

# **THE FORCES OF THE SUBCONSCIOUS**

*(Chapters 4-6 of *Your Forces and How to Use them*)*

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## THE FORCES OF THE SUBCONSCIOUS

*When you think of yourself do not think of that part of yourself that appears on the surface. That part is the smaller part and the lesser should not be pictured in mind. Think of your larger self, the immense subconscious self that is limitless both in power and in possibility. Believe in yourself but not simply in a part of yourself. Give constant recognition to all that is in you, and, in that all have full faith and confidence. Give the bigger being on the inside full right of way. Believe thoroughly in your greater interior self. Know that you have something within you that is greater than any obstacle, circumstance or difficulty that you can possibly meet. Then in the full faith in this greater something, proceed with your work.*

In using the power of the mind, the deeper the action of thought, will and desire, the greater the result. Accordingly, all mental action to be strong and effective, must be subconscious; that is, it must act in the field of the mental undercurrent as it is in this field that things are actually done. Those forces that play upon the surface of mind may be changed and turned from their course by almost any outside influence, and their purpose thus averted. But this is never true of the undercurrents. Anything that gets into the mental undercurrents will be seen through to a finish, regardless of external circumstances or conditions; and it is with difficulty that the course of these currents is changed when once they have been placed in full positive action.

It is highly important therefore that we permit nothing to take action in these undercurrents that we do not wish to encourage and promote; and for the same reason, it is equally important that we cause everything to take action in these currents that we do wish to encourage and promote. These undercurrents, however, act only through the subconscious, and are controlled by the subconscious. In consequence, it is the subconscious which we must understand and act upon if we want the power of mind to work with full capacity and produce the greatest measure possible of the results desired.

In defining the subconscious mind, it is first necessary to state that it is not a separate mind. There are not two minds. There is only one mind in man, but it has two phases -- the conscious and the subconscious. We may define the conscious as the upper side of the mentality, and the subconscious as the under side. The subconscious may also be defined as a vast mental field permeating the entire objective personality, thereby filling every atom of the personality through and through.

We shall come nearer the truth, however, if we think of the subconscious as a finer mental force, having distinct powers, functions and possibilities, or as a

great mental sea of life, energy and power, the force and capacity of which has never been measured. The conscious mind is on the surface, and therefore we act through the conscious mind whenever mental action moves through the surface of thought, will or desire, but whenever we enter into deeper mental action and sound the vast depths of this underlying mental life, we touch the subconscious, though we must remember that we do not become oblivious to the conscious every time we touch the subconscious, as the two are inseparably united.

That the two phases of the mind are related can be well illustrated by comparing the conscious mind with a sponge, and the subconscious with the water permeating the sponge. We know that every fibre of the sponge is in touch with the water, and in the same manner, every part of the conscious mind, as well as every atom in the personality, is in touch with the subconscious, and completely filled, through and through, with the life and the force of the subconscious.

It has frequently been stated that the subconscious mind occupies the Fourth Dimension of space, and though this is a matter that cannot be exactly demonstrated, nevertheless, the more we study the nature of the subconscious, as well as the Fourth Dimension, the more convinced we become that the former occupies the field of the latter. This, however, is simply a matter that holds interest in philosophical investigation. Whether the subconscious occupies the Fourth Dimension or some other dimension of space will make no difference as to its practical value.

In order to understand the subconscious, it is well at the outset to familiarise ourselves with its natural functions, as this will convince ourselves of the fact that we are not dealing with something that is beyond normal mental action.

The subconscious mind controls all the natural functions of the body, such as the circulation, respiration, digestion, assimilation, physical repair, etc. It also controls all the involuntary actions of the body, and all those actions of mind and body that continue their natural movements without direction from the will. The subconscious perpetuates characteristics, traits, and qualities that are peculiar to individuals, species and races. What is called heredity therefore is altogether a subconscious process. The same is true of what is called second nature. Whenever anything has been repeated a sufficient number of times to have become habitual, it becomes second nature, or rather a subconscious action. It frequently happens, however, that a conscious action may become a subconscious action without repetition, and thus becomes second nature almost at once.

When we examine the nature of the subconscious, we find that it responds to almost anything the conscious mind may desire or direct, though it is usually necessary for the conscious mind to express its desire upon the subconscious for some time before the desired response is secured. The subconscious is a most willing servant, and is so competent that thus far we have failed to find a single thing along mental lines that it will not or cannot do. It submits readily to almost any kind of training, and will do practically anything that it is directed to do, whether the thing is to our advantage or not.

In this connection, it is interesting to learn that there are a number of things in the human system usually looked upon as natural, and inevitable, that are simply the results of misdirected subconscious training in the past. We frequently speak of human weaknesses as natural, but weakness is never natural. Although it may appear, it is invariably the result of imperfect subconscious training. It is never natural to go wrong, but it is natural to go right, and the reason why is simple. Every right action is in harmony with natural law, while every wrong action is a violation of natural law. It has also been stated that the aging process is natural, but modern science has demonstrated that it is not natural for a person to age at sixty, seventy, or eighty years. The fact that the average person does manifest nearly all the conditions of old age at those periods of time, or earlier, simply proves that the subconscious mind has been trained through many generations to produce old age at sixty, seventy, eighty or ninety, as the case may be, and the subconscious always does what it has been trained to do.

It can just as readily be trained, however, to produce greater physical strength and greater mental capacity at ninety than we possess at thirty or forty. It can also be trained to possess the same virile youth at one hundred as the healthiest man or woman of twenty may possess. In fact, practically every condition that appears in the mind, the character and the personality of the human race, is the result of what the subconscious mind has been directed to do during past generations. It is therefore evident that as the subconscious is directed to produce different conditions in mind, character, and personality -- conditions that are in perfect harmony with the natural law of human development, such conditions will invariably appear in the race. Thus we understand how a new race or a superior race may appear upon this planet.

There are a great many people who are disturbed over the fact that they have inherited certain characteristics or ailments from their parents, but what they have inherited is simply subconscious tendencies in that direction, and those tendencies can be changed absolutely. What we inherit from our parents can be eliminated so completely that no one would ever know it had been there. In like

manner, we can improve so decidedly upon the good qualities that we have inherited from our parents that any similarity between parent and child in those respects would disappear completely.

The subconscious mind is always ready, willing and competent to make any change for the better in our physical or mental make-up that we may desire, though it does not work in some miraculous manner, nor does it usually produce results instantaneously. In most instances its actions are gradual, but they invariably produce the results intended if the proper training continues. The subconscious mind will respond to the directions of the conscious mind so long as those directions do not interfere with the absolute laws of nature. The subconscious never moves against natural law, but it has the power to so use natural law that improvement along any line can be secured. It will reproduce in mind and body any condition that is thoroughly impressed and deeply felt by the conscious mind. It will bring forth undesirable conditions when directed to produce such conditions, and it will bring forth health, strength, youth and added power when so directed.

If you continue to desire a strong physical body, and fully expect the subconscious to build for you a stronger body, you will find that this will gradually or finally be done. You will steadily grow in physical strength. If you continue to desire greater ability along a certain line and expect the subconscious to produce greater mental power along that line, your ability will increase as expected, but it is necessary in this connection to be persistent and persevering. To become enthusiastic about these things for a few days is not sufficient. It is when we apply these laws persistently for weeks, months and years that we find the results to be, not only what we expected, but frequently far greater.

Everything has a tendency to grow in the subconscious. Whenever an impression or desire is placed in the subconscious, it has a tendency to become larger and therefore the bad becomes worse when it enters the subconscious, while the good becomes better. We have the power, however, to exclude the bad from the subconscious and cause only the good to enter that immense field.

Whenever you say that you are tired and permit that feeling to sink into the subconscious, you will almost at once feel more tired. Whenever you feel sick and permit that feeling to enter the subconscious, you always feel worse. The same is true when you are weak, sad, disappointed or depressed. If you let those feelings sink into your subconscious, they will become worse. On the other hand, when we feel happy, strong, persistent and determined, and permit those feelings to enter the subconscious, we always feel better. It is therefore highly important that we positively refuse to give in to any undesirable feeling.

Whenever we give in to any feeling, it becomes subconscious, and if that feeling is bad, it becomes worse; but so long as we keep undesirable feelings on the outside, so to speak, we will hold them at bay, until nature can readjust itself or gather reserve force and thus put them out of the way altogether.

We should never give in to sickness, though that does not mean that we should continue to work as hard as usual when not feeling well, or cause mind and body to continue in their usual activities. When we find it necessary, we should give ourselves a complete rest, but we should never give in to the feeling of sickness. The rest that may be taken will help the body to recuperate, and when it does the threatening ailment will disappear. When you feel tired or depressed, do not admit it, but turn your attention at once upon something that is extremely interesting -- something that will completely turn your mind towards the pleasing, the more desirable or the ideal. Persist in feeling the way you want to feel, and permit only wholesome feelings to enter the subconscious. Thus wholesome feelings will live and grow, and after awhile your power to feel good at all times will have become so strong that you can put out of the way any adverse feeling that may threaten at any time.

In this connection, we may mention something that holds more than usual interest. It has been stated by those who are in a position to know, that no one dies until they give up; that is, gives in to those adverse conditions that are at work in their system, tending to produce physical death. So long as he or she refuses to give in to those conditions, they continue to live. How long a person could refuse to give in even under the most adverse circumstances is a question, but one thing is certain, that thousands and thousands of deaths could be prevented every year if the patient in each case refused to give in. In many instances, the forces of life and death are almost equally balanced. Which one is going to win depends upon the mental attitude of the patient. If he or she gives over the mind and will to the side of the forces of life, those forces are most likely to win, but if they permit the mind to act with death, the forces of death are most certain to win.

So long as one continues to persist in living, refusing absolutely to give into death, they are throwing the full power of mind, thought and will on the side of life. They thereby increase the power of life, and may increase that power sufficiently to overcome death. Again we say that it is a question how many times a person could overcome death by this method, but the fact remains that this method alone can save life repeatedly in the majority of cases; and all will admit after further thought on this subject that the majority will be very large.

This is a method, therefore, that deserves the best of attention in every sickroom. No person should be permitted to die until all available methods for

prolonging life have been exhausted, and this last mentioned method is one that will accomplish far more than most of us may expect; and its secret is found in the fact that whenever we give in to any condition or action, it becomes stronger, due to the tendency of the subconscious to enlarge, increase and magnify whatever it receives. Give in to the forces of death, and the subconscious mind will increase the powers of that force. Give in to the forces of life, and the subconscious mind will increase the power of your life and you will continue to live.

Concerning the general possibilities of the subconscious, we should remember that every faculty has a subconscious side, and that it becomes larger and more competent as this subconscious side is developed. This being true, it is evident that ability and genius might be developed in any mind even to a remarkable degree, as no limit has been found to the subconscious in any of its forces. In like manner, every cell in the body has a subconscious side, and therefore, if the subconscious side of the personality were developed, we can realize what improvement would become possible in that field.

There is a subconscious side to all the faculties in human nature, and if these were developed, we understand how man could become ideal, even far beyond our present dreams of a new race. It is not well however to give the major portion of our attention to future possibilities. It is what is possible now that we should aim to develop and apply, and present possibilities indicate that improvement along any line, whether it be in working capacity, ability, health, happiness and character can be secured without fail if the subconscious is properly directed. To direct the subconscious along any line, it is only necessary to desire what you want and to make those desires so deep and so persistent that they become positive forces in the subconscious field. When you feel that you want a certain thing, give in to that feeling and also make that feeling positive. Give in to your ambitions in the same manner, and also to every desire that you wish to realize. Let your thought of all those things that you wish to increase in any line get into your system, because whatever gets into your system, the subconscious will proceed to develop, work out and express.

In using the subconscious, we should remember that we are not using something that is separated from normal life. The difference between the individual who makes scientific use of the subconscious and the one who does not, is simply this; the latter employs only a small part of their mind, while the former employs the whole of their mind. And this explains why those who employ the subconscious intelligently have greater working capacity, greater ability and greater endurance. In consequence they sometimes do the work of

two or three people, and do excellent work in addition. To train the subconscious for practical action is therefore a matter of common sense. It is a matter of refusing to cultivate only a small corner of your mental field when you can cultivate the entire field.

## TRAINING THE SUBCONSCIOUS FOR PRACTICAL RESULTS

*When you have made up your mind what you want to do, say to yourself a thousand times a day that you will do it. The best way will soon open. You will have the opportunity you desire. If you would be greater in the future than you are now, be all that you can be now. He who is his best develops the power to be better. He who lives his ideals is creating a life that actually is ideal. There is nothing in your life that you cannot modify, change or improve when you learn to regulate your thought. Our destiny is not mapped out for us by some exterior power; we map it out for ourselves. What we think and do in the present determines what shall happen to us in the future.*

When we proceed to train the subconscious along any line, or for special results, we must always comply with the following law: The subconscious responds to the impressions, the suggestions, the desires, the expectations and the directions of the conscious mind, provided that the conscious touches the subconscious at the time. The secret therefore is found in the two phases of the mind touching each other as directions are being made; and to cause the conscious to touch the subconscious, it is necessary to feel conscious action penetrating your entire interior system; that is, you should feel at the time that you are living not simply on the surface, but through and through. At such times, the mind should be calm and in perfect poise, and should be conscious of that finer, greater something within you that has greater depth than mere surface existence.

When you wish to direct the subconscious to produce physical health, first picture in your mind a clear idea of perfect health. Try to see this idea with the mind's eye, and then try to feel the meaning of this idea with consciousness, and while you are in the attitude of that feeling, permit your thought and your attention to pass into that deep quiet, serene state of being wherein you can feel the mental idea of wholeness and health entering into the very life of every atom in your system. In brief, try to feel perfectly healthy in your mind and then let that feeling sink into your entire physical system. Whenever you feel illness coming on, you can nip it in the bud by this simple method, because if the subconscious is directed to produce more health, added forces of health will soon begin to come forth from within, and put out of the way, so to speak, any disorder or ailment that may be on the verge of getting a foothold in the body.

Always remember that whatever is impressed on the subconscious will after a while be expressed from the subconscious into the personality; and where the physical conditions that you wish to remove are only slight, enough subconscious power can be aroused to restore immediate order, harmony and

wholeness. When the condition you wish to remove has continued for some time, however, repeated efforts may be required to cause the subconscious to act in the matter. But one thing is certain, that if you continue to direct the subconscious to remove that condition, it positively will be removed.

The subconscious does not simply possess the power to remove undesirable conditions from the physical or mental state. It can also produce those better conditions that we may want, and develop further those desirable conditions that we already possess. To apply the law for this purpose, deeply desire those conditions that you do want, and have a very clear idea in your mind as to what you want those conditions to be. In giving the subconscious directions for anything desired in our physical or mental makeup, we should always have improvement in mind, as the subconscious always does the best work when we are thoroughly filled with the desire to do better. If we want health, we should direct the subconscious to produce more and more health. If we want power, we should direct the subconscious not simply to give us a great deal or a certain amount of power, but to give us more and more power. In this manner, we shall secure results from the very beginning.

If we try to train the subconscious to produce a certain amount, it might be some time before that amount can be developed. In the meantime, we should meet disappointment and delay, but if our desire is for steady increase along all lines from where we stand now, we shall be able to secure, first, a slight improvement and then added improvement to be followed with still greater improvement until we finally reach the highest goal we have in view. No effort should be made to destroy those qualities that we may not desire. Whatever we think about deeply or intensely, the subconscious will take up and develop further. Therefore, if we think about our failings, shortcomings or bad habits, the subconscious will take them up and give them more life and activity than they ever had before. If there is anything in our nature therefore that we wish to change, we should simply proceed to build up what we want and forget completely what we wish to eliminate. When the good develops, the bad disappears. When the greater is built up, the lesser will either be removed or completely transformed and combined with the greater.

That the subconscious can increase your ability and your capacity is a fact that is readily demonstrated. Whenever the subconscious mind is aroused, mental power and working capacity are invariably increased sometimes to such an extent that the individual seems to be possessed with a super human power. We all know of instances where great things were accomplished simply through the fact that the individual was carried on and on by an immense power within them that seemed to be distinct from themselves and greater than themselves;

but it was simply the greater powers of the subconscious that were aroused and placed in positive, determined action. These instances, however, need not be exceptions. Any individual, under any circumstances, can so increase the power of their mind, their thought and their will as to be actually carried away with the same tremendous force; that is, the power within them becomes so strong that they are actually pushed through to the goal they have in view regardless of circumstances, conditions or obstacles.

This being true, we should arouse the subconscious no matter what it is we have to do. No day is complete unless we begin that day by making alive everything that we possess in our whole mind, conscious and subconscious. Whenever you have work to do at some future time, direct the subconscious to increase your ability and capacity at the time specified, and fully expect the desired increase to be secured. If you want new ideas on certain studies or new plans in your work, direct the subconscious to produce them and you will get them without fail. The moment the direction is given, the subconscious will go to work along that line; and in this connection, we should remember that though we may fail to get the idea desired through the conscious mind alone, it is quite natural that we should get it when we also enlist the subconscious, because the whole mind is much greater, far more capable and far more resourceful than just a small part of the mind.

When demands are urgent, the subconscious responds more readily, especially when feelings at the time are also very deep. When you need certain results, say that you must have them, and put your whole energy into the "must." Whatever you make up your mind that you must do, you will in some manner get the power to do. There are a number of instances on record where people were carried through certain events by what seemed to be a miraculous power, but the cause of it all was simply this -- that they had to do it, and whatever you have to do, the subconscious mind will invariably give you the power to do. The reason for this is found in the fact that when you feel that you must do a thing and that you have to do it, your desires are so strong and so deep that they go into the very depths of the subconscious and thus call to action the full power of that vast interior realm.

If you have some great ambition that you wish to realize, direct the subconscious several times each day and each night before you go to sleep, to work out the necessary ways and means; and if you are determined, those ways and means will be forthcoming. But here it is necessary to remember that we must concentrate on the one thing wanted. If your mind scatters, sometimes giving attention to one ambition and sometimes to another, you will confuse the subconscious and the ways and means desired will not be secured. Make your

ambition a vital part of your life, and try to feel the force of that ambition every single moment of your existence. If you do this, your ambition will certainly be realized. It may take a year, it may take five years, it may take ten years or more, but your ambition will be realized. This being true, no one need feel disturbed about the future, because if they actually know what they want to accomplish, and train the subconscious to produce the idea, the methods, the necessary ability and the required capacity, all these things will be secured.

If there is any condition from which you desire to secure emancipation, direct the subconscious to give you that information through which you may find a way out. The subconscious can. We all remember the saying, "Where there is a will there is a way," and it is true, because when you actually will to do a certain thing, the power of the mind becomes so deep and so strong along that line, that the entire subconscious mind is put to work on the case, so to speak; and under such circumstances, the way will always be found. When you put your whole mind, conscious and subconscious, to work on any problem, you will find the solution.

If there is any talent that you wish to develop further, direct the subconscious every day, and as frequently as possible, to enlarge the inner life of that talent and to increase its brilliancy and power. When you are about to undertake anything new, do not proceed until you have submitted the proposition to the subconscious, and here we find the real value of "sleeping over" new plans before we finally decide. When we go to sleep, we go more completely into the subconscious, and those ideas that we take with us when we go to sleep, especially those that engage our serious attention at the time, are completely turned over, so to speak, during the period of sleep, and examined from all points of view. Sometimes it is necessary to take those ideas into the subconscious a number of times when we go to sleep, as well as to submit the matter to the subconscious many times in the day during the waking state, but if we persevere, the right answer will finally be secured.

The whole mind, conscious and subconscious, does possess the power to solve any problem that may come up, or provide the necessary ways and means through which we can carry out or finish anything we have undertaken. Here, as elsewhere, practice makes perfect. The more you train the subconscious to work with you, the easier it becomes to get the subconscious to respond to your directions, and therefore the subconscious mind should be called into action, no matter what comes up; in other words make it a practice to use your whole mind, conscious and subconscious, at all times, not only in large matters, but in all matters. Begin by recognizing the subconscious in all thought and in all action. Think that it can do what you have been told it can do, and eliminate

doubt absolutely. Take several moments every day and suggest to the subconscious what you want to have done. Be thoroughly sincere in this matter; be determined; have unbounded faith, and you can expect results; but do not permit the mind to become wrought up when giving directions. Always be calm and deeply poised when thinking out or suggesting to the subconscious, and it is especially important that you be deeply calm before you go to sleep.

Do not permit any idea, suggestion or expectation to enter the subconscious unless it is something that you actually want developed or worked out, and here we should remember that every idea, desire or state of mind that is deeply felt will enter the subconscious. When there are no results, do not lose faith. You know that the cause of the failure was the failure of the conscious to properly touch the subconscious at the time the directions were given, so therefore try again, giving your thought a deeper life and a more persistent desire. Always be prepared to give these methods sufficient time. Some have remarkable results at once, while others secure no results for months; but whether you secure results as soon as you wish or not, continue to give your directions every day, fully expecting results. Be determined in every effort you may make in this direction, but do not be over-anxious.

Make it a point to give special directions to the subconscious every day for the steady improvement of mind, character and personality along all lines. You cannot give the subconscious too much to do because its power is immense, and as far as we know, its capacity limitless. Every effort you may make to direct or train the subconscious, will bring its natural results in due time, provided you are always calm, well balanced, persistent, deeply poised and harmonious in all your thoughts and actions.

## THE POWER OF SUBJECTIVE THOUGHT

### *THE PATH TO GREATER THINGS*

*Dream constantly of the ideal; work ceaselessly to perfect the real. Believe in yourself; believe in everybody; believe in all that has existence. Give the body added strength; give the mind added brilliancy; give the soul added inspiration. Do your best under every circumstance, and believe that every circumstance will give its best to you. Live for the realization of more life and for the more efficient use of everything that proceeds from life. Desire eternally what you want; and act always as if every expectation were coming true.*

The first important factor to consider in connection with the study of thought is that every thought does not possess power. In modern times, when thinking has been studied so closely, a great many have come to the conclusion that every thought is itself a force and that it invariably produces certain definite results ; but this is not true, and it is well, for if every thought had power we could not last very long as the larger part of ordinary human thinking is chaotic and destructive.

When we proceed to determine what kinds of thought have power and what kinds have not, we find two distinct forms. The one we call objective, the other subjective. Objective thought is the result of general thinking, such as reasoning, intellectual research, analysis, study, the process of recollection, mind-picturing where there is no feeling, and the usual activities of the intellect. In brief, any mental process that calls forth only the activities of the intellect is objective, and such thinking does not affect the conditions of mind and body to any extent; that is, it does not produce direct results corresponding to its own nature upon the system. It does not immediately affect your health, your happiness, your physical condition nor your mental condition. It may, however, affect these things in the long run, and for that reason must not be ignored.

Subjective thinking is any form of thinking or mind-picturing that has depth of feeling, that goes beneath the surface in its action, that moves through the undercurrents, that acts in and through the psychological field. Subjective thought is synonymous with the thought of the heart, and it is subjective thought that is referred to in the statement, "As a man thinketh in his heart so is he."

Subjective thought proceeds from the very heart of mental existence; that is, it is always in contact with everything that is vital in life. It is always alive with feeling, and originates, so to speak, in the heart of the mind. The term "heart" in

this connection has nothing to do with the physical organ by that name. The term "heart" is here used in its metaphysical sense. We speak of the heart of a great city, meaning thereby, the principal part of the city, or that part of the city where its most vital activities are taking place; likewise, the heart of the mind is the most vital realm of the mind, or the centre of the mind, or the deeper activities of the mind as distinguished from the surface of the mind.

Subjective thinking being in the heart of the mind is therefore necessarily the product of the deepest mental life, and for this reason every subjective thought is a force. It will either work for you or against you, and has the power to produce direct effects upon mind or body, corresponding exactly with its own nature. But all thinking is liable to become subjective at times. All thoughts may sink into the deeper or vital realms of mind and thus become direct forces for good or ill. Therefore, all thinking should be scientific; that is, designed or produced with a definite object in view. All thought should be produced according to the laws of right thinking or constructive thinking. Though objective thinking usually produces no results whatever, nevertheless there are many objective thoughts that become subjective and it is the objective mind that invariably determines the nature of subjective thinking.

Every thought therefore should have the right tendency, so that it may produce desirable results in case it becomes subjective, or may act in harmony with the objective mind whenever it is being employed in giving directions to the subjective. In this connection, it is well to remember that subjective thinking invariably takes place in the subconscious mind, as the terms subjective and subconscious mean practically the same; though in speaking of thought, the term subjective is more appropriate in defining that form of thought that is deep, vital and alive, or that acts through the mental undercurrents.

To define scientific thinking, it may be stated that your thinking is scientific when your thought has a direct tendency to produce what you want, or when all the forces of your mind are working together for the purpose you desire to fulfil. Your thinking is unscientific when your thought has a tendency to produce what is detrimental, or when your mental forces are working against you. To think scientifically, the first essential is to think only such thoughts and permit only such mental attitudes as you know to be in your favour; and the second essential is to make only such thoughts subjective. In other words, every thought should be right and every thought should be a force. When every thought is scientific, it will be right, and when every thought is subjective it will be a force.

Positively refuse to think of what you do not wish to retain or experience. Think only of what you desire, and expect only what you desire, even when the

very contrary seems to be coming into your life. Make it a point to have definite results in mind at all times. Permit no thinking to be aimless. Every aimless thought is time and energy wasted, while every thought that is inspired with a definite aim will help to realize that aim, and if all your thoughts are inspired with a definite aim, the whole power of your mind will be for you and will work with you in realizing what you have in view. That you should succeed is therefore assured, because there is enough power in your mind to realize your ambitions, provided all of that power is used in working for your ambitions. And in scientific thinking all the power of mind and thought is being caused to work directly and constantly for what you wish to attain and achieve.

To explain further the nature of scientific thinking, as well as unscientific thinking, it is well to take several well-known illustrations from real life. When things go wrong, people usually say, "That's always the way"; and though this may seem to be a harmless expression, nevertheless, the more you use that expression the more deeply you convince your mind that things naturally go wrong most of the time. When you train your mind to think that it is usual for things to go wrong, the forces of your mind will follow that trend of thinking, and will also go wrong; and for that reason it is perfectly natural that things in your life should go wrong more and more, because as the forces of your mind are going wrong, you will go wrong, and when you go wrong, those things that pertain to your life cannot possibly go right.

A great many people are constantly looking for the worst. They usually expect the worst to happen; though they may be cheerful on the surface, deep down in their heart they are constantly looking for trouble. The result is that their deeper mental currents will tend to produce trouble. If you are always looking for the worst, the forces of your mind will be turned in that direction, and therefore will become destructive. Those forces will tend to produce the very thing that you expect. At first they will simply confuse your mind and produce troubled conditions in your mental world; but this will in turn confuse your faculties, your reason and your judgment, so that you will make many mistakes; and he who is constantly making mistakes will certainly find the worst on many or all occasions.

When things go wrong, do not expect the wrong to appear again. Look upon it as an exception. Call it past and forget it. To be scientific under these circumstances, always look for the best. By constantly expecting the best, you will turn the different forces of your mind and thought to work for the best. Every power that is in you will have a higher and finer ideal upon which to turn its attention, and accordingly, results will be better, which is perfectly natural when your whole system is moving towards the better.

A number of people have a habit of saying, "Something is always wrong"; but why should we not say instead, "Something is always right"? We would thereby express more of the truth and give our minds a more wholesome tendency. It is not true that something is always wrong. When we compare the wrong with the right, the wrong is always in the minority. However, it is the effect of such thinking upon the mind that we wish to avoid, whether the wrong be in our midst or not. When you think that there is always something wrong, your mind is more or less concentrated on the wrong, and will therefore create the wrong in your own mentality; but when you train yourself to think there is always something right, your mind will concentrate upon the right, and accordingly will create the right. And when the mind is trained to create the right it will not only produce right conditions within itself, but all thinking will tend to become right; and right thinking invariably leads to health, happiness, power and plenty.

The average person is in the habit of saying, "The older I get"; and they thereby call the attention of the mind to the idea that they are getting older. In brief, they compel their mind to believe that they are getting older and older, and thereby direct the mind to produce more and more age. The true expression in this connection is, "The longer I live." This expression calls the mind's attention to the length of life, which will, in turn, tend to increase the power of that process in you that can prolong life. When people reach the age of sixty or seventy, they usually speak of "the rest of my days," thus implying the idea that there are only a few more days remaining. The mind is thereby directed to finish life in a short period of time, and accordingly, all the forces of the mind will proceed to work for the speedy termination of personal existence. The correct expression is "from now on," as that leads thought into the future indefinitely without impressing the mind with any end whatever.

We frequently hear the expression, "I can never do anything right," and it is quite simple to understand that such a mode of thought would train the mind to act below its true ability and capacity. If you are fully convinced that you can never do anything right, it will become practically impossible for you to do anything right at any time, but on the other hand, if you continue to think, "I am going to do everything better and better," it is quite natural that your entire mental system should be inspired and trained to do things better and better.

Hundreds of similar expressions could be mentioned, but we are all familiar with them, and from the comments made above, anyone will realize that such expressions are obstacles in our way, no matter what we may do. In right thinking the purpose should be never to use any expression that conveys to your mind what you do not want, or what is detrimental or unwholesome in any

manner whatever. Think only what you wish to produce or realize. If trouble is brewing, think about the greater success that you have in mind. If anything adverse is about to take place, do not think of what that adversity may bring, but think of the greater good that you are determined to realize in your life.

When trouble is brewing, the average person usually thinks of nothing else. Their mind is filled with fear, and not a single faculty in their possession can do justice to itself. And as trouble is usually brewing in most places, more or less, people have what may be called a chronic expectation for trouble; and as they usually get more or less of what they expect, they imagine they are fully justified in entertaining such expectations. But here it is absolutely necessary to change the mind completely. Whatever our present circumstances may be, we should refuse absolutely to expect anything but the best that we can think of. The whole mind, with all its powers and faculties, should be thrown, so to speak, into line with the optimistic tendency, and whatever comes or not, we should think only of the greater things that we expect to realize. In brief, we should concentrate the mind absolutely upon whatever goal we may have in view, and I should look neither to the left nor to the right.

When we concentrate absolutely upon the greater things we expect to attain or achieve, we gradually train all the forces of the mind and all the powers of thought to work for those greater things. We shall thereby begin in earnest to build for ourselves a greater destiny; and sooner or later we shall find ourselves gaining ground in many directions. Later on, if we proceed, we shall begin to move more rapidly, and if we pay no attention to the various troubles that may be brewing in our environment, those troubles will never affect us nor disturb us in the least.

The mental law involved in the process of scientific thinking may be stated as follows: The more you think of what is right, the more you tend to make every action in your mind right. The more you think of the goal you have in view, the more life and power you will call into action in working for that goal. The more you think of your ambition, the more power you will give to those faculties that can make your ambitions come true. The more you think of harmony, of health, of success, of happiness, of things that are desirable, of things that are beautiful, of things that have true worth, the more the mind will tend to build all those things in yourself, provided, of course, that all such thinking is subjective.

To think scientifically, therefore, is to train your every thought and your every mental action to focus the whole of attention upon that which you wish to realize, to gain, to achieve or attain in your life. In training the mind along the lines of scientific thinking begin by trying to hold the mind upon the right,

regardless of the presence of the wrong, and here we should remember that the term “right” does not simply refer to moral actions, but to all actions. When the wrong is coming your way, persist in thinking of the right; persist in expecting only the right. And there is a scientific reason for this attitude, besides what has been mentioned above. We know that the most important of all is to keep the mind right or moving along right lines, and if we persistently expect the right, regardless of circumstances, the mind will be kept in the lines of right action. But there is another result that frequently comes from this same practice. It sometimes happens that the wrong which is brewing in your environment, has such a weak foundation that only a slight increase in the force of the right would be necessary to overthrow that wrong completely; in fact, we shall find that most wrongs that threaten can be overcome in a very short time, if we continue to work for the right in a positive, constructive, determined manner.

It is when the individual goes all to pieces, so to speak, that adversity gets the best of them; but no individual will go to pieces unless their thinking is chaotic, destructive, scattered, confused and detrimental. Continue to possess your whole mind and you will master the situation, no matter what it may be, and it is scientific thinking that will enable you to perform this great feat. To make thinking scientific, there are three leading essentials to be observed. The first is to cultivate constructive mental attitudes, and all mental attitudes are constructive when mind, thought, feeling, desire and will constantly face the greater and the better.

A positive and determined optimism has the same effect, and the same is true of the practice of keeping the mental eye single on the highest goal in view. To make every mental attitude constructive the mind must never look down, and mental depression must be avoided completely. Every thought and every feeling must have an upward look, and every desire must desire to inspire the same rising tendency in every action of mind.

The second essential is constructive mental imagery. Use the imagination to picture only what is good, what is beautiful, what is beneficial, what is ideal, and what you wish to realize. Mentally see yourself receiving what you deeply desire to receive. What you imagine, you will think, and what you think, you will become. Therefore, if you imagine only those things that are in harmony with what you wish to obtain or achieve, all your thinking will soon tend to produce what you want to attain or achieve.

The third essential is constructive mental action. Every action of the mind should have something desirable in view and should have a definite, positive aim. Train yourself to face the sunshine of life regardless of circumstances. When you face the sunshine, everything looks right, and when everything looks

right, you will think right. It matters not whether there is any sunshine in life just now or not. We must think of sunshine just the same. If we do not see any silver lining, we must create one in our own mental vision. However dark the dark side may seem to be, we cannot afford to see anything but the bright side, and no matter how small or insignificant the bright side may be, we must continue to focus attention on that side alone.

Be optimistic, not in the usual sense of that term, but in the real sense of that term. The true optimist not only expects the best to happen, but goes to work to make the best happen. The true optimist not only looks upon the bright side, but trains every force that is in them to produce more and more brightness in their life, and therefore complies with the three essentials just mentioned. Their mental attitudes are constructive because they are always facing greater things. Their imagination is constructive because it is always picturing the better and the ideal, and their mental actions are constructive because they are training the whole of their life to produce those greater and better things that their optimism has inspired them to desire and expect.

In this connection, we must remember that there is a group of mental forces at work in every mental attitude, and therefore if that attitude is downcast, those forces will become detrimental; that is, they will work for the lesser and the inferior. On the other hand, if every mental attitude is lifted up or directed towards the heights of the great and the true and the ideal, those forces will become constructive, and will work for the greater things in view.

In the perusal of this study, we shall find it profitable to examine our mental attitudes closely, so as to determine what our minds are actually facing the greater part of the time. If we find that we are mentally facing things and conditions that are beneath our expectations, or find that our imaginations are concerned too much about possible failure, possible mistakes, possible trouble, possible adversity, etc., our thinking is unscientific, and no time should be lost in making amends. When you are looking into the future, do not worry about troubles that might come to pass. Do not mentally see yourself as having a hard time of it. Do not imagine yourself in this hostile condition or that adverse circumstance. Do not wonder what you would do if you should lose everything, or if this or that calamity should befall. Such thinking is decidedly unscientific and most detrimental. If you entertain such thoughts you are causing the ship of your life to move directly towards the worst precipice that may exist in your vicinity. Besides, you are so weakening this ship through wrong treatment, that it will some day spring a leak and go down.

Think of the future whenever it is unnecessary for you to give your attention to the present, but let your thought of the future be wholesome, constructive,

optimistic and ideal. Mentally see yourself gaining the best that life has to give, and you will meet more and more of the best. Think of yourself as gaining ground along all lines, as finding better and better circumstances, as increasing in power and ability, and as becoming more healthful in body, more vigorous and brilliant in mind, more perfect in character, and more powerful in soul. In brief, associate your future with the best that you can think of along all lines. Fear nothing for the days that are to be, but expect everything that is good, desirable, enjoyable and ideal. This practice will not only make your present happier, but it will tend to strengthen your mind and your life along wholesome constructive lines to such a degree that you will actually gain the power to realize, in a large measure, those beautiful and greater things that you have constantly expected in your optimistic dreams.

In living and building for a larger future, we should remember that our mind and thoughts invariably follow the leadership of the most prominent mental picture. The man or woman who clearly and distinctly pictures for themselves a brilliant future will inspire the powers of their entire mental world to work for such a future; in fact, all the forces of thought, mind, life, personality, character and soul will move in that direction. They may not realize as brilliant a future as they have pictured, but their future is certainly going to be brilliant, and it is quite possible, as is frequently the case, that it may become even more brilliant than they dreamed of in the beginning.

When the average mind thinks of the future, they usually picture a variety of conflicting events and conditions. They have nothing definite in mind. There is no actual leadership therefore in their mind, and nothing of great worth can be accomplished.

When we look into the lives of men and women who have reached high places, we always find that they were inspired with some great idea. That idea was pictured again and again in their mental vision, and they refused to let it go. They clung tenaciously to that idea, and thereby actually compelled every force and element within them to enlist in the working out of that idea. It is therefore simple enough that they should realize every aim and reach the highest places that achievement has in store. Such men and women possibly did not understand the science or the process, but they were nevertheless thinking scientifically to a most perfect degree. Their ambition pictured only that lofty goal which they wanted to reach. All their mental attitudes were constantly facing that lofty goal, and thereby became constructive; and all the actions of mind were directed toward the same goal. Accordingly, everything within them was trained to work for the realization of their dream, and that is what we mean by scientific thinking; that is what we mean by thinking for results. And anyone

who will train themselves to think for results in this manner, will positively secure results; though in this connection it is well to remember that persistence and determination are indispensable every step of the way.

When we do not secure results at once, we sometimes become discouraged, and conclude that it is no use to try. At such times, friends will usually tell us that we are simply dreaming, and they will advise us to go to work at something practical, something that we really can accomplish; but if we ignore the advice of our friends, and continue to be true to the great idea that we have resolved to work out, we shall finally reach our goal, and when we do, those very same friends will tell us that we took the proper course. So long as the man with ambition is a failure, the world will tell him to let go of his ideal; but when his ambition is realized, the world will praise him for the persistence and the determination that he manifested during his dark hours, and everybody will point to his life as an example for coming generations. This is invariably the rule. Therefore pay no attention to what the world says when you are down. Be determined to get up, to reach the highest goal you have in view, and you will.

There are a great many ambitious men and women, who imagine that they will succeed provided their determination is strong and their persistence continuous, regardless of the fact that their thinking may be unscientific; but the sooner we dispel this illusion, the better. Unscientific thinking, even in minor matters, weakens the will. It turns valuable thought power astray, and we need the full power of thought, positively directed along the line of our work if we are going to achieve, and achieve greatly. The majority of the mental forces in the average person are working against them, because they are constantly entertaining depressed mental states or detrimental habits of thought; and even though they may be ambitious, that ambition has not sufficient power to work itself out, because most of the forces of their mind are thrown away.

We therefore see the necessity of becoming scientific in all thinking, and in making every mental habit wholesome and beneficial in the largest sense of those terms. But scientific thinking not only tends to turn the power of thought in the right direction; it also tends to increase mental power, to promote efficiency and to build up every faculty that we may employ. To illustrate the effect of right thinking upon the faculties, we will suppose that you have musical talent, and are trying to perfect that talent. Then, we will suppose that you are constantly expressing dissatisfaction with the power of that talent. What will be the result? Your mental action upon that faculty will tend to lower its efficiency, because you are depressing its action instead of inspiring those actions. On the other hand, if you encourage this talent, you will tend to expand its life, and thereby increase its capacity for results.

In this respect, talents are similar to people. Take two people of equal ability and place them in circumstances that are direct opposites. We will suppose that the one is mistreated every day by those with whom he is associated. He is constantly being criticized and constantly being told that he will never amount to anything; he is blamed for everything that is wrong, and is in every manner discouraged and kept down. What would happen to the ability and efficiency of that man if he continued under such treatment year after year? He simply could not advance unless he should happen to be a mental giant, and even then, his advancement would be very slow; but if he was not a mental giant, just an average man, he would steadily lose ambition, self-confidence, initiative, judgment, reasoning power, and in fact, everything that goes to make up ability and capacity.

We will suppose the other man is encouraged continually. He is praised for every thing, he is given every possible opportunity to show and apply what ability he may possess; he is surrounded by an optimistic atmosphere, and is expected by everybody to advance and improve continually. What will happen to this man? The best will be brought out in his power and ability. He will be pushed to the fore constantly and he will climb steadily and surely until he reaches the top.

Treat your talents in the same way, and you have the same results in every case. To state it briefly, make it a point to encourage your talents, your faculties and your powers. Give every element and force within you encouragement and inspiration. Expect them all to do their best, and train yourself to think and feel that they positively will. Train yourself to think of your whole system as all right. Deal with your mental faculties in this manner, under all circumstances, and deal with your physical organs in the same way.

Most people among those who do not have perfect health, have a habit of speaking of their stomachs as bad, their livers as always out of order, their eyes as weak, their nerves as all upset, and the different parts of their systems as generally wrong. But what are they doing to their physical organs through this practice? The very same as was done to the unfortunate man just mentioned, and we shall find, in this connection, one reason why so many people continue to be sick. They are keeping their physical organs down, so to speak, by depressing the entire system with unwholesome thinking; but if they would change their tactics and begin to encourage their physical organs, praise them and expect them to do better, and to treat them right from the mental as well as a physical standpoint, they would soon be restored to perfect health.

In training the mind in scientific thinking, the larger part of attention should be given to that of controlling our feelings. It is not difficult to think scientifically

along intellectual lines, but to make our feelings move along wholesome, constructive, optimistic lines requires persistent training. Intellectual thought can be changed almost at anytime with little effort, but feeling usually becomes stronger and stronger the longer it moves along a certain line, and thus becomes more difficult to change.

When we feel discouraged, it is so easy to feel more discouraged; when we feel dissatisfied, it is only a step to that condition that is practically intolerable. It is therefore necessary to stop all detrimental feeling in the beginning. Do not permit a single adverse feeling to continue for a second. Change the mind at once by turning your attention upon something that will make you feel better. Resolve to feel the way you want to feel under all circumstances, and you will gradually develop the power to do so. Depressed mental feelings are burdens, and we waste a great deal of energy by carrying them around on our mental shoulders. Besides, such feelings tend to direct the power of thought towards the lower and the inferior.

Whenever you permit yourself to feel bad, you will cause the power of mind and thought to go wrong. Therefore, persist in feeling right and good. Persist in feeling joyous. Persist in feeling cheerful, hopeful, optimistic and strong. Place yourself on the bright side and the strong side of everything that transpires in your life, and you will constantly gain power, power that will invariably be in your favour.