

Christian D. Larson

***YOUR FORCES
AND
HOW TO USE THEM***

Bird Publisher, 2008

Christian D. Larson: YOUR FORCES AND HOW TO USE THEM

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Slovenia

T: +386 (0)1 723 78 28

Email: bird.publisher@gmail.com

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FOREWORD

"There are a million energies in man. What may we not become when we learn to use them all." This is the declaration of the poet; and though poetry is usually inspired by transcendental visions, and therefore more or less impressed with apparent exaggerations, nevertheless there is in this poetic expression far more actual, practical truth than we may at first believe.

How many energies there are in man, no one knows; but there are so many that even the keenest observers of human activity have found it impossible to count them all. And as most of these energies are remarkable, to say the least, and some of them so remarkable as to appear both limitless in power and numberless in possibilities, we may well wonder what man will become when he learns to use them all.

When we look upon human nature in general we may fail to see much improvement in power and worth as compared with what we believe the race has been in the past; and therefore we conclude that humanity will continue to remain about the same upon this planet until the end of time. But when we investigate the lives of such individuals as have recently tried to apply more intelligently the greater powers within them, we come to a different conclusion. We then discover that there is evidence in thousands of human lives of a new and superior race of people - a race that will apply a much larger measure of the wonders and possibilities that exist within them.

It is only a few years, not more than a quarter of a century, since modern psychology began to proclaim the new science of human thought and action, so that we have had but a short time to demonstrate what a more intelligent application of our energies and forces can accomplish. But already the evidence is coming in from all sources, revealing results that frequently border upon the extraordinary. Man can do far more with himself and his life than he has been doing in the past; he can call into action, and successfully apply, far more ability, energy and worth than his forefathers ever dreamed of. So much has been proven during this brief introductory period of the new age. Then what greater things may we not reasonably expect when we have had fifty or a hundred years more in which to develop and apply those larger possibilities which we now know to be inherent in us all.

It is the purpose of the following pages, not only to discuss these greater powers and possibilities in man, but also to present practical methods through which they may be applied. We have been aware of the fact for centuries that there is more in man than what appears on the surface, but it is only in recent years that a systematic effort has

been made to understand the nature and practical use of this "more," as well as to work out better methods for the thorough and effective application of those things on the surface which we have always employed. In dealing with a subject that is so large and so new, however, it is necessary to make many statements that may, at first sight, appear to be unfounded, or at least exaggerations. But if the reader will thoroughly investigate the basis of such statements as he goes along, he will not only find that there are no unfounded statements or exaggerations in the book, but will wish that every strong statement made had been made many times as strong.

When we go beneath the surface of human life and learn what greater things are hidden beneath the ordinary layers of mental substance and vital energy, we find man to be so wonderfully made that language is wholly inadequate to describe even a fraction of his larger and richer life. We may try to give expression to our thoughts, at such times, by employing the strongest statements and the most forceful adjectives that we can think of; but even these prove little better than nothing; so therefore we may conclude that no statement that attempts to describe the "more" in man can possibly be too strong. Even the strongest fails to say one thousandth of what we would say should we speak the whole truth. We shall all admit this, and accordingly shall find it advisable not to pass judgment upon strong statements but to learn to understand and apply those greater powers within ourselves that are infinitely stronger than the strongest statement that could possibly be made.

Those minds who may believe that the human race is to continue weak and imperfect as usual, should consider what remarkable steps in advance have recently been taken in nearly all fields of human activity. And then they should remember that the greater powers in man, as well as a scientific study of the use of his lesser powers, have been almost wholly neglected. The question then that will naturally arise is, what man might make of himself if he would apply the same painstaking science to his own development and advancement as he now applies in other fields. If he did, would we not, in another generation or two, witness unmistakable evidence of the coming of a new and superior race, and would not strong men and women become far more numerous than ever before in the history of the world?

Each individual will want to answer these questions according to his own point of view, but whatever his answer may be, we all must agree that man can be, become and achieve far more than even the most sanguine indications of the present may predict. And it is the purpose of the following pages to encourage as many as possible to study and apply these greater powers within them so that they may not only become greater and richer and more worthy as individuals, but may also become the forerunners of that higher and more wonderful race of which we all have so fondly dreamed.

PROMISE YOURSELF

To be so strong
that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and
make your optimism come true.

To think only of the best,
to work only for the best
and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and
press on to the greater
achievements of the future.

To wear a cheerful countenance at all times and
give every living creature you meet a smile.

To give so much time to the improvement of yourself
that you have no time to criticise others.

To be
too large for worry,
too noble for anger,
too strong for fear;
and
too happy to permit the presence of trouble.

To think well of yourself
and to proclaim this fact to the world,
not in loud words but in great deeds.

To live in the faith
that the whole world is on your side
so long as you are true to the best that is in you.

I. THE RULING PRINCIPLE IN MAN

The purpose of the following pages will be to work out the subject chosen in the most thorough and practical manner; in brief, to analyze the whole nature of man, find all the forces in his possession, whether they be apparent or hidden, active or dormant, and to present methods through which all those forces can be applied in making the life of each individual richer, greater and better. To make every phase of this work as useful as possible to the greatest number possible, not a single statement will be made that all cannot understand, and not a single idea will be presented that any one cannot apply to every day life.

We all want to know what we actually possess both in the physical, the mental and the spiritual, and we want to know how the elements and forces within us can be applied in the most successful manner. It is results in practical life that we want, and we are not true to ourselves or the race until we learn to use the powers within us so effectively, that the greatest results possible within the possibilities of human nature are secured.

When we proceed with a scientific study of the subject, we find that the problem before us is to know what is in us and how to use what is in us. After much study of the powers in man, both conscious and subconscious, we have come to the conclusion that if we only knew how to use these powers, we could accomplish practically anything that we may have in view, and not only realize our wants to the fullest degree, but also reach even our highest goal. Though this may seem to be a strong statement, nevertheless when we examine the whole nature of man, we are compelled to admit that it is true even in its fullest sense, and that therefore, not a single individual can fail to realize his wants and reach his goal, after he has learned how to use the powers that are in him. This is not mere speculation, nor is it simply a beautiful dream. The more we study the lives of people who have achieved, and the more we study our own experience every day, the more convinced we become that there is no reason whatever why any individual should not realize all his ambitions and much more... .

The basis of this study will naturally be found in the understanding of the whole nature of man, as we must know what we are, before we can know and use what we inherently possess. In analyzing human nature, a number of methods have been employed, but there are only three in particular that are of actual value for our present purpose. The first of these declares that man is composed of ego, consciousness and form, and though this analysis is the most complete, yet it is also the most abstract, and is therefore not easily understood. The second analysis, which

is simpler, and which is employed almost exclusively by the majority, declares that man is body, mind and soul; but as much as this idea is thought of and spoken of, there are very few who actually understand it. In fact, the usual conception of man as body, mind and soul will have to be completely reversed in order to become absolutely true. The third analysis, which is the simplest and the most serviceable, declares that man is composed of individuality and personality, and it is this conception of human nature that will constitute the phases of our study in this work.

Before we pass to the more practical side of the subject, we shall find it profitable to examine briefly these various ideas concerning the nature of man; in fact, every part of our human analysis that refers to the ego, simply must be understood if we are to learn how to use the forces we possess, and the reason for this is found in the fact that the ego is the "I Am," the ruling principle in man, the center and source of individuality, the originator of everything that takes place in man, and that primary something to which all other things in human nature are secondary.

When the average person employs the term "ego," he thinks that he is dealing with something that is hidden so deeply in the abstract, that it can make but little difference whether we understand it or not. This, however, does not happen to be true, because it is the ego that must act before any action can take place anywhere in the human system, and it is the ego that must originate the new before any step in advance can be taken. And in addition, it is extremely important to realize that the power of will to control the forces we possess, depends directly upon how fully conscious we are of the ego as the ruling principle within us. We understand therefore, that it is absolutely necessary to associate all thought, all feeling and all actions of mind or personality with the ego, or what we shall hereafter speak of as the "I Am."

The first step to be taken in this connection, is to recognize the "I Am" in everything you do, and to think always of the "I Am," as being you--the supreme you. Whenever you think, realize that it is the "I Am" that originated the thought. Whenever you act, realize that it is the "I Am" that gives initiative to that action, and whenever you think of yourself or try to be conscious of yourself, realize that the "I Am" occupies the throne of your entire field of consciousness.

Another important essential is to affirm silently in your own mind that you are the "I Am," and as you affirm this statement, or as you simply declare positively, "I Am," think of the "I Am" as being the ruling principle in your whole world, as being distinct and above and superior to all else in your being, and as being you, yourself, in the highest, largest, and most comprehensive sense. You thus lift yourself up, so to speak, to the mountain top of masterful individuality; you enthrone yourself; you become true to yourself; you place yourself where you belong.

Through this practice you not only discover yourself to be the master of your whole life, but you elevate all your conscious actions to that lofty state in your consciousness that we may describe as the throne of your being, or as that center of action within which the ruling "I Am" lives and moves and has its being. If you wish to control and direct the forces you possess, you must act from the throne of your being, so to speak; or in other words, from that conscious point in your mental world wherein all power of control, direction and initiative proceeds; and this point of action is the center of the "I Am." You must act, not as a body, not as a personality, not as a mind, but as the "I Am," and the more fully you recognize the lofty position of the "I Am," the greater becomes your power to control and direct all other things that you may possess. In brief, whenever you think or act, you should feel that you stand with the "I Am," at the apex of mentality on the very heights of your existence, and you should at the same time, realize that this "I Am" is you--the supreme you. The more you practice these methods, the more you lift yourself up above the limitations of mind and body, into the realization of your own true position as a masterful individuality; in fact, you place yourself where you belong, over and above everything in your organized existence.

When we examine the mind of the average person, we find that he usually identifies himself with mind or body. He either thinks that he is body or that he is mind, and therefore he can control neither mind nor body. The "I Am" in his nature is submerged in a bundle of ideas, some of which are true and some of which are not, and his thought is usually controlled by those ideas without receiving any direction whatever from that principle within him that alone was intended to give direction. Such a man lives in the lower story of human existence but as we can control life only when we give directions from the upper story, we discover just why the average person neither understands his forces nor has the power to use them. He must first elevate himself to the upper story of the human structure, and the first and most important step to be taken in this direction is to recognize the "I Am" as the ruling principle, and that the "I Am" is you.

Another method that will be found highly important in this connection is to take a few moments every day and try to feel that you--the "I Am"--are not only above mind and body, but in a certain sense, distinct from mind and body; in fact, try to isolate the "I Am" for a few moments every day from the rest of your organized being. This practice will give you what may be termed a perfect consciousness of your own individual "I Am," and as you gain that consciousness you will always think of the supreme "I Am" whenever you think of yourself. Accordingly, all your mental actions will, from that time on, come directly from the "I Am;" and if you will continue to stand above all such actions at all times, you will be able to control them and direct them completely.

To examine consciousness and form in this connection is hardly necessary, except to define briefly their general nature, so that we may have a clear idea of what we are dealing with in the conscious field as well as in the field of expression. The "I Am" is

fundamentally conscious; that is, the "I Am" knows what exists in the human field or in the human sphere and what is taking place in the human sphere; and that constitutes consciousness. In brief, you are conscious when you know that you exist and have some definite idea as to what is taking place in your sphere of existence. What we speak of as form, is everything in the organized personality that has shape and that serves in any manner to give expression to the forces within us.

In the exercise of consciousness, we find that the "I Am" employs three fundamental actions. When the "I Am" looks out upon life we have simple consciousness. When the "I Am" looks upon its own position in life we have self consciousness, and when the "I Am" looks up into the vastness of real life we have cosmic consciousness.

In simple consciousness, you are only aware of those things that exist externally to yourself, but when you begin to become conscious of yourself as a distinct entity, you begin to develop self consciousness. When you begin to turn your attention to the great within and begin to look up into the real source of all things, you become conscious of that world that seemingly exists within all worlds, and when you enter upon this experience, you are on the borderland of cosmic consciousness, the most fascinating subject that has ever been known.

When we come to define body, mind and soul, we must, as previously stated, reverse the usual definition. In the past, we have constantly used the expression, "I have a soul," which naturally implies the belief that "I am a body;" and so deeply has this idea become fixed in the average mind that nearly everybody thinks of the body whenever the term "me" or "myself" is employed. But in this attitude of mind the individual is not above the physical states of thought and feeling; in fact, he is more or less submerged in what may be called a bundle of physical facts and ideas, of which he has very little control. You cannot control anything in your life, however, until you are above it. You cannot control what is in your body until you realize that you are above your body. You cannot control what is in your mind until you realize that you are above your mind, and therefore no one can use the forces within him to any extent so long as he thinks of himself as being the body, or as being localized exclusively in the body.

When we examine the whole nature of man, we find that the soul is the man himself, and that the ego is the central principle of the soul; or to use another expression, the soul, including the "I Am," constitutes the individuality, and that visible something through which individuality finds expression, constitutes the personality.

If you wish to understand your forces, and gain that masterful attitude necessary to the control of your forces, train yourself to think that you are a soul, but do not think of the soul as something vague or mysterious. Think of the soul as being the individual you and all that that expression can possibly imply. Train yourself to think

that you are master of mind and body, because you are above mind and body, and possess the power to use everything that is in mind and body.

Man is ever in search of strength. It is the strong man that wins. It is the man with power that scales the heights. To be strong is to be great; and it is the privilege of greatness to satisfy every desire, every aspiration, every need. But strength is not for the few alone; it is for all, and the way to strength is simple. Proceed this very moment to the mountain tops of the strength you now possess, and whatever may happen do not come down. Do not weaken under adversity. Resolve to remain as strong, as determined and as highly enthused during the darkest night of adversity as you are during the sunniest day of prosperity. Do not feel disappointed when things seem disappointing. Keep the eye single upon the same brilliant future regardless of circumstances, conditions or events. Do not lose heart when things go wrong. Continue undisturbed in your original resolve to make all things go right. To be overcome by adversity and threatening failure is to lose strength; to always remain in the same lofty, determined mood is to constantly grow in strength. The man who never weakens when things are against him will grow stronger and stronger until all things will delight to be for him. He will finally have all the strength he may desire or need. Be always strong and you will always be stronger.

The mind that lives in this attitude opens the door of consciousness, so to speak, to everything in human life that has real quality and worth. It places itself in that position where it can respond to the best that exists within itself, and modern psychology has discovered that this best is extraordinary in quality, limitless in power, and contains possibilities that cannot be numbered.

It is the truth that man is a marvelous being - nothing less than marvelous; and the greatest power in man is the power to discern the marvelousness that really does exist within him.

It is the law that we steadily develop and bring forth whatever we think of the most. It is therefore profitable to think constantly of our deeper nature and to try to fathom the limitlessness and the inexhaustibleness of these great and marvelous depths.

In practical life this mode of thinking will have the same effect upon the personal mind as that which is secured in a wire that is not charged when it touches a wire that is charged. The great within is a live wire; when the mind touches the great within, it becomes charged more and more with those same immense powers; and the mind will constantly be in touch with the great within when it lives, thinks and works in the firm conviction that "there is more of me," - so much more that it cannot be measured.

We can receive from this deeper life only that which we constantly recognize and constantly realize, because consciousness is the door between the outer life and the great within, and we open the door to those things only of which we become conscious.

The principal reason therefore why the average person does not possess greater powers and talents, is because he is not conscious of more; and he is not conscious of more because he has not vitally recognized the great depths of his real life, and has not tried to consciously fathom the possibilities that are latent within him. The average person lives on the surface. He thinks that the surface is all there is of him, and consequently does not place himself in touch with the live wire of his interior and inexhaustible nature. He does not exercise his greatest power--the power to discern what his whole nature actually contains; therefore, he does not unlock the door to any of his other powers.

This being true, we can readily understand why mortals are weak - they are weak simply because they have chosen weakness; but when they begin to choose power and greatness, they will positively become what they have chosen to become.

We all must admit that there is more in man than what is usually expressed in the average person. We may differ as to how much more, but we must agree that the more should be developed, expressed and applied in everybody. It is wrong, both to the individual and to the race, for any one to remain in the lesser when it is possible to attain the greater.

It is right that we all should ascend to the higher, the greater and the better now.

And we all can.