

*Title*

# **Concentration**

**By**

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## ***About this eBook***

*“Concentration”* by Christian D. Larson

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## ***Concentration***

The art of concentration is one of the simplest to learn, and one of the greatest when mastered; and these pages are written especially for those who wish to learn how to master this fine art in all of its aspects; who wish to develop the power to concentrate well at any time and for any purpose; who wish to make real concentration a permanent acquisition of the mind.

Whatever your work or your purpose may be, a good concentration is indispensable. It is necessary to apply, upon the object or subject at hand, the full power of thought and talent if you are to secure, with a certainty, the results you desire, or win the one thing you have in view. But the art of concentration is not only a leading factor in the fields of achievement and realization; it is also a leading factor in another field — a field of untold possibility.

The exceptional value of concentration is recognized universally; and still there are comparatively few that really know how to concentrate. Some of these have a natural aptitude for concentrated thought and action, while others have improved themselves remarkably in this direction, due to increased knowledge on the subject; but as yet the psychology of concentration is not understood generally; and that is why the majority have not developed this great art, although they are deeply desirous of doing so.

When we do not know how to proceed, we either hesitate or proceed in a bungling fashion; or, we may proceed under the guidance of a number of misleading beliefs. And in connection with concentration there are several ideas and beliefs that have interfered greatly with the development of this art. In fact, methods have been given out, and published broadcast, that are supposed to develop concentration, but that produce the very opposite effect. These things, however, clear up when we learn the psychology of the subject.

Among these misleading beliefs we find one of the most prevalent to be that we must, in order to concentrate well, become oblivious to everything but the one thing before attention now; but the fact is that when we become oblivious to our surroundings we do not concentrate at all; we have simply buried ourselves in abstraction, which is the reverse of concentration. The mind is highly active and thoroughly alive when we concentrate perfectly; and sufficiently alive and keen to be aware of everything in the mind and all about the mind, although giving first thought and attention to the work in hand.

Another belief is this, that we must use great force in the mind in order to concentrate well; that is, we must literally compel the mind to fix attention upon the object or subject before it; but here we must note that forced action, although seemingly effective for a while, is detrimental in the long run. This is true of the body as well as of the mind, so that we must find a better method. However, when we learn the real secret of concentration we find that no special effort is required; there is neither mental strain nor

hard work connected with the process; the mind becomes well poised and serene; and, in that attitude, full power and capacity is applied where attention is directed. The mind that concentrates well does not work in the commonplace sense of that term; wear and tear have been eliminated; there is no strenuous action; there is no desire to force or drive things through; and no tendency whatever towards the high strung or keyed up condition. On the contrary, all action is smooth, orderly, easy and harmonious; and work has become a keen pleasure. This we can fully appreciate when we learn that, in real concentration, the mind has gained that peculiar faculty through which it can at will open all the avenues of energy in such a way that all those energies flow into one stream; and that stream flows into the one place where work is going on now. Therefore, it is not a matter of main force, but a matter of knowledge; knowing how and where to open the gates of energy in the mental world. When we study the psychology of concentration, we find that most of our previous beliefs on the subject will have to be discarded. They have only acted as obstacles; and as those obstacles have prevented the development of real concentration, another obstacle has arisen in nearly every mind — that of adverse suggestion — the most detrimental of all. Briefly, the majority, feeling the lack of concentration, continue to think and speak of this factor as weak.

They continue to suggest to themselves, ignorantly and unintentionally, that they are very poor in concentration; and therefore they hold this factor down in a perpetual state of weakness. No mental faculty or power can develop to any extent so long as we think or speak of that faculty as weak or inferior. Adverse suggestion acts as a blight, and must not be permitted under any circumstance. We should think as little as possible about our weak points.

When we know that we have a certain weakness, we need not speak of it further. To dwell mentally upon weakness is to live mentally in weakness; and they who live mentally in weakness cannot develop strength. Therefore, we will not think or say, again and again, that we are unable to concentrate, or that we are weak or inferior in any respect whatever. We will eliminate all manner of adverse suggestion.

We will think and say that we can. We will not complain that we concentrate poorly, but we will proceed to train ourselves to concentrate wonderfully.

Concentration in general may be defined as an active state of mind wherein the whole of attention, with all available energy and talent, is being applied upon the one thing that we are doing now.

We concentrate in the full meaning of the term when we give ourselves completely to the thought or the action of the present moment; and this is true whether we work with muscle, brain or mind, or express ourselves through thoughts, words or emotion.

The principle of concentration is to do one thing at a time, and to do that one thing with all the talent and power we possess. We literally turn on the full current of mental and personal energy — not only the full current of what we may feel on the surface of thought — but all that we can arouse in deeper consciousness, and bring forth from the

greater self within.

It is a leading purpose in concentration to lay hold upon deeper and greater possibility; for we are not giving our whole best self to the work in hand unless we apply all the life, energy and talent that we can through super-effort awaken and develop now.

How this may be accomplished we will understand clearly as we proceed with our analysis of the many phases of the subject; and we will discover that the power to concentrate well means vastly more and involves vastly more than most minds ever imagined. Although the general purpose of this art is to give undivided attention to the work in hand, the development of that purpose will presently lead us beyond this point, and we will enter a new field; we will discover in concentration a new power and a marvelous possibility.

There are many things that we may expect to accomplish through concentration; and in order that we may become familiar with this art from every aspect — which is necessary to its highest development — we will consider briefly the most important of these accomplishments.

First of all we gain the power to hold attention upon any object or subject for a sufficient length of time to complete the work in hand, and the power to do this at any time and under any circumstances. This is vitally important as we all meet distractions at every turn, and must learn to give our work undivided attention whatever our surroundings may be.

When we concentrate well we may, at will, cause all the available energies of mind and personality to work together, with full capacity, upon the work in hand. This will increase remarkably the working capacity and the dependable endurance of both mind and body, and will mean a high degree of mental mastery.

To be able to master the elements and energies of the mind sufficiently to bring them all together to work together anywhere any time « — this is an advantage for which we would pay almost any price; but it comes as a natural emolument with the development of concentration.

We all appreciate the value of speed, and especially among the thinking processes of the mind. The mind that moves slowly is never brilliant; while the mind that can think and act with lightning rapidity is on the verge of attaining genius; and may reach the goal of genius in this way if depth and range are combined with the element of speed.

It is not possible, however, to produce mental speed through forced action; it comes naturally through concentration; and it will mean more work and better work; more perfect plans and more brilliant ideas — a combination that will go very far towards the high goal we have in view.

You are equal to any occasion when the whole of your mind is called into action; and

this very thing concentration has the power to do. More than that, the whole of the mind will be called to higher ground, thereby working itself out of mediocrity and restricted channels, and gradually developing itself into that wonder state where everything seems possible.

Real concentration can lead the way; the whole mind will follow; and concentration invariably leads into worlds of greater results. When we concentrate well we exercise a peculiar influence over the whole mind; we create, in every part of the mind, an irresistible desire to go to work; and we inspire every element of the mind with a definite ambition to excel.

The act of concentration tends not only to apply effectively all available energy of mind and personality; but tends also to draw forth latent energies.

The fact is that real concentration becomes in the mind a remarkable force of attraction — attracting to itself unused and latent energies from all sources in the mental world. That is one reason why the mind that concentrates well becomes so powerful, and why such a mind will invariably forge ahead, regardless of what the obstacles or difficulties may be.

It is now a known fact that the subconscious supply of latent energy is enormous; and as concentration tends to attract latent energy from all sources, we perceive here possibilities that assume tremendous proportions. Concentrated action will grow into greater action, and upon the principle that

*"much gathers more";*

*"nothing succeeds like success";*

*"make expert use of what you have and Nature will bountifully increase your supply."*

All things in life flow into the main stream — because the main stream is going somewhere — concentrating its movements upon a definite goal.

Concentrate the mind upon any problem, and if you concentrate wonderfully well, you will find the solution. The solution of any problem is locked up in that problem; and concentration is the key.

The psychology of this involves a most fascinating study; but sufficient in this stage of our study to know that these things can be done. The same is true of any subject, situation or circumstance. You can, through concentration, find the main points or the inside facts of any subject or situation that you may consider.

Real concentration has the power to break through the shell; to get beneath the surface; to get in behind the scenes; to enter into the very life of the thing, and thus get hold of bed-rock information.

These things we may accomplish through concentration; and there is good reason