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As You  
Thinketh

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AS A MAN THINKETH - JAMES ALLEN



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# Introduction

Most of us have heard people say, “You are what you eat”. Food is fuel for our bodies and the quality and amounts we ingest significantly affects our health and quality of life.

**You are also what you think.**

Our thoughts are the fuel for our mind. Our thoughts fuel our dreams and aspirations or they can bind us from accomplishing them.

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

**You can read this book in a few hours.** Consider taking the time to fill your tank. The fuel it will provide your mind will sustain you for a lifetime and affect you, your family and everyone who interacts with you during your life.

**After you have read it, consider filling the tanks of others by sharing this “fuel” with your family, friends and colleagues.**

If you prefer to read online, consider the following versions:

[Original](#)

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# Foreword

This little volume is the result of meditation and experience and is not intended as an exhaustive treatise on the much-written upon subject of the power of thought.

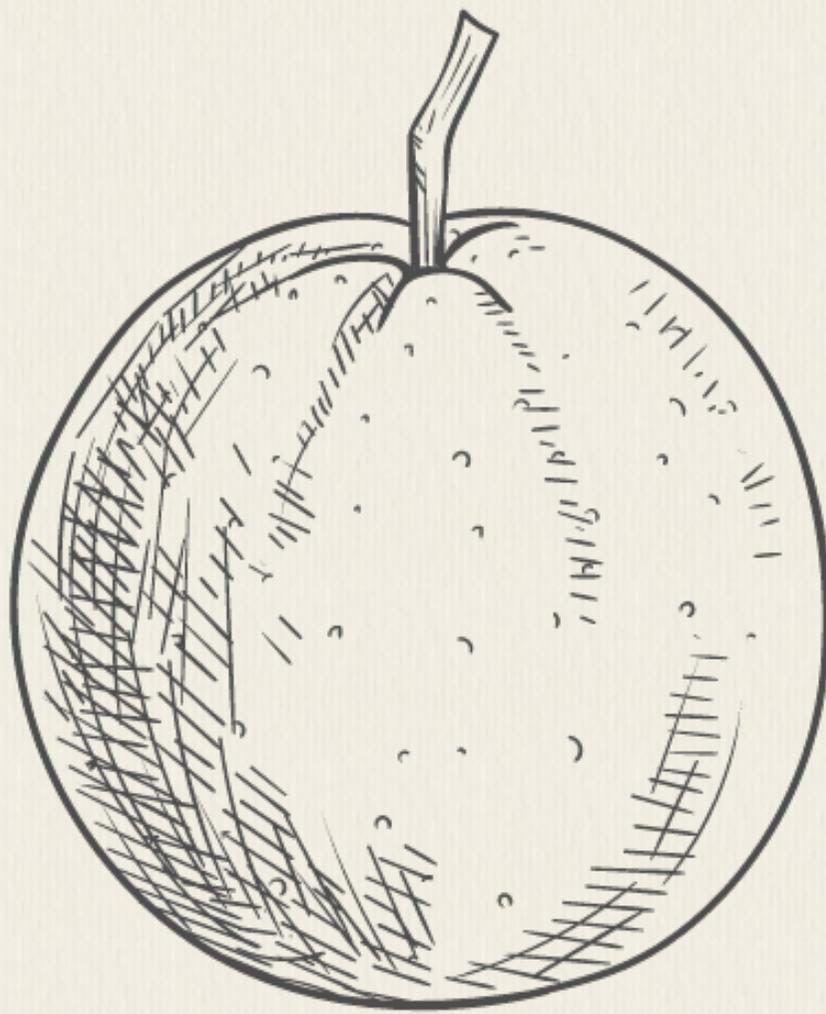
It is suggestive rather than explanatory, its object being to stimulate people to the discovery and perception of the truth that they themselves are makers of themselves by virtue of the thoughts which they choose and encourage.

The mind is the master-weaver, both of the inner garment of character and the outer garment of circumstance, and that, as they may have hitherto woven in ignorance and pain they may now weave in enlightenment and happiness.

James Allen



# Thought & Character



The aphorism, "As you thinketh in your heart so are you," not only embraces the whole of your being, but is so comprehensive as to reach out to every condition and circumstance of your life.

**You are literally what you think, your character being the complete sum of all your thoughts.**

As the plant springs from, and could not be without, the seed, so every act of yours 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; thus you will garner in the sweet and bitter fruitage of your own husbandry.

You are a growth by law, and not a creation by artifice, and 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.

An ignoble and bestial character, by the same process, is the result of the continued harboring of groveling thoughts.

**You are made or unmade by yourself;** in the armory of thought you forge the weapons by which you destroy yourself; you also fashion the tools with which you build for yourself heavenly mansions of joy and strength and peace.

By the right choice and true application of thought, you ascend to the Divine Perfection; by the abuse and wrong application of thought, you descend below the

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level of the beast. Between these two extremes are all the grades of character, and you 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 you are the master of thought, the molder of character, and maker and shaper of condition, environment, and destiny.

As a being of Power, Intelligence, and Love, and the Lord of your own thoughts, you hold the key to every situation, and contain within yourself that transforming and regenerative agency by which you may make yourself what you will.

You are always the master, even in your weakest and most abandoned state; but in your weakness and degradation you are the foolish master who misgoverns your household.

When you begin to reflect upon your condition, and to search diligently for the Law upon which your being is established, you then become the wise master, directing your energies with intelligence, and fashioning your thoughts to fruitful issues.

Such is the conscious master, and you can only thus become by discovering within yourself 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 you can find every truth connected with your being if you will dig deep into the mine of your soul; and that you are the maker of your character, the molder of your life, and the builder of your destiny, you

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# Effect on Thought & Circumstances



Your 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, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind.

Just as a gardener cultivates their plot, keeping it free from weeds, and growing the flowers and fruits which they require, so may you **tend the garden of your**

**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, you will sooner or later discover that **you are the master-gardener of your soul, the director of your life**. You also reveal, within yourself, the laws of thought, and understand, with ever-increasing accuracy, how the thought forces and mind-elements operate in the shaping of your 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 your life will always be found to be harmoniously related to your inner state. This does not mean that your circumstances at any given time are an indication of your entire character, but that those circumstances are so intimately connected with some vital thought-element within yourself that, for the time being, they are indispensable to your development.

Everyone is where they are 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 the progressive and evolving being, you are where you are that you may learn that you may grow; and as you learn the spiritual lesson which any circumstance contains for you, it passes away and gives place to other circumstances.

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**You are buffeted by circumstances so long as you believe yourself to be the creature of outside conditions,** but when you realize that you are a creative power, and that you may command the hidden soil and seeds of your being out of which circumstances grow, you then become the rightful master of yourself.

That circumstances grow out of thought everyone knows who has for any length of time practiced self-control and self-purification, for they will have noticed that the alteration in their circumstances have been in exact ratio with their altered mental condition. So true is this that when you earnestly apply yourself to remedy the defects in your character, and make swift and marked progress, you pass rapidly through a succession of vicissitudes.

**Your soul attracts that which it secretly harbors; that which it loves, and also that which it fears;** it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires; and circumstances are the means by which your soul receives its own.

Every thought-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstances.

**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 your own harvest, you learn both by suffering and bliss.

Following the inmost desires, aspirations, thoughts, by which you allow yourself to be dominated (pursuing the will-o'-the-wisp of impure imagining or steadfastly walking the highway of strong and high endeavor), you at last arrive at your fruition and fulfillment in the outer condition of your life.

The laws of growth and adjustment everywhere obtain.

You do not come to the almshouse 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 their heart, and the hour of opportunity revealed its gathered power.

**Circumstance does not make you; it reveals you to yourself.**

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 you, therefore, as the lord and master of thought, is the maker of yourself, the shaper and author of 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.

**You do not attract that which you want, but that which you are.**

Your 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. You are manacled only by yourself. Thought and action are the jailers of Fate - they imprison, being base; they are also the angels of Freedom - they liberate, being noble.

Not what you wish and pray for do you get, but what you justly earn.

**Your wishes and prayers are only gratified and answered when they harmonize with your thoughts and actions.**

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You do not attract that which you want, but that which you are.

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In the light of this truth, what, then, is the meaning of "fighting against circumstances"? It means that you are continually revolting against an effect without, while all the time you are nourishing and preserving its cause in your heart.

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.

**You are anxious to improve your circumstances, but are unwilling to improve yourself; you therefore remain bound.**

The person who does 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 they can accomplish their object; and how much more so they who would realize a strong and well-poised life?

Here is a person who is wretchedly poor. They are extremely anxious that their surroundings and home comforts should be improved, yet all the time they shirk their work, and considers they are justified in trying to deceive their employer on the ground of the insufficiency of their wages. Such a person does not understand the simplest rudiments of those principles which are the basis of true prosperity, and is not only totally unfitted to rise out of their wretchedness, but is actually attracting to themselves a still deeper wretchedness by dwelling in, and acting out, indolent and deceptive thoughts.

Here is a rich person who is the victim of a painful and persistent disease as the result of gluttony. They are willing to give large sums of money to get rid of it, but they will not sacrifice their gluttonous desires. They want to gratify their taste for rich and unnatural viands and have their health as well. Such a person is totally unfit to have health, because they have not yet learned the first principles of a healthy life.

Here is an employer of labor who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of their employees. Such a person is altogether unfitted for prosperity, and when they

find themselves bankrupt, both as regards to reputation and riches, they blame circumstances, not knowing that they are the sole author of their condition.

I have introduced these three cases merely as illustrative of the truth that you are the cause (though nearly always unconsciously) of your circumstances, and that, whilst aiming at a good end, you are continually frustrating its accomplishment by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary, as the reader can, if you so resolve, trace the action of the laws of thought in your own mind and life, 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 so vastly with individuals, that your entire soul condition (although it may be known to yourself) cannot be judged by another from the external aspect of your life alone.

You may be honest in certain directions, yet suffer privations; You may be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that people fail because of their particular honesty, and that the other prospers because of their particular dishonesty, is the result of a superficial judgment, which assumes that the dishonest person is almost totally corrupt, and 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 their honest thoughts and acts; they also bring upon themselves the sufferings which their 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 you have extirpated every sickly, bitter, and impure thought from your mind, and washed every sinful stain from your soul, can you be in a position to know and declare that your sufferings are the result of your good, and not of your bad qualities; and on the way to that supreme perfection, you will have found

working in your mind and life, the Great Law which is absolutely just, and which cannot give good for evil, evil for good.

Possessed of such knowledge, you will then know, looking back upon your past ignorance and blindness, that your life is, and always was, justly ordered, and that all your past experiences, good and bad, were the equitable outworking of your 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. Most 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 you are out of harmony with yourself, with the Law of your 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 not object in burning gold after the dross had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances which you encounter with suffering are the result of your own mental in harmony. The circumstances which you encounter with blessedness are the result of your own mental harmony. Blessedness, not material possessions, is the measure of right thought; wretchedness, not lack of material possessions, is the

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measure of wrong thought. You may be cursed and rich; you may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor person only descends into wretchedness when they regard their lot 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. You are not rightly conditioned until you are a happy, healthy, and prosperous being; and happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of you with your surroundings.

You only begin to be when you cease to whine and revile, and commence to search for the hidden justice which regulates your life. And as you adapt your mind to that regulating factor, you cease to accuse others as the cause of your condition, and build yourself up in strong and noble thoughts; cease to kick against circumstances, but begin to use them as aids to your more rapid progress, and as a means of discovering the hidden powers and possibilities within yourself.

**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, you have but to right yourself to find that the universe is right, and during the process of putting yourself right, you will find that as you alter your thoughts toward things and other people, things and other people will alter toward you.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis.

**Let yourself radically alter your thoughts, and you will be astonished at the rapid transformation it will effect in the material conditions of your life.**

You imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Bestial thoughts crystallize

into habits of drunkenness and sensuality, which solidify into circumstances of destruction and disease: impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances: thoughts of fear, doubt, and indecision crystallize into weak and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence: lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary: hateful 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 genial and sunny circumstances: pure thoughts crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace: thoughts of courage, self-reliance, and decision crystallize into positive 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-forgetfulness 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.** You cannot directly choose your circumstances, but you can choose your thoughts, and so indirectly, yet surely, shape your circumstances.

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

Let you cease from your sinful thoughts, and all the world will soften toward you, and be ready to help you; put away your weakly and sickly thoughts, and op-

portunities will spring up on every hand to aid your strong resolve; encourage good thoughts, and no hard fate shall bind you 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.

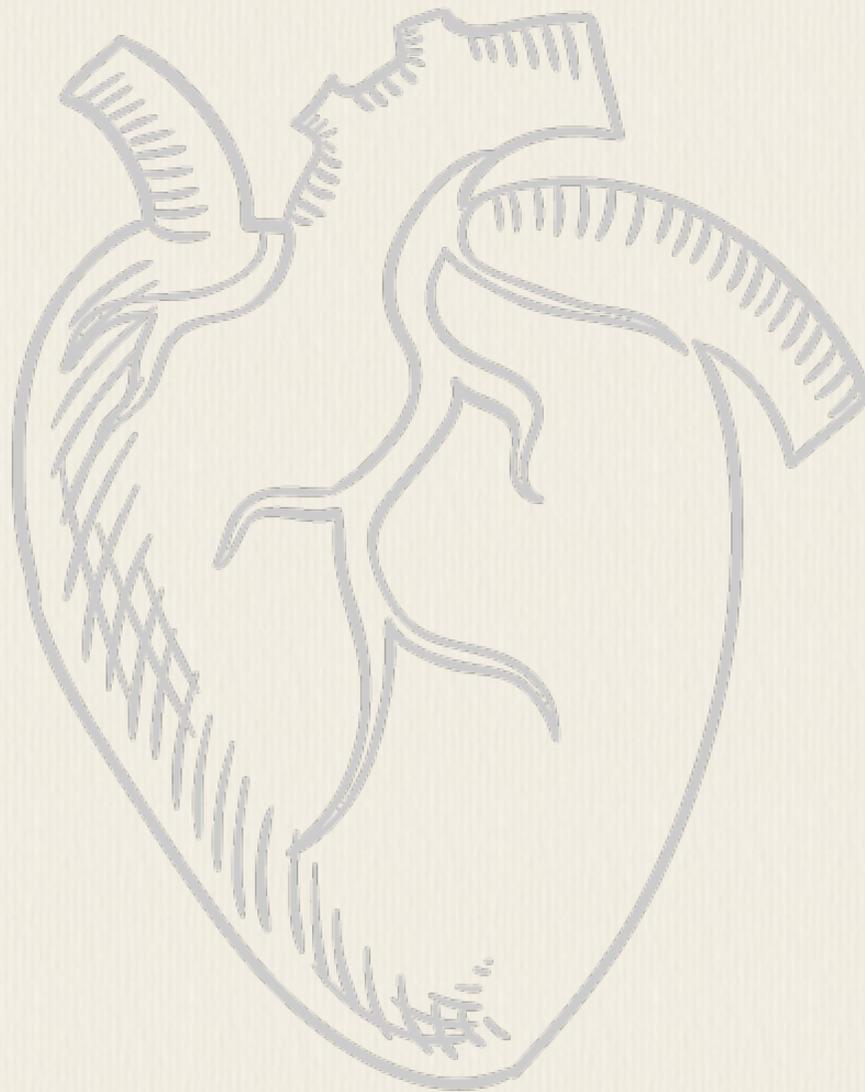
It masters time, it conquers space;  
It crows that boastful trickster, Chance,  
And bids the tyrant Circumstance  
Uncrown, and fill a servant's place.

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 delay,  
But wait as one who understands;  
When spirit rises and commands,  
The gods are ready to obey.



# Effect of Thought on Health & the Body



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

Disease and health, like circumstances, are rooted in your thoughts. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill people 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 whole 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 your 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.

You will continue to have impure and poisoned blood so long as you 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 corrupt body. Thought is the fount of action, life and manifestation; make the fountain pure, and all will be pure.

**Change of diet will not help you if will not change your thoughts. When you make your thoughts pure, you no longer desire impure food.**

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind. Thoughts of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thoughts.

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Wrinkles that mar are drawn by folly, passion, pride.

I know a person of ninety-six who has the bright, innocent face of a child. I know a person 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 good will and serenity.

On the faces of the aged there are wrinkles made by sympathy; others by strong and pure thoughts; 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 her deathbed. She was not old except in years. She died as sweetly and peacefully as she had lived.

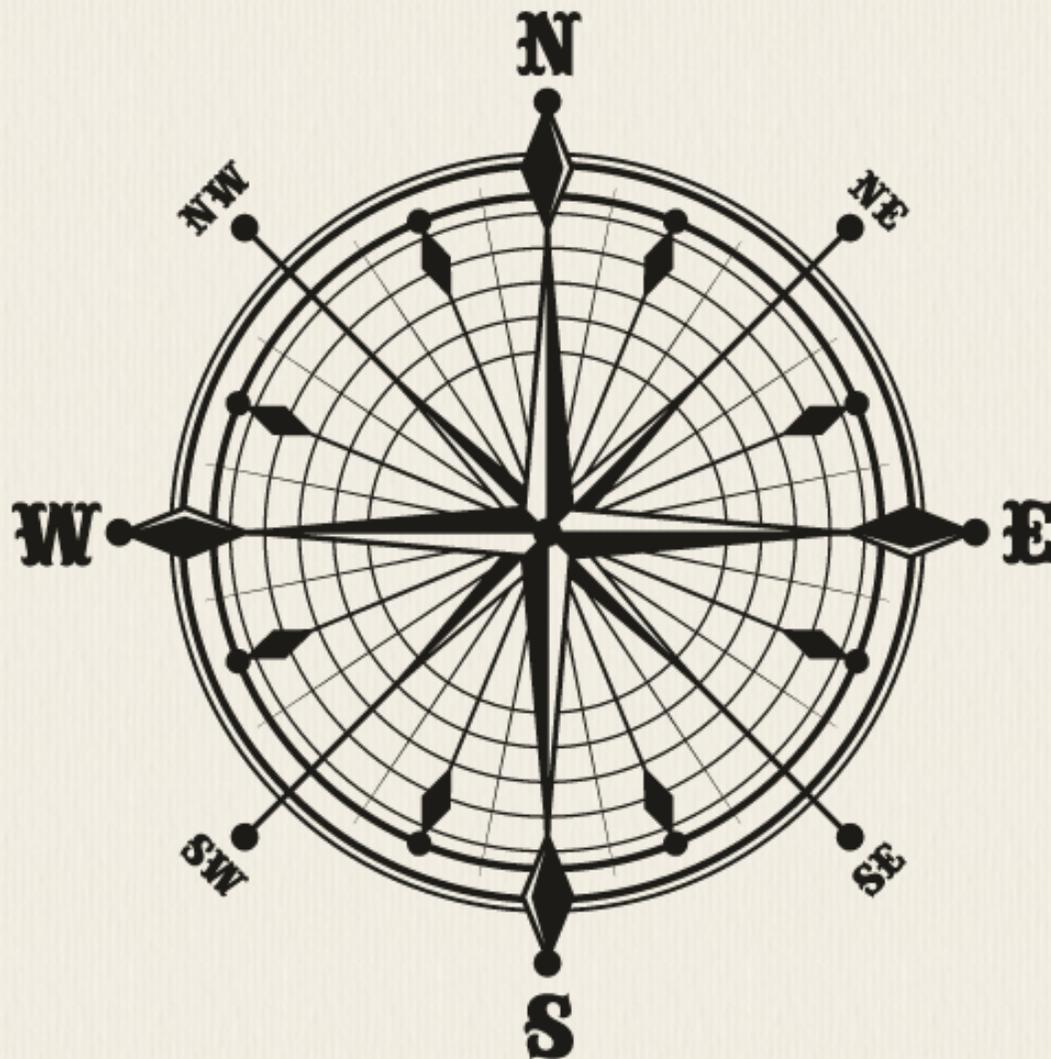
**There is no physician like cheerful thought for dissipating the ills of your body;** there is no comforter to compare with goodwill for dispersing the shadows of grief and sorrow.

To live continually in thoughts of ill-will, cynicism, suspicion, and envy, is to be confined in a self-made prison-hole.

But to think well of all, to be cheerful with all, and 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.



# Thought & Purpose



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

If you have no central purpose in your life, you may fall as easy prey to petty worries, fears, troubles, and self-pitying, all of which lead, just as surely as deliber-

ately planned sins (though by a different route), to failure, unhappiness, and loss, for weakness cannot persist in a power-evolving universe.

**You should conceive of a legitimate purpose in your heart, and set out to accomplish it.** You should make this purpose the centralizing point of your thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to your nature at the time being; but whichever it is, you should steadily focus your thought forces upon the object which you have set before yourself.

You should make this purpose your supreme duty, and should devote yourself to its attainment, not allowing your thoughts to wander away into ephemeral fancies, longings, and imaginings. This is the royal road to self-control and true concentration of the

**Even if you fail again and again to accomplish your purpose (as you necessarily must until weakness is overcome), the strength of character gained will be the measure of your true success, and this will form a new starting point for future power and triumph.**

If you are not prepared for the apprehension of a great purpose, you should fix your thoughts upon the faultless performance of your duty, no matter how insignificant your 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 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 person can make themselves strong by careful and patient training, so the person of weak thoughts can make themselves strong by exercising 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 of your purpose, you should mentally mark out a straight pathway to its achievement, looking neither to the right nor to 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, useless.

**Thoughts of doubt and fear never accomplish 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 you can do. Doubt and fear are the great enemies of knowledge, and if you encourage them and do not slay them, you will thwart yourself at every step.

**When you have conquered doubt and fear, you have conquered failure.**

Your every thought is allied with power, and all difficulties are bravely met and wisely overcome. Your 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 creative force; when you know this you are ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations; if you do this you have become the conscious and intelligent wielder of your mental powers.

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# The Thought Factor in Achievement



All that you achieve and all that you fail to achieve is the direct result of your own thoughts. In a justly ordered universe, where loss of equipoise would mean total destruction, individual responsibility must be absolute.

Your weakness and strength, purity and impurity, are your own, and not another persons; they are brought about by yourself, and not by another; and they can only be altered by yourself, never by another.

Your condition is also your own, and not another persons. Your sufferings and your happiness are evolved from within. As you think, so you are; as you continue to think, so you remain.

**A strong person cannot help a weaker unless the weaker is willing to be helped, and even then the weak person must become strong of themselves; they must, by their own efforts, develop the strength which they admire in another. None but yourself can alter your condition.**

It has been usual for people to think and to say, "Many people are slaves because one is an oppressor; let us hate the oppressor." Now, however, there is among an increasing few a tendency to reverse this judgment, and to say, "One person is an oppressor because many are slaves; let us despise the slaves." The truth is that oppressor and slave are co-operators 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.

When you have conquered weakness, and have put away all selfish thoughts, you belong neither to oppressor nor oppressed. You are free.

**You can only rise, conquer, and achieve by lifting up your thoughts. You can only remain weak, and abject, and miserable by refusing to lift up your thoughts.**

Before you can achieve anything, even in worldly things, you must lift your thoughts above slavish animal indulgence. You 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. A person whose first thought is bestial indulgence could neither think clearly nor plan methodically; they could not find and develop their latent resources, and would fail in any undertaking. Not having commenced bravely to control their thoughts, they are not in a position to control affairs and to adopt serious

responsibilities. They are not fit to act independently and stand alone. But they limited only by the thoughts which they choose.

**There can be no progress, no achievement without sacrifice**, and your worldly success will be in the measure that you sacrifice your confused animal thoughts, and fix your mind on the development of your plans, and the strengthening of your resolution and self reliance. And the higher you lift your thoughts, the more upright and righteous you become, the greater will be your success, the more blessed and enduring will be your 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 a person has 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 dwells 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 char-

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acter, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought, you ascend; by the aid of animality, indolence, impurity, corruption, and confusion of thought you will descend.

You 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 of you.

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.

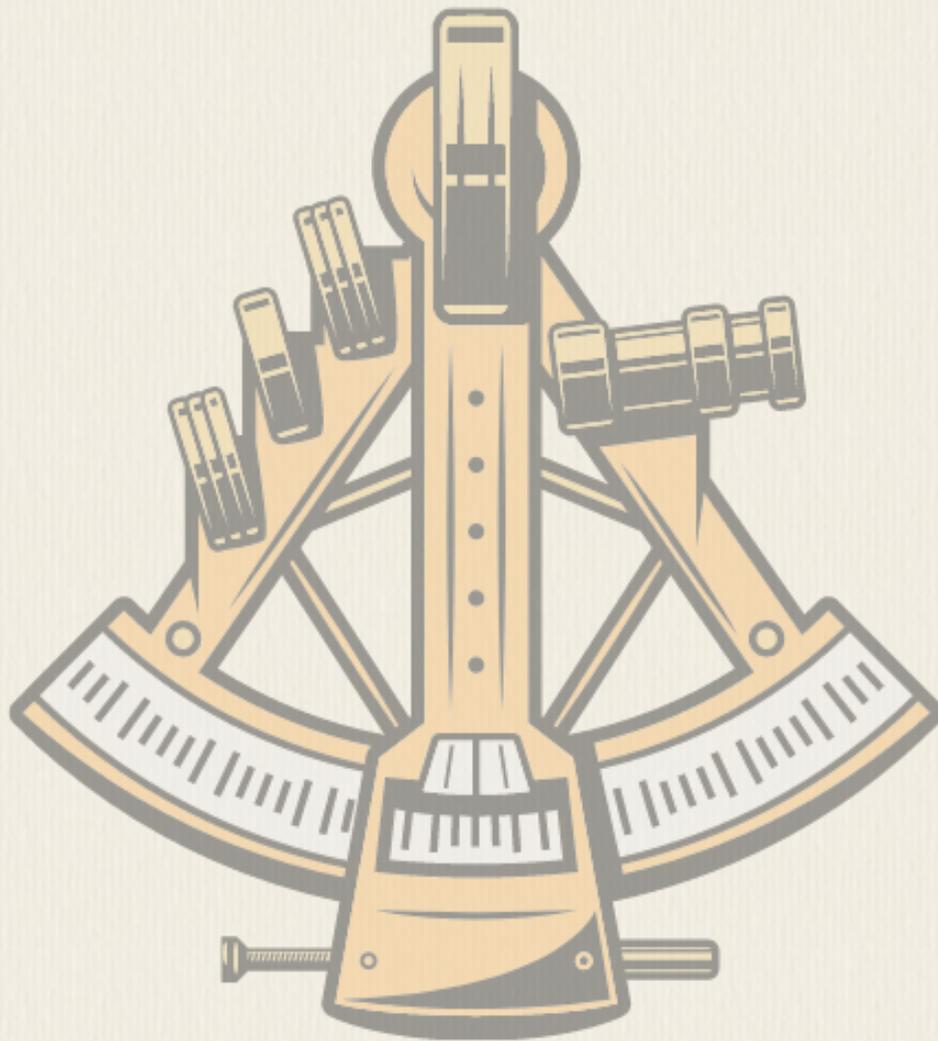
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# Visions & Ideals



The dreamers are the saviors of the world. As the visible world is sustained by the invisible, so society, with 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 in the realities which it shall one day see and know. Composer, sculptor, painter, poet, prophet, sage, these are the makers of the after-

world, 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 heart, will one day realize it. Early explorers cherished a vision of another world, and they discovered it; Astronomers fostered the vision of a multiplicity of worlds and a wider universe, and they 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 your basest desires receive the fullest measure of gratification, and your 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.**

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**Those who cherish a beautiful vision, a lofty ideal in their heart, will one day realize it.**

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Your circumstances may be uncongenial, 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 are youth hard pressed by poverty and labor; confined long hours in an unhealthy workshop; unschooled, and lacking all the arts of refinement. But they dream of better things; they think of intelligence, of refinement, of grace and beauty. They conceive of, mentally build up, an ideal condition of life; the vision of a wider liberty and a larger scope takes possession of them; unrest urges them to action, and they utilize all their spare time and means, small though they are, to the development of their latent powers and resources.

Very soon so altered have their minds become that the workshop can no longer hold them. It has become so out of harmony with their mentality that it falls out of their life as a garment is cast aside, and, with the growth of opportunities which fit the scope of their expanding powers, they pass out of it forever.

Years later we see these youth as a full-grown adults. We find them a master of certain forces of the mind which they wield with world-wide influence and almost unequalled power. In their hands they hold the cords of gigantic responsibilities; they speak, and lives are changed; people hang upon their words and remold their characters, and, sunlike, they become the fixed and luminous center around which innumerable destinies revolve.

They have realized the Vision of their youth. They have become one with their Ideal.

And you, too, 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, 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 the city - bucolic 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 people grow rich, they say, "How lucky they are!" Observing others become intellectual, they exclaim, "How highly favored they are!" And noting the saintly character and wide influence of another, the remark, "How chance aids them at every turn!"

They do not see the trials and failures and struggles which these people 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"; do not

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**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.**

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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 possessions 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.



# 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.

You become calm in the measure that you understand yourself as a thought-evolved being, for such knowledge necessitates the understanding of others as the

result of thought, and as you develop a right understanding, and see more and more clearly the internal relations of things by the action of cause and effect, you cease to fuss and fume and worry and grieve, and remain poised, steadfast, serene.

The calm person, having learned how to govern themselves, knows how to adapt to others; and they, in turn, reverence the spiritual strength, and feel that they can learn of them and rely upon them.

**The more tranquil a person becomes, the greater is their success, their influence, their power for good.**

Even the ordinary trader will find their business prosperity increase as they develop a greater self-control and equanimity, for people will always prefer to deal with a person whose demeanor is strongly equable.

The strong, calm person is always loved and revered. They are 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; it is the flowering of life, 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 tempests, 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 person, only those whose thoughts are controlled and purified, make the winds and the storms of the soul obey them.

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 barque of your soul reclines the commanding Master; You are but asleep; wake yourself.

**Self-control is strength; Right Thought is mastery; Calmness is power.**

Say unto your heart, "Peace, be still!"

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Keep your hand firmly  
upon the helm of thought.

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