



THE SCIENCE OF BEING WELL

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This better way is to keep yourself straight, and to breathe deeply. Let your mental conception of yourself be that you are a perfectly straight person, and whenever the matter comes to your mind, be sure that you instantly expand your chest, throw back your shoulders, and "straighten up."

Whenever you do this, slowly draw in your breath until you fill your lungs to their utmost capacity; "crowd in" all the air you possibly can; and while holding it for an instant in the lungs, throw your shoulders still further back, and stretch your chest; at the same time try to pull your spine forward between the shoulders. Then let the air go easily.

This is the one great exercise for keeping the chest full, flexible, and in good condition. Straighten up; fill your lungs FULL; stretch your chest and straighten you spine, and exhale easily. And this exercise you must repeat, in season and out of season, at all times and in all places, until you form a habit of doing it; you can easily do so.

Whenever you step out of doors into the fresh, pure air, BREATHE. When you are at work, and think of yourself and your position, BREATHE. When you are in company, and are reminded of the matter, BREATHE. When you are awake in the night, BREATHE. No matter where you are or what you are doing, whenever the idea comes to your mind, straighten up and BREATHE.

If you walk to and from your work, take the exercise all the way; it will soon become a delight to you; you will keep it up, not for the sake of health, but as a matter of pleasure.

Do not consider this a "health exercise"; never take health exercises, or do gymnastics to make you well. To do so is to recognize sickness as a present fact or a possibility, which is precisely what you must not do. The people who are always taking exercises for their health are always thinking about being sick. It ought to be a matter of pride with you to keep your spine straight and strong; as much so as it is to keep your face clean.

Keep your spine straight, and your chest full and flexible for the same reason that you keep your hands clean and your nails manicured; because it is slovenly to do otherwise. Do it without a thought of sickness, present or possible. You must either be crooked and unsightly, or you must be straight;

and if you are straight your breathing will take care of itself. You will find the matter of health exercises referred to again in a future chapter.

It is essential, however, that you should breathe AIR. It appears to be the intention of nature that the lungs should receive air containing its regular percentage of oxygen, and not greatly contaminated by other gases, or by filth of any kind. Do not allow yourself to think that you are compelled to live or work where the air is not fit to breathe.

If your house cannot be properly ventilated, move; and if you are employed where the air is bad, get another job; you can, by practicing the methods in the preceding volume of this series - "The Science Of Getting Rich."

If no one would consent to work in bad air, employers would speedily see to it that all work rooms were properly ventilated. The worst air is that from which the oxygen has been exhausted by breathing; as that of churches and theaters where crowds of people congregate, and the outlet and supply of air are poor. Next to this is air containing other gasses than oxygen and hydrogen - sewer gas, and the effluvium from decaying things. Air that is heavily charged with dust or particles of organic matter may be endured better than any of these. Small particles of organic matter other than food are generally thrown off from the lungs; but gases go into the blood.

I speak advisedly when I say "other than food." Air is largely a food. It is the most thoroughly alive thing we take into the body. Every breath carries in millions of microbes, many of which are assimilated. The odors from earth, grass, tree, flower, plant, and from cooking foods are foods in themselves; they are minute particles of the substances from which they come, and are often so attenuated that they pass directly from the lungs into the blood, and are assimilated without digestion.

And the atmosphere is permeated with the One Original Substance, which is life itself. Consciously recognize this whenever you think of your breathing, and think that you are breathing in life; you really are, and conscious recognition helps the process. See to it that you do not breathe air containing poisonous gases, and that you do not rebreathe the air which has been used by yourself or others.

That is all there is to the matter of breathing correctly. Keep your spine straight and your chest flexible, and breathe pure air, recognizing with thankfulness the fact that you breathe in the Eternal Life. That is not difficult; and beyond these things give little thought to your breathing except to thank God that you have learned how to do it perfectly.

CHAPTER 15. SLEEP

Vital power is renewed in sleep. Every living thing sleeps; men, animals, reptiles, fish, and insects sleep, and even plants have regular periods of slumber. And this is because it is in sleep that we come into such contact with the Principle of Life in nature that our own lives may be renewed.

It is in sleep that the brain of man is recharged with vital energy, and the Principle of Health within him is given new strength. It is of the first importance, then, that we should sleep in a natural, normal, and perfectly healthy manner.

Studying sleep, we note that the breathing is much deeper, and more forcible and rhythmic than in the waking state. Much more air is inspired when asleep than when awake, and this tells us that the Principle of Health requires large quantities of some element in the atmosphere for the purpose of renewal. If you would surround sleep with natural conditions, then, the first step is to see that you have an unlimited supply of fresh and pure air to breathe.

Physicians have found that sleeping in the pure air of out-of-doors is very efficacious in the treatment of pulmonary troubles; and, taken in connection with the Way of Living and Thinking prescribed in this book, you will find that it is just as efficacious in curing every other sort of trouble. Do not take any half- way measures in this matter of securing pure air while you sleep.

Ventilate your bedroom thoroughly; so thoroughly that it will be practically the same as sleeping out of doors. Have a door or window open wide; have one open on each side of the room, if possible. If you cannot have a good draught of air across the room, pull the head of your bed close to the open window, so that the air from without may come fully into your face.

No matter how cold or unpleasant the weather, have a window open, and open wide; and try to get a circulation of pure air through the room. Pile on the bedclothes, if necessary, to keep you warm; but have an unlimited

supply of fresh air from out of doors. This is the first great requisite for healthy sleep.

The brain and nerve centers cannot be thoroughly vitalized if you sleep in "dead" or stagnant air; you must have the living atmosphere, vital with nature's Principle of Life. I repeat, do not make any compromise in this matter; ventilate your sleeping room completely, and see that there is circulation of outdoor air through it while you sleep.

You are not sleeping in a perfectly healthy way if you shut the doors and windows of your sleeping room, whether in winter or summer. Have fresh air. If you are where there is no fresh air, move. If your bedroom cannot be ventilated, get into another house.

Next in importance is the mental attitude in which you go to sleep. It is well to sleep intelligently, purposefully, knowing what you do it for. Lie down thinking that sleep is an infallible vitalizer, and go to sleep with a confident faith that your strength is to be renewed; that you will awake full of vitality and health. Put purpose into your sleep as you do into your eating; give the matter your attention for a few minutes, as you go to rest. Do not seek your couch with a discouraged or depressed feeling; go there joyously, to be made whole.

Do not forget the exercise of gratitude in going to sleep; before you close your eyes, give thanks to God for having shown you the way to perfect health, and go to sleep with this grateful thought uppermost in your mind. A bedtime prayer of thanksgiving is a mighty good thing; it puts the Principle of Health within you into communication with its source, from which it is to receive new power while you are in the silence of unconsciousness.

You may see that the requirements for perfectly healthy sleep are not difficult. First, to see that you breathe pure air from out of doors while you sleep; and, second, to put the Within into touch with the Living Substance by a few minutes of grateful meditation as you go to bed. Observe these requirements, go to sleep in a thankful and confident frame of mind, and all will be well. If you have insomnia, do not let it worry you.

While you lie awake, form your conception of health; meditate with thankfulness on the abundant life which is yours, breathe, and feel perfectly confident that you will sleep in due time; and you will.

Insomnia, like every other ailment, must give way before the Principle of Health aroused to full constructive activity by the course of thought and action herein described.

The reader will now comprehend that it is not at all burdensome or disagreeable to perform the voluntary functions of life in a perfectly healthy way. The perfectly healthy way is the easiest, simplest, most natural, and most pleasant way. The cultivation of health is not a work of art, difficulty, or strenuous labor.

You have only to lay aside artificial observances of every kind, and eat, drink, breathe, and sleep in the most natural and delightful way; and if you do this, thinking health and only health, you will certainly be well.

CHAPTER 16. SUPPLEMENTARY INSTRUCTIONS

In forming a conception of health, it is necessary to think of the manner in which you would live and work if you were perfectly well and very strong; to imagine yourself doing things in the way of a perfectly well and very strong person, until you have a fairly good conception of what you would be if you were well. Then take a mental and physical attitude in harmony with this conception; and do not depart from this attitude.

You must unify yourself in thought with the thing you desire; and whatever state or condition you unify with yourself in thought will soon become unified with you in body. The scientific way is to sever relations with everything you do not want, and to enter into relations with everything you do want. Form a conception of perfect health, and relate yourself to this conception in word, act, and attitude.

Guard your speech; make every word harmonize with the conception of perfect health. Never complain; never say things like these: "I did not sleep well last night;" "I have a pain in my side;" "I do not feel at all well to-day," and so on.

Say "I am looking forward to a good night's sleep to-night;" "I can see that I progress rapidly," and things of similar meaning. In so far as everything which is connected with disease is concerned, your way is to forget it; and in so far as everything which is connected with health is concerned, your way is to unify yourself with it in thought and speech.

This is the whole thing in a nutshell: make yourself one with Health in thought, word, and action; and do not connect yourself with sickness either by thought, word, or action.

Do not read "Doctor books" or medical literature, or the literature of those whose theories conflict with those herein set forth; to do so will certainly undermine your faith in the Way of Living upon which you have entered, and cause you to again come into mental relations with disease.

This book really gives you all that is required; nothing essential has been omitted, and practically all the superfluous has been eliminated. The Science of Being Well is an exact science, like arithmetic; nothing can be added to the fundamental principles, and if anything be taken from them, a failure will result. If you follow strictly the way of living prescribed in this book, you will be well; and you certainly CAN follow this way, both in thought and action.

Relate not only yourself, but so far as possible all others, in your thoughts, to perfect health. Do not sympathize with people when they complain, or even when they are sick and suffering. Turn their thoughts into a constructive channel if you can; do all you can for their relief, but do it with the health thought in your mind.

Do not let people tell their woes and catalogue their symptoms to you; turn the conversation to some other subject, or excuse yourself and go. Better be considered an unfeeling person than to have the disease thought forced upon you.

When you are in company of people whose conversational stock-in-trade is sickness and kindred matters, ignore what they say and fall to offering a mental prayer of gratitude for your perfect health; and if that does not enable you to shut out their thoughts, say good-bye and leave them.

No matter what they think or say; politeness does not require you to permit yourself to be poisoned by diseased or perverted thought. When we have a few more hundreds of thousands of enlightened thinkers who will not stay where people complain and talk sickness, the world will advance rapidly toward health. When you let people talk to you of sickness, you assist them to increase and multiply sickness.

What shall I do when I am in pain? Can one be in actual physical suffering and still think only thoughts of health?

Yes. Do not resist pain; recognize that it is a good thing. Pain is caused by an effort of the Principle of Health to overcome some unnatural condition; this you must know and feel. When you have a pain, think that a process of healing is going on in the affected part, and mentally assist and cooperate

Man is a thinking substance, permeating a visible body, and the processes of his body are controlled by his thought.

When man thinks only thoughts of perfect health, the internal processes of his body will be those of perfect health. Man's first step toward perfect health must be to form a conception of himself as perfectly healthy, and as doing all things in the way and manner of a perfectly healthy person. Having formed this conception, he must relate himself to it in all his thoughts, and sever all thought relations with disease and weakness.

If he does this, and thinks his thoughts of health with positive FAITH, man will cause the Principle of Health within him to become constructively active, and to heal all his diseases. He can receive additional power from the Universal Principle of Life by faith, and he can acquire faith by looking to this Principle of Life with reverent gratitude for the health it gives him. If man will consciously accept the health which is being continually given to him by the Living Substance, and if he will be duly grateful, he will develop faith.

Man cannot think only thoughts of perfect health unless he performs the voluntary functions of life in a perfectly healthy manner. These voluntary functions are eating, drinking, breathing, and sleeping. If man thinks only thoughts of health, has faith in health, and eats, drinks, breathes, and sleeps in a perfectly healthy way, he must have perfect health.

Health is the result of thinking and acting in a Certain Way; and if a sick man begins to think and act in this Way, the Principle of Health within him will come into constructive activity and heal all his diseases. This Principle of Health is the same in all, and is related to the Life Principle of the universe; it is able to heal every disease, and will come into activity whenever man thinks and acts in accordance with the Science of Being Well. Therefore, every man can attain to perfect health.
