together for health. Everything in human life that is harmonious tends to produce health, while discord, be it physical or mental, tends to produce disease.

The power of thought, therefore, should be trained to be harmonious at all times and in all of its phases. Impress harmony upon everything you think, do, or say, and aim to hold yourself in harmony perpetually, no matter what your circumstances or conditions may be.

To establish perfect harmony in mind and body is frequently all that is necessary to regain perfect health. Chronic ills always begin to lose their hold when harmony begins to permeate every fiber in the system, and all threatening ills can be "nipped in the bud" by placing the system in a calm, quiet, deeply harmonious state. This general treatment, therefore, may be employed as a sure preventive of every ill; and if applied in time will never fail to place the body in that condition where it may continue to stay well.

While giving yourself this general treatment, hold yourself as much as you can in the consciousness of the subconscious and deeply feel that you are gaining more and more power from within. Also give some attention to the increase of the circulation all through the surface of the body and in the feet. When you increase the circulation through the surface of the body, you open the pores of the skin, and thus give nature a chance to throw off impurities, foreign materials, poisonous elements and false gaseous formations that interfere with the true order of things.

To remove colds, fevers, grippe and similar conditions, all that is necessary is to open the pores of the skin all over the body, and at the same time increase the activity of the abdominal region; though these things should be done as soon as possible after you feel the ills coming on. All wrong conditions should be put out the very moment they threaten to enter your door; and a few moments of scientific application on your part will do it.

To increase the circulation all through the surface of the body and thus open the pores of the skin, be perfectly quiet in mind and body and concentrate attention down through the body. In a few moments you will be perfectly still, and the power that always develops in peace will begin to well up from within. When you feel this calm, interior strength, deeply desire the force of this strength to accumulate all over the surface of your body; and while in the attitude of this desire, cause the deeply serene power of your strong thought to move down, from head to foot, over your body and through the surface of your body. If your thought is deep, strong and harmonious, your skin will glow all over your body, and your purpose has been accomplished.

When you feel deeply quiet in mind and body and your thought is full and strong with the finer forces, all that is necessary is to desire the circulation to increase through the surface of your body, and your skin will glow in a few minutes. That "stuffy feeling" that precedes a cold will at once disappear and all will be well again. In like manner, you can cause any unpleasant or sickly feeling to vanish completely; though do not give up simply because you do not feel all right the first time you try the treatment.

It usually produces immediate results, but if not, repeat the process at frequent intervals until you feel that all threatening ills have lost their hold. Then forget all about it and leave nature to finish the work. After you have, with the power of your thought, aided nature in overcoming the enemy, nature can so much better restore full normal conditions if you will then drop all thought of disease from your mind.

To increase the circulation through the feet is extremely important whether the treatment be general or for the elimination of some special condition. When the vital forces move toward the feet, all the vital organs are stimulated to greater action, and nature is given added power in its efforts to restore or maintain perfect health. But there is also another reason, equally important. We have all demonstrated through personal experience that any disease that may exist in the system has a tendency to come down and away from the vital organs whenever the circulation is drawn toward the feet.

On the other hand, when the circulation is too strong in the upper part of the body, causing the lower extremities to become cold, diseased or abnormal conditions will gain a firmer foothold in the vital organs. We therefore realize why it is so important "to keep the feet warm and the head cool;" but we need not employ external methods in order to realize this ideal state. Through the power of well balanced and harmonious thought we can cause the circulation to become full and strong wherever desired, and this power is always with us.

There are a number of ills that come from wet feet, but all of these ills can easily be prevented if the circulation is increased through the feet while you are waiting for the opportunity to change your shoes and stockings. And when exposed to excessive cold or damp weather you can avoid becoming chilled by simply keeping your circulation full and strong all over the surface of the body. When trying to control the circulation in this manner, however, do not use any forced will power. Such a will power is superficial and will not only prevent results, but will also waste energy. All forced action of mind or body is wasteful and weakening, while all deeply-felt, calm action is constructive, strengthening and accumulative.

The use of the will should always be combined with deep desire, and both should be given soul; that is, when you use the will, try to enter into the spirit of the will, and when you feel the action of desire try to feel the interior life of that desire.

All thought, all feeling, and all mental action should be made deeper and more serene the further you advance in the mastery of your life. You thus gain more and more power and greater interior capacity both in mind and body; in addition you gain control of those deeper forces of your being the finer forces -that are at the foundation of all the organs and functions in your system. And to control the finer forces of the system is to control all the organs and functions of the system, because it is the finer forces -also termed the subconscious forces -that govern everything in the human system, and that determine every change of improvement that is to take place in your personal life.

Continued in next issue...

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For more information,
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