

AS A MAN THINKETH



JAMES ALLEN

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How to Prevent Alzheimer's Disease
By Tracy Parks

Researchers at the Curtin University Health and Innovation Research Institute have identified a genetic marker that may help predict the risk of a particular cause of Alzheimer's disease.

According to Professor John Morris, the study's senior author, these discoveries pass through the brain-blood barrier and bypassing blood-amyloid in the brain, which are believed to cause Alzheimer's disease.

Another study published in *Neurological Research* has shown that caffeine and one of its related alkaloids can reduce the amount of beta-amyloid plaques, identified by the *tau* gene, commonly in the Alzheimer's brain, and the *tau* gene is thought to play a role in the disease.

Professor Morris says that one way to prevent Alzheimer's by reducing the number of beta-amyloid plaques, identified by the *tau* gene, is to eat a diet rich in flavonoids, such as blueberries, green tea, and dark chocolate. He also suggests that people with a family history of Alzheimer's disease take steps to improve their diet, such as eating more fruits and vegetables, and less red meat and saturated fat, and to exercise regularly.

If you enjoyed this article by Michael Armoldo, why not gain access to Michael's full body of knowledge by getting a copy of his latest book *"Strong & Happy"* and subscribing to the free *Strong & Happy* website at www.beststrongandhappy.com.

OCTOBER 2011 / WEEK 1

WHAT'S NEW
NEW

HAPPINESS
Progress is a state of mind

HEALTH
How to prevent Alzheimer's

WEALTH
Top Line

INSPIRATION
Being Inspired in Life

State of Mind
By Steve Stern



The major reason why we procrastinate is because we are not motivated enough. Being motivated for a month, all things balanced, is a challenge. We will explore ways to find motivation in one of the biggest challenges: the student and professional life.

There will come a time when things that are required in the professional world become a

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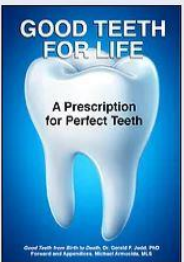
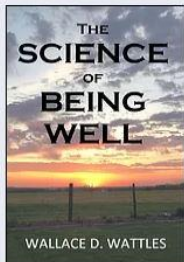
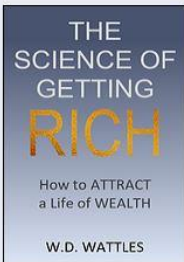
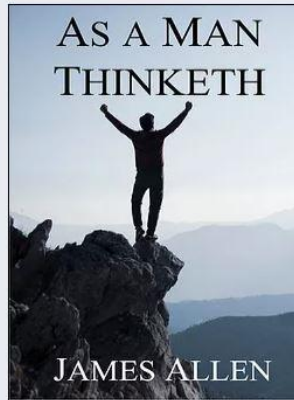
Being Inspired in Life: Part 1
By Tracy Parks

Are you an artist? Or someone with creative ability? You just cannot complete your work if you're not inspired. You need to find inspiration to do something. To that end, the musician Steve Stern gives you five tips to find your inspiration.



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FREE BOOK



AS A MAN
THINKETH

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FOREWARD

This little volume (the result of meditation and experience) is not intended as an exhaustive essay on the much written-upon subject of the power of thought. It is suggestive rather than explanatory. Its object being to stimulate men and women to the discovery and perception of the truth that *they themselves are makers of themselves* by virtue of the thoughts that they choose and encourage. That mind is the master-weaver, both of the inner garment of character and the outer garment of circumstance, and that, as they may have until now woven a garment of ignorance and pain they may now weave in enlightenment and happiness.

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CHAPTER 1

THOUGHT AND CHARACTER

The aphorism, "As a person thinketh in their heart so are they," not only embraces the whole of a person's being but is so comprehensive as to reach out to every condition and circumstance of life. A person is literally what that person thinks, their character being the complete sum of all their thoughts.

As the plant springs from, and could not be without, the seed, so every act of a person springs from the hidden seeds of thought and could not have appeared without them. This applies equally to those acts called "spontaneous" and "unpremeditated" as to those, which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits. Hence, a person cultivates sweet and bitter fruitage in the garden of his or her own life.

Our thoughts are what make us what we are. By thought we were created. If a person's mind has evil thoughts, then pain comes upon that person just as the wheel comes behind the ox.

If one endures in purity of thought, then joy follows as if his or her own shadow.

A person grows by law and is not a creation of deception. Cause and effect is as absolute and undeviating in the hidden realm of thought as in

the world of visible and material things. A noble and Godlike character is not a thing of favor or chance but is the natural result of continued effort in right thinking, the effect of long-cherished association with Godlike thoughts. Those with shameful and bestial character, by the same process, are the result of the continued harboring of devious thoughts.

People are made or unmade by themselves; in the armory of thought they forge weapons by which they destroys themselves. They also fashion the tools with which they build heavenly mansions of joy and strength and peace. By the right choice and true application of thought, people ascend to the Divine Perfection. By the abuse and wrong application of thought, people descend below the level of the beast. Between these two extremes are all the grades of character, and we are their maker and master.

Of all the beautiful truths pertaining to the soul, which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this--that people are the masters of their own thoughts, the molders of their own character, and the makers and shapers of their condition, environment, and destiny.

As a being of Power, Intelligence, and Love, and the lords of their own thoughts, people hold the key to every situation, and contain within themselves the transforming and regenerative ability by which they may make of themselves whatever they wish to be.

A person is always his or her own master, even when in a weaker and most abandoned state. In his or her weakness and degradation, that person is their own foolish master who misgoverns his or her household. When that person begins to reflect upon his or her condition, and to search diligently for the Law upon which his or her being is established, the person then becomes the wise master, directing energies with intelligence, and fashioning thoughts to productive issues. Such is the conscious master, and the person can only thus become by discovering within the laws of thought, which discovery is totally a matter of application, self analysis, and experience.

Only by much searching and mining, are gold and diamonds obtained, and people can find every truth connected with their being, if they will dig deep into the mine of their souls and realize they are the makers of their own character, the molders of their own lives, and the builders of their destinies. A person may accurately prove, if that person will watch, control, and alter his or her thoughts, tracing their effects upon him or herself, upon others, and upon that person's life and circumstances, linking cause and effect by patient practice and investigation, and utilizing every experience, even to the most trivial, everyday occurrence, as a means of obtaining the knowledge of Understanding, Wisdom, and Power. In this direction, as in no other, is the law absolute that "Those who seek with find and to those that knock, the door will be opened." Only by patience, practice, and ceaseless perseverance can one enter the Door of the Temple of Knowledge.

CHAPTER 2

EFFECT OF THOUGHT ON CIRCUMSTANCES

A human's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, produce thought. If no useful seeds are put into it, then an abundance of useless weed-seeds will fall and produce more weeds.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which, he requires, so may a person tend the garden of their mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a person sooner or later discovers that he or she is the master-gardener of his or her own soul, and the director of his or her own life. That person also reveals, within him or herself the laws of thought, and understands, with ever-increasing accuracy, how the thought-forces and mind elements operate in the shaping of character, circumstances, and destiny.

Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to their inner state. This does not mean that a person's circumstances at any given time are an indication of that person's entire character, but that those circumstances are so

intimately connected with some vital thought-element within that person that, for the time being, they are indispensable to that person's development.

Every person is where he or she is by the law of their being; the thoughts which they have built into their character have brought them there, and in the arrangement of their life there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As progressive and evolving beings, people are where they are that they may learn that they may grow; and as they learn the spiritual lesson which any circumstance contains for them, it passes away and gives place to other circumstances.

A person is buffeted by circumstances so long as that person believes him or herself to be the creature of outside conditions, but when they realize that they are a creative power, and that they may command the hidden soil and seeds of their being out of which circumstances grow, then they become the rightful master of themselves.

Circumstances grow out of thought. Every person who has for any length of time practiced self-control and self-purification, will have noticed that the alteration in circumstances has been in exact ratio with that person's altered mental condition. So true is this that when a people earnestly apply themselves to remedy the defects in their

character, and makes swift and marked progress, they pass rapidly through a succession of changes.

The soul attracts that which it secretly harbors, that which it loves, and also that which it fears. It can reach the height of its cherished aspirations, and it can fall to the level of its immoral desires,-- and circumstances are the means by which the soul receives its own.

Every thought-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoms, which sooner or later become act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors, which make for the ultimate good of the individual. As the reaper of one's own harvest, a person learns both by suffering and bliss.

Following the inmost desires, aspirations, and thoughts, by which one allows oneself to be dominated, a person at last arrives at their fruition and fulfilment in the outer conditions of that person's life. The laws of growth and adjustment everywhere are obtained.

A person does not come to the poorhouse or the jail by the tyranny of fate or circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded person fall suddenly into crime by stress of any mere external force;

the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the person. Instead, it reveals one to oneself. No such conditions can exist as descending into vice and its attendant sufferings apart from vicious inclinations or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations, and people, therefore, as the lord and master of thought, are the makers of themselves, and the shapers and authors of their environment. Even at birth the soul comes to its own and through every step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and, impurity, its strength and weakness.

People do not attract that which they want, but that which they are. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. The "divinity that shapes our ends" is in ourselves — it is our very self. People chain themselves and hold themselves back. Thought and action are the goalers of Fate — they imprison, being base; they are also the angels of Freedom. They liberate, being noble. Not what one wishes and prays for does one get, but what one justly earns. Wishes and prayers are only gratified and answered when they harmonize with thoughts and actions.

In the light of this truth, what, then, is the meaning of "fighting against circumstances?" It means that people are continually revolting against an outside effect, while all the time they are nourish-

ing and preserving the cause of that effect in themselves. That cause may take the form of a conscious vice or an unconscious weakness; but whatever it is, it stubbornly retards the efforts of its possessor, and thus calls aloud for remedy.

People are anxious to improve their circumstances but are unwilling to improve themselves; they therefore remain bound. People who do not shrink from self-crucifixion can never fail to accomplish the object upon which their heart is set. This is as true of earthly as of heavenly things. Even the person whose sole object is to acquire wealth must be prepared to make great personal sacrifices before that person can accomplish the object of wealth.

Ofttimes, those who are poor are extremely anxious that the surroundings and home comforts should be improved, yet all the time they shirk the work, and considers it justified in trying to deceive their employers on the grounds of the insufficient wages. These people do not understand the simplest rudiments of those principles which are the basis of true prosperity and they are not only totally unfitted to rise out of wretchedness but are actually attracting still deeper wretchedness by dwelling in, and acting out, lazy, deceptive, and irresponsible thoughts.

Ofttimes, those who are rich are the victims of a painful and persistent disease as the result of gluttony. These people are willing to give large sums of money to get rid of their guilt, but they will not sacrifice their gluttonous desires. They want to gratify their tastes for rich and unnatural appetites and have their health as well. Such peo-

ple are totally unfit to have health because they have not yet learned the first principles of a healthy life.

Then you have employers of laborers, who adopt crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduce the wages of their workpeople. Such a people are altogether unfitted for prosperity, and when they find themselves bankrupt, both in reputation and riches, they blame circumstances, not knowing that they are the sole authors of their situations.

I have introduced these three cases merely as illustrative of the truth that people are the architects (though nearly always is unconsciously) of their own circumstances, and that, whilst aiming at a good end, they are continually frustrating its accomplishment by encouraging thoughts and desires that cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary, as readers can, if they so resolve, trace the action of the laws of thought in their own minds and lives, and until this is done, mere external facts cannot serve as a ground of reasoning.

Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary vastly with individuals, that a person's entire soul-condition (although it may be known to that person) cannot be judged by another from the external aspect of that person's life alone. A person may be honest in certain directions, yet suffer privations; a person may be dishonest in certain directions, yet acquire wealth;

but the conclusion usually formed that the one person fails because of their particular honesty, and that another prospers because of their particular dishonesty, is the result of a superficial judgment that assumes that the dishonest person is almost totally corrupt, and the honest person almost entirely virtuous. In the light of a deeper knowledge and wider experience such judgment is found to be erroneous. The dishonest person may have some admirable virtues, which the other does, not possess; and the honest person obnoxious vices which are absent in the other. The honest person reaps the good results of his honest thoughts and acts; he also brings upon himself the sufferings, which his vices produce. The dishonest person likewise garners their own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a person has removed every sickly, bitter, and impure thought from their mind, and washed every sinful stain from their soul, can that person be in a position to know and declare that their sufferings are the result of their good, and not of their bad qualities; and on the way to, yet long before that person has reached, that supreme perfection, the person will have found, working in their own mind and life, the Great Law which is absolutely just, and which cannot, therefore, give good for evil, evil for good. Possessed of such knowledge, that person will then know, looking back upon their past ignorance and blindness, that their life is, and always was, justly ordered, and that all their past experiences, good and bad, were the equitable outworking of their evolving, yet unevolved self.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. People understand this law in the natural world, and work with it; but few understand it in the mental and moral world (though its operation there is just as simple and undeviating), and they, therefore, do not cooperate with it

Suffering is always the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with him or herself, with the Law of their being. The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for those who are pure. There could be no object in burning gold after the waste had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances, which a person encounters with suffering, are the result of that person's own mental harmony. The circumstances, which a person encounters with blessedness, are the result of that person's mental harmony. Blessedness, not material possessions, is the measure of right thought: wretchedness, not lack of material possessions, is the measure of wrong thought. A person may be cursed and rich; he may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor only descend into wretchedness when they regard their lots as a burden unjustly imposed.

Indigence and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A person is not rightly conditioned until that person is a happy, healthy, and prosperous. Happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of the person with their surroundings.

People only begin to grow when they cease to whine and revile and begin to search for the hidden justice that regulates their lives. And as people adapt their mind to that regulating factor, they cease to accuse others as the cause of their condition and build themselves up in strong and noble thoughts; ceasing to kick against circumstances but beginning to use them as aids to more rapid progress, and as a means of discovering the hidden powers and possibilities within themselves.

Law, not confusion, is the dominating principle in the Universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the molding and moving force in the spiritual government of the world. This being so, people have but to right themselves to find that the universe is right; and during the process of putting themselves right they will find that as they alter their thoughts towards things and other people, things and other people will alter towards them.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis. Let a person radically alter their thoughts, and that person will be astonished at the rapid transformation it will

affect in the material conditions of that person's life. People imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Degrading thoughts crystallize into habits of drunkenness and prostitution, which solidify into circumstances of destitution and disease. Poisoned thoughts of every kind crystallize into debilitating and confusing habits, which solidify into distracting and adverse circumstances. Thoughts of fear, doubt, and indecision crystallize into weak, irresponsible, and undetermined habits, which solidify into circumstances of failure, indigence, and slavish dependence. Lazy thoughts crystallize into habits of filthiness and dishonesty, which solidify into circumstances of foulness and beggary. Hatred and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution. Selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing. On the other hand, beautiful thoughts of all kinds crystallize into habits of grace and kindness, which solidify into pleasant and sunny circumstances. Pure thoughts crystallize into habits of moderation and self-control, which solidify into circumstances of stillness and peace. Thoughts of courage, self-reliance, and decision crystallize into responsible habits, which solidify into circumstances of success, plenty, and freedom. Energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness. Gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances: loving and unselfish thoughts crystallize into habits of self forgetful-

ness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

A particular train of thought persisted in, be it good or bad, cannot fail to produce its results on the character and circumstances. A person cannot directly choose their circumstances, but they can choose their thoughts, and so indirectly, yet surely, shape their circumstances.

Nature helps every person to the gratification of the thoughts, which they most encourage, and opportunities are presented that will most speedily bring to the surface both the good and evil thoughts.

Let a person cease from sinful thoughts, and all the world will soften towards that person, and be ready to help; let that person put away weakly and sickly thoughts, and lo, opportunities will spring up on every hand to aid his strong resolves; let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colors, which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your ever-moving thoughts.

*You will be what you will to be.
Let failure find its false content
In that poor word, 'environment
But spirit scorns it and is free.*

*It masters time, it conquers space.
It subdues that boastful trickster, Chance,
And bids the tyrant Circumstance*

Uncrown, and fill a servant's place.

*The human Will, that force unseen,
The offspring of a deathless Soul,
Can hew a way to any goal,
Though walls of granite intervene.*

*Be not impatient in delays
But wait as one who understands.
When spirit rises and commands
The gods are ready to obey.*

CHAPTER 3

EFFECT OF THOUGHT ON HEALTH AND THE BODY

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of improper thoughts, the body sinks rapidly into disease and decay. At the command of glad and beautiful thoughts the body becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill as speedily as a bullet, and they are continually killing thousands of people just as surely though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the entire body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system.

Strong, pure, and happy thoughts build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

People will continue to have impure and poisoned blood, so long as they propagate unclean thoughts. Out of a clean heart comes a clean life

and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thought is the fountain of action and life. Manifestation makes the fountain pure, and all will be pure.

Change of diet will not help a those who will not change their thoughts. When one makes thoughts pure, they no longer desires impure food.

Clean thoughts make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thoughts does not need to consider the malevolent microbe.

If you wish to protect your body, then guard your mind. If you wish to renew your body, beautify your mind. Thoughts of malice, envy, disappointment, and despondency; rob the body of its health and grace. A sour face does not come by chance, it is made by sour thoughts. Wrinkles that mar are drawn by folly, passion, and pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of a sweet and sunny disposition; the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy, or serene countenance can only result from the free admittance into the mind of thoughts of joy and goodwill and serenity.

On the faces of the aged there are wrinkles made by sympathy, others by strong and pure thought, and others are carved by passion: who cannot distinguish them? With those who have lived righteously, age is calm, peaceful, and softly mellowed, like the setting sun. I have recently seen a philosopher on his deathbed. He was not old except in years. He died as sweetly and peacefully as he had lived.

There is no physician like cheerful thought for dissipating the ills of the body; there is no comforter to compare with goodwill for dispersing the shadows of grief and sorrow. To live continually in thoughts of ill will, cynicism, suspicion, and envy is to be confined in a self-made prison. But to think well of all, to be cheerful with all, to patiently learn to find the good in all—such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor.

CHAPTER 4

THOUGHT AND PURPOSE

Until thought is linked with purpose there is no intelligent accomplishment. With the majority the bark of thought is allowed to "drift" upon the ocean of life. Aimlessness is a vice, and such drifting must not continue for those who would steer clear of catastrophe and destruction.

They who have no central purpose in their life fall an easy prey to petty worries, fears, troubles, and self-pitying's, all of which are indications of weakness, which lead, just as surely as deliberately planned sins (though by a different route), to failure, unhappiness, and loss, for weakness cannot persist in a power evolving universe.

A person should conceive of a legitimate purpose in their heart and set out to accomplish it. People should make this purpose the centralizing point of their thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to the person's nature at the time, but whichever it is, the person should steadily focus thought forces upon the object that the person desires. The person should make this purpose their supreme duty, and should devote him or herself to its attainment, not allowing thoughts to wander away into ephemeral fancies, longings, and imaginings. This is the royal road to self-control and true concentration of thought. Even if failure should rear its head again and again to accomplish their purpose (as they necessarily must until weakness is over-

come), the strength of character gained will be the measure of that person's true success, and this will form a new starting point for future power and triumph.

Those who are not prepared for the apprehension of a great purpose should fix the thoughts upon the faultless performance of their duty, no matter how insignificant their task may appear. Only in this way can the thoughts be gathered and focused, and resolution and energy be developed, which being done, there is nothing which may not be accomplished.

The weakest soul, knowing its own weakness, and believing this truth that strength can only be developed by effort and practice, will, thus believing, at once begin to exert itself, and, adding effort to effort, patience to patience, and strength to strength, will never cease to develop, and will at last grow divinely strong.

As the physically weak man can make himself strong by careful and patient training, so the man of weak thoughts can make them strong by exercising himself in right thinking.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognize failure as one of the pathways to attainment, who make all conditions serve them, and who think strongly, attempt fearlessly, and accomplish masterfully.

Having conceived a purpose, a person should mentally mark out a straight pathway to its achievement, looking neither to the right nor the

left. Doubts and fears should be rigorously excluded; they are disintegrating elements, which break up the straight line of effort, rendering it crooked, ineffectual, and useless. Thoughts of doubt and fear never accomplished anything, and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

The will to do springs from the knowledge that we can do. Doubt and fear are the great enemies of knowledge, and those who encourage them and who do not slay them, thwart themselves at every step.

Those who conquer doubt and fear will have conquered failure. Their every thought is allied with power, and all difficulties are bravely met and wisely overcome. Their purposes are seasonably planted, and they bloom and bring forth fruit, which does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes a creative force. Those who know this are ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations. Those who do this will become the conscious and intelligent wielder of their own mental powers.

CHAPTER 5

THE THOUGHT-FACTOR IN ACHIEVEMENT

All that one achieves and all that one fails to achieve is the direct result of that person's own thoughts. In a justly ordered universe, where loss of balance would mean total destruction, individual responsibility must be absolute. A person's weakness and strength, purity, and impurity, are their own, and not another man's; they are brought about by that person, and not by another; and they can only be altered by that person, never by another. A person's condition is their own, and not another person's. That person's suffering and happiness are evolved from within. As the person thinks, so the person is; as the person continues to think, so the person remains.

A strong person cannot help a weaker unless that weaker is willing to be helped, and even then, the weak person must become strong and must, by that person's own efforts, develop the strength which that person admires in another. None but oneself can alter one's own condition.

It has been usual for people to think and to say, "Many are slaves because one is an oppressor; let us hate the oppressor." Now, however, there is amongst an increasing few a tendency to reverse this judgment, and to say, "One man is an oppressor because many are slaves; let us despise the slaves."

The truth is that oppressor and slaves are coop-

erators in ignorance, and, while seeming to afflict each other, are in reality afflicting themselves. A perfect knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor. A perfect love, seeing the suffering, which both states entail, condemns neither. A perfect Compassion embraces both oppressor and oppressed.

One who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. That person is free.

People can only rise, conquer, and achieve by lifting up their thoughts. They can only remain weak, and abject, and miserable by refusing to lift up their thoughts.

Before a one can achieve anything, even in worldly things, that person must lift his thoughts above slavish animal indulgence. The person may not, in order to succeed, give up all animality and selfishness, by any means; but a portion of it must, at least, be sacrificed. One whose first thought is bestial indulgence could neither think clearly nor plan methodically; that person could not find and develop his latent resources and would fail in any undertaking. Not having commenced to manfully control one's own thoughts, the person is not in a position to control affairs and to adopt serious responsibilities. The person is not fit to act independently and stand alone but is limited only by the thoughts, which that person chooses.

There can be no progress, no achievement without sacrifice, and one's worldly success will be in the measure that the person sacrifices confused

animal thoughts, and fixes a mind on the development of plans, and the strengthening of resolution and self-reliance. And the higher the people lift their thoughts, the more responsible, upright, and righteous they become, the greater will be their success, the more blessed and enduring will be their achievements.

The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous. All the great teachers of the ages have declared this in varying forms, and to prove and know it people have but to persist in making themselves more and more virtuous by lifting up their thoughts.

Intellectual achievements are the result of thought consecrated to the search for knowledge, or for the beautiful and true in life and nature. Such achievements may be sometimes connected with vanity and ambition, but they are not the outcome of those characteristics; they are the natural outgrowth of long and arduous effort, and of pure and unselfish thoughts.

Spiritual achievements are the consummation of holy aspirations. Those who live constantly in the conception of noble and lofty thoughts, who dwell upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the ornament of thought. By the aid of

self-control, resolution, purity, righteousness, and well-directed thought a person ascends, by the aid of animality, indolence, impurity, corruption, and confusion of thought a person descends.

One may rise to high success in the world, and even to lofty altitudes in the spiritual realm, and again descend into weakness and wretchedness by allowing arrogant, selfish, and corrupt thoughts to take possession.

Victories attained by right thought can only be maintained by watchfulness. Many give way when success is assured, and rapidly fall back into failure.

All achievements, whether in the business, intellectual, or spiritual world, are the result of definitely directed thought, are governed by the same law and are of the same method; the only difference lies in the object of attainment.

Those who would accomplish little must sacrifice little. Those who would achieve much must sacrifice much. Those who would attain highly must sacrifice greatly.

CHAPTER 6

VISIONS AND IDEALS

The dreamers are the saviors of the world. As the visible world is sustained by the invisible, so people, through all their trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. Humanity cannot forget its dreamers; it cannot let their ideals fade and die; it lives in them; it knows them as the realities which it shall one day see and know.

Composer, sculptor, painter, poet, prophet, sage, these are the makers of the afterworld, the architects of heaven. The world is beautiful because they have lived. without them, laboring humanity would perish.

Those who cherish a beautiful vision, a lofty ideal in their hearts, will one day realize it. Columbus cherished a vision of another world, and he discovered it. Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it. Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all, heavenly environment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain. To aspire is to achieve. Shall our basest desires receive the fullest measure of gratification, and purest aspirations starve for lack of sustenance? Such is not the Law: such a condition of things can never obtain: "ask and receive."

Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be unpleasant, but they shall not long remain so if you but perceive an ideal and strive to reach it. You cannot travel within and stand still without. Here is a youth hard pressed by poverty and labor; confined long hours in an unhealthy workshop; unschooled and lacking all the arts of refinement. But the youth dreams of better things and thinks of intelligence, of refinement, of grace and beauty. The youth conceives of, mentally builds up, an ideal condition of life; the vision of a wider liberty and a larger scope takes possession of the youth; unrest urges the youth to action, and the youth utilizes all spare time and means, small though they are, to the development of that youth's latent powers and resources. Very soon so altered has the youth's mind become that the workshop can no longer hold the youth. It has become so out of harmony with the youth's mentality that it falls

out of the youth's life as a garment is cast aside, and, with the growth of opportunities, which fit the scope of his expanding powers, the youth passes out of it forever. Years later we see this youth as a full-grown person. We find this person a master of certain forces of the mind, which the person wields with worldwide influence and almost unequalled power. In this person's hands the person holds the cords of gigantic responsibilities. The person speaks, and lo, lives are changed; men and women hang upon this person's words and remold their characters, and, sunlike, the person becomes the fixed and luminous center around which innumerable destinies revolve. The person has realized the vision from youth and has become one with that ideal.

And you, too, youthful reader, will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, and your ideal. You will become as small as your controlling desire; as great as your dominant aspiration: in the beautiful words of Stanton Kirkham Davis:

You may be keeping accounts, and presently you shall walk out of the door that for so long has seemed to you the barrier of your ideals and shall find yourself before an audience--the pen still behind your ear, the ink stains on your fingers and then and there shall pour out the torrent of your

inspiration. You may be driving sheep, and you shall wander to a rural city and open-mouthed; shall wander under the intrepid guidance of the spirit into the studio of the master, and after a time he shall say, 'I have nothing more to teach you.' And now you have become the master, who did so recently dream of great things while driving sheep. You shall lay down the saw and the plane to take upon yourself the regeneration of the world.

The thoughtless, the ignorant, and the indolent, seeing only the apparent effects of things and not the things themselves, talk of luck, of fortune, and chance. Seeing a man grow rich, they say, "How lucky he is!" Observing another become intellectual, they exclaim, "How highly favored he is!" And noting the saintly character and wide influence of another, they remark, "How chance aids him at every turn!" They do not see the trials and failures and struggles that these men have voluntarily encountered in order to gain their experience; have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised, that they might overcome the apparently insurmountable, and realize the vision of their heart. They do not know the darkness and the heartaches; they only see the light and joy and call it "luck". They do not see the long and arduous journey, but only behold the pleasant goal, and call it "good fortune," do not understand the process, but only perceive the result, and call it chance.

In all human affairs there are efforts, and there are results, and the strength of the effort is the measure of the result. Chance is not. Gifts, powers, material, intellectual, and spiritual possess-

ions are the fruits of effort; they are thoughts completed, objects accomplished, visions realized.

The Vision that you glorify in your mind, the Ideal that you enthrone in your heart--this you will build your life by, this you will become.

CHAPTER 7

SERENITY

Calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience, and of a more than ordinary knowledge of the laws and operations of thought.

A person becomes calm in the measure that the person understands him or herself as a thought evolved being, for such knowledge necessitates the understanding of others as the result of thought, and as the person develops a right understanding, and sees more and more clearly the internal relations of things by the action of cause and effect, the person ceases to fuss and fume and worry and grieve, and remains poised, steadfast, serene.

The calm person, having learned how to govern him or herself, knows how to adapt to others; and they, in turn, reverence the person's spiritual strength, and feel that they can learn of that person and rely upon that person. The more tranquil a person becomes, the greater is his or her success, influence, and power for good. Even the ordinary trader will find his or her business prosperity increase as he or she develops a greater self-control and composure, for people will always prefer to deal with one whose demeanor is strongly equable.

The strong, calm person is always loved and revered. This person is like a shade-giving tree in a thirsty land, or a sheltering rock in a storm. "Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what changes come to those possessing these blessings, for they are always sweet, serene, and calm. That exquisite poise of character, which we call serenity is the last lesson of culture, the fruitage of the soul. It is precious as wisdom, more to be desired than gold--yea, than even fine gold. How insignificant mere money seeking looks in comparison with a serene life--a life that dwells in the ocean of truth, beneath the waves, beyond the reach of hurricanes, and in the eternal calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character, and make bad blood! It is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!

Yes, humanity surges with uncontrolled passion, is tumultuous with ungoverned grief, is blown about by anxiety and doubt. Only the wise, only he whose thoughts are controlled and purified, makes the winds and the storms of the soul obey their will.

Tempest-tossed souls, wherever ye may be, under whatsoever conditions ye may live, know this in the ocean of life the isles of blessedness are

smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding master. This master does but sleep: wake him or her. Self-control is strength. Right thought is mastery. Calmness is power. Say unto your heart, "Peace, be still!"