
The Might of Character Building



Adventure Awaits!

J.K. Travers

The Might of Character Building

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Part 1

Applications

Of time well spent

Your time... is the most unrenewable asset which you have. When asked, which is most precious, Time, Money, or Energy. We know that Money and Energy can be renewed. Time? Not so much, you must be gentle with time. Although you can leverage time, that is hire others to work for you. Which would make an hour of your time, like 10 hours, when 10 people work for you.

In life I've had friends who really wasted a lot of my time. Such as my friends who went with me to the pool hall. We'd spend time and money playing pool. Billiards. 9-ball. Snooker. Do you know what I remember of these friends? Not a lot. Maybe we enjoyed it. I don't remember if it was crucial to my development, nor did anything good come out of it. Unless you count my feelings about competition. "Competition is useless. Competitions about who was better looking, even more so." Conversations were rare.. Might remember vaguely praise in the form of an unfeeling "good shot." or two taps with the chalk on the table.

Then there are friends where conversation was the basis of our relationship. Just people sharing their best with others through talking, good times, quality times. Looking back such friends are the kind of friends I love. With good friends, we'd crack jokes, we'd debate philosophy, we'd cook, and we'd grow.

So, what good came out of it? Well, with those we've grown with, we have developed a kind of thing which can only be had by deliberately spending time to creating habits. We have character because of these habits, and best friends forever. So, my tip is: if you are around people, help each other, know each other more intimately. Build Character. Don't waste time.

Not only is this a great way of being mutually beneficial to each other, when you are good at helping others like this, it becomes a skill. It's called Relationship Marketing. If you serve all people by developing one-character trait, you can serve all people with the same thought, word and action. Consistency is a good idea for this type of salesmanship.

What if you were to run into one of those people who cared only about their body. The other areas of life go like this: Body-Mind-Emotion-Spirit. Some people focus only on their body. Nothing ever good comes out of this, as no matter what you do or how you look, your body is always headed to the grave. At the funeral none of their friends will join you to the afterlife. All the good food they ate, all the nice clothes... they will have to leave behind.

It's painful to see a person who has pure potential to really be: a benefit.. to the whole world, really.. Focus of their life being: body first, and what it can do for *themselves*. Never really growing their mind through study of things they are interested in. Never really experiencing the lows and highs of the emotions they could create for *themselves*. And spirit, the thing that you CAN take with you to the afterlife, was totally neglected, choosing to focus on the body. Only.

If you really want to enjoy someone's company, to honor your parents for giving you life: Enjoy life. Be someone, so you can do something. Then why not do it with others? Co-create! Which is one of the best ways to contribute to society. What if you got good at it? People would seek you out.

“That person really is helpful.”

“That person increases my life!”

“That person is really successful!”

“That person really is the captain of their own ship!”

Once you know the person you want to be you become, You become, captain of your ship! As you direct yourself, and formulate how you want to think, talk, act, what habits you develop, what “character” you want to be, you will design your own: destiny.

There is a well-known speaker by the name of Jim Rohn. He teaches, that any thought you come across should not be just memorized. You must go and pick it apart you must debate it (Which is another fun thing you can do with your good friends.) You must see how valuable the idea really *is* to your life. Mr. Rohn asks you to question how you weigh ideas? How do you place value on information? He states the thoughts you hold is called philosophy. And “philosophy” will determine your life. Here is a quote about how far thoughts go.

Be careful what you think, for your thoughts become your words.

Be careful what you say, for your words become your actions.

Be careful what you do, for your actions become your habit.

Be careful what becomes habitual, for your habits become your character.

And character is everything because character becomes your destiny.

So as you can see, it generally agreed that thoughts do determine your life. And if you want more proof... here are some great minds that have given a speech about it on YouTube:

Jim Rohn “Take charge of your life:”

https://www.youtube.com/watch?v=3-xUuMFNI_g

Earl Nightingale “the Strangest secret:”

<https://www.youtube.com/watch?v=EFhkdzj-x80>

Time is well spent; when you decide to work on yourself. Anytime you spend learning, growing, becoming a better person that is called being “successful.”

Another application of this is “Relationship Marketing.” A good door opener for this would be to look up the meaning of the person’s name (google “name definitions.”) And also send them to an archetype profiling webpage (www.yougotasoull.com) From there you would know enough about how to increase their life.

Of giving

There is a teacher who says, “wherever you go and whomever you meet, give something unto them.” – Deepak Chopra

Giving is crucial if you want to become rich. However, you don’t have to give in material somethings. It can be a compliment, it could be prayer, it could be a wish of Joy Love and Laughter. It could be a mistake which makes all those things happen. Since we agree that we can give vibration through prayer, then logically we must conclude that you can give in all things intangible.

So here is a good idea.. I got it from the movie “Inception” The team is out hiring, and they find a guy called “the Forger” Forge, it means to falsify checks, or it can mean to create something. So, they find him, they are having coffee. the hero asks the forger to make some idea that will help them get the password..

The forger burps. Contemplates a bit about perhaps what he ate or what he tastes and says: “A good father and son drama will get this job done.”

I’m not saying he had to eat anything first.. but .. to focus on the problem, he had to trust his own abilities. His problem-solving computer to find an answer. You must believe in yourself to do something like this.

I bring this scene up because, I’ve discovered, if I sit there and pretend... Pretend that I’ve have just seen or heard: “the most beautiful thing,” I can pray for another to know the cause of it.

This kind of thing is Universal Law, which is in another one of my books (the Seven Universal Laws and some applications)

However, what if you were to do this with your character? It would be one of a kind. If you are funny, can you not act that you have just said: “the funniest joke?” Then can you not give the cause of it through prayer and vibration?

And what if you are not funny. What if you were serious? Then try the five senses. broken into the acronym VAKOG

- Visual
- Auditory
- Kenesthetic
- Olfactory
- Gustatory

Why not the 6th sense? Why so serious?

Instead of giving, why not give to yourself? Can be done by asking your Innate intelligence or your Heart. Ask and you shall receive.

For more information on how to use your self-image:

THE INTERNATIONALLY BESTSELLING CLASSIC

Psycho-Cybernetics

UPDATED AND EXPANDED

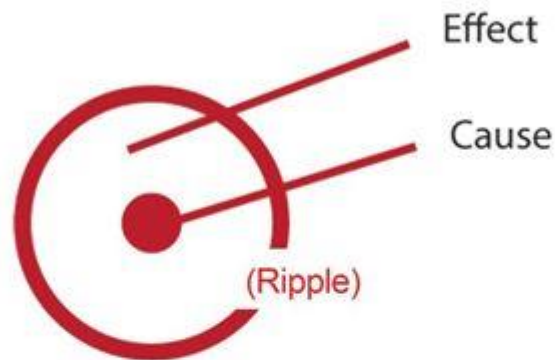
TAP INTO THE POWER OF YOUR SUBCONSCIOUS MIND TO:

- Improve your self-image
- Learn to use your positive past
- Set and achieve worthwhile goals
- Develop compassion, self-respect, and forgiveness
- Cultivate the power of rational thinking
- Discover the key to a happier, more successful life

MAXWELL MALTZ, MD, FICS

New introduction and commentary by **MATT FUREY**,
president of the Psycho-Cybernetics Foundation

Law of Cause & effect



the Law of cause and effect
can be applied here, It's
"delicious," but what was the
cause of it, you can ask your
heart / self /
subconscious mind.

GIVING

“To get he had tried,
yet his store was still meager.
To a wise man he cried,
in a voice keen and eager;
Pray tell me how I may successfully live?
And the wise man replied,
"To get you must give."

As to giving he said,
"What have I to give?"
I've scarce enough bread,
and of course one must live;
But I would partake of Life's bountiful
store. Came the wise man's response;
"Then you must give more."

The lesson he learned;
to get was forgotten,
Toward mankind he turned
with a love new begotten.
As he gave of himself in useful living,
Then joy crowned his days,
for he grew rich in giving
— **Arthur William Beer**

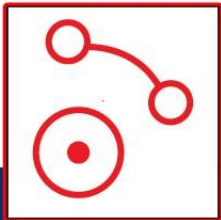
EXTREME FUN with the Universal Laws

Law of Cause and Effect

“Abundance”

**True Abundance is when you can give out
thoughts and prayers of good health to another,
when you yourself are aching and painful /
Dis-eased**

**Sow Health, Reap health. No
matter what pains you are going
through. Focus on Health, give
healthy vibrations to another**



universe has got your back!



Mr. Ehch

Part 2

As A Man Thinketh

By James Allen

INTRODUCTION

CHAPTER 1 - THOUGHT AND CHARACTER

CHAPTER 2 - EFFECT OF THOUGHT ON CIRCUMSTANCES

CHAPTER 3 - EFFECTS OF THOUGHTS ON HEALTH AND BODY

CHAPTER 4 - THOUGHT AND PURPOSE

CHAPTER 5 - THE THOUGHT-FACTOR IN ACHIEVEMENT

CHAPTER 6 - VISIONS AND IDEALS

CHAPTER 7 - SERENITY

Introduction

This little volume (the result of meditation and experience) 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 men and women 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; 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 hitherto woven in ignorance and pain they may now weave in enlightenment and happiness.

James Allen

Chapter 1 - Thought and Character

The aphorism, "As a man thinketh in his heart so is he," not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life.

A man is literally what he thinks, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of man 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 fruit; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

Man is a growth by law, and not a creation by artifice, and cause and effect are as absolute and undeviating in the hidden realm of thought as in the world of visible and material things.

A noble and God-like 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 God-like thoughts.

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

Man is made or unmade by himself. In the armory of thought he forges the weapons by which he destroys himself.

He also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace.

By the right choice and true application of thought, man ascends to the divine perfection.

By the abuse and wrong application of thought he descends below the level of the beast. Between these two extremes are all the grades of character, and man is 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

man is the master of thought, the molder of character, and the maker and shaper of condition, environment, and destiny.

As a being of power, intelligence, and love, and the lord of his own thoughts, man holds key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weakest and most abandoned state. But in his weakness and degradation he is a foolish master who misgoverns his "household."

When he begins to reflect upon his condition and search diligently for the law upon which his being is established, he then becomes the wise master, directing his energies with intelligence and fashioning his thoughts to fruitful issues.

Such is the conscious master, and man can only thus become by discovering within himself the laws of thought. This discovery is totally a matter of application, self-analysis and experience.

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being, if he will dig deep into the mine of his soul.

That he is the maker of his character, the molder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others and upon his life and circumstances, linking cause and effect by patient practice and investigation.

And utilizing his every experience, even the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is understanding, wisdom, power.

In this direction is the law of absolute that "He that seeketh findeth; and to him that knocketh it shall be opened."

For only by patience, practice, and ceaseless importunity can a man enter the door of the temple of knowledge.

Chapter 2 - Effect Of Thought On Circumstances

A man'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 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 his plot, keeping it free from weeds, and growing the flowers and fruits which he requires so may a man tend the garden of his 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 man sooner or later discovers that he is the mastergardener of his soul, the director of his life.

He also reveals, within himself, the flaws of thought, and understands, with ever-increasing accuracy, how the thoughtforces 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 his inner state.

This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thought-element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by the law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his 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 a progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow; he then becomes the rightful master of himself.

That circumstances grow out of thought every man knows who has for any length of time practiced self-control and selfpurification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental condition.

So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of vicissitudes.

The 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 the soul receives it 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 circumstance.

Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstances 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 his own harvest, man learns both of suffering and bliss.

Following the inmost desires, aspirations, thoughts, by which he allows himself to be dominated (pursuing the will-o'-the wisp of impure imaginings or steadfastly walking the highway of strong and high endeavor), a man at last arrives at their fruition and fulfillment in the outer conditions of his life.

The laws of growth and adjustment everywhere obtain. A man does not come to the alms-house or the jail by the tyranny of fate or circumstance, but by the pathway of grovelling thoughts and base desires.

Nor does a pure-minded man 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 man; it reveals him to himself.

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 man, therefore, as the lord and master of thought, is the maker of himself and the shaper of and author of environment.

Even at birth the soul comes of 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. Men 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.

Man is manacled only by himself; thought and action are the jailors of Fate--they imprison, being base; they are also the angels of Freedom--they liberate, being noble.

Not what he wished and prays for does a man get, but what he justly earns.

His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

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

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound.

The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set.

This is as true of earthly as of heavenly things.

Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life?

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a man has extirpated every sickly, bitter, and impure thought from his soul, can he be in a position to know and declare that his sufferings are the result of his good, and not of his bad qualities; and on the way to, yet long before he has reached that supreme perfection, he will have found, working in his 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, he will then know, looking back upon his past ignorance and blindness, that his life is, and always was, justly ordered, and that all his past experiences, good and bad, were the equitable outworking of his 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.

Men 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 himself, with the law of his being.

The sole and supreme use of suffering is to purify, to burn out all that is useless and impure.

Suffering ceases for him who is pure.

There could be no object in burning gold after the dross had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances which a man encounters with suffering are the result of his own mental inharmony.

The circumstances which a man encounters with blessedness are the result of his own 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 man 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 man only descends into wretchedness when he regards his 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.

A man is not rightly conditioned until he is 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 the man with his surroundings.

A man only begins to be a man when he ceases to whine and revile, and commences to search for the hidden justice which regulates his life. And he adapts his mind to that regulating factor, he ceases to accuse others as the cause of his condition, and builds himself up in strong and noble thoughts; ceases to kick against circumstances, but begins to use them as aids to his more rapid progress, and as a means of discovering the hidden powers and possibilities within himself.

Law, not confusion, is the dominating principle in the universe; justice, not injustice, is the soul and substance of life.

Righteousness, not corruption, is the molding and moving force in the spiritual government of the world.

This being so, man has but to right himself to find that the universe is right.

And during the process of putting himself right, he will find that as he alters his thoughts towards things and other people, things and other people will alter towards him.

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

Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men 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 destitution 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, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence.

Lazy thoughts crystallize into weak 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 distressful circumstances.

On the other hand, beautiful thoughts of all kinds crystallize into habits of grace and kindliness, which solidify into genial and sunny circumstances.

Pure thoughts crystallize into habits of temperance and selfcontrol, which solidify into circumstances of repose and peace.

Thoughts of courage, self-reliance, and decision crystallize into manly 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.

The secret of Despacito

EXTREME FUN with the Universal Laws

Law of Cause and Effect

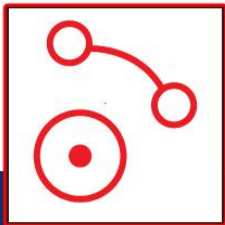


**“Despacito”
(gently, slowly)**

Gentle and forgiving thoughts crystallize into
habits of **gentleness**, which solidify into
protective and preservative circumstances

James Allen “As a Man Thinketh”

**Why are all the Hot Spanish girls
saying “I’ll train you how I want,
you are a dog.”?**



universe has got your back!



Loving and unselfish thoughts 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 man cannot directly choose his circumstances, but he can choose his thoughts, and so indirectly, yet surely, shape his circumstances.

Nature helps every man to gratification of the thoughts which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and the evil thoughts.

Let a man cease from his sinful thoughts, and all the world will soften towards him, and be ready to help him.

Let him put away his weakly and sickly thoughts, and the 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.

Chapter 3 - Effects Of Thoughts On Health And 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 unlawful thoughts the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts it 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 a man 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 sooner 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.

Men 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 fount of action, life and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thoughts.

When a man makes his thoughts pure, he 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.

If you would perfect your body, guard your mind. If you would renew your body, beautify your mind.

Thoughts of malice, envy, and disappointment, 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, 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 in harmonious 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 hole.

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 him who would street 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-pityings, 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 powerevolving universe.

A man should conceive of a legitimate purpose in his heart, and set out to accomplish it.

He should make this purpose the centralizing point of his thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to his nature at the time being.

Whichever it is, he should steadily focus his thought-forces upon the object he had set before him.

He should make this purpose his supreme duty and should devote himself to its attainment, not allowing his 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 he fails again and again to accomplish his purpose--as he must until weakness is overcome--the strength of character gained will be the measure of his 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.

Once this is 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 of his purpose, a man should mentally mark out a straight pathway to its achievement, looking neither to the right nor 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 can never accomplish anything.

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 he who encourages them, who does not slay them, thwarts himself at every step.

He who has conquered doubt and fear has conquered failure.

His every thought is allied with power, and all difficulties are bravely met and overcome.

His purposes are seasonably planted, and they bloom and bring forth fruit that does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes creative force. He who knows this is ready to become something higher and stronger than a bundle of wavering thoughts and fluctuating sensations.

He who does this has become the conscious and intelligent wielder of his mental powers.

Chapter 5 - The Thought-Factor In Achievement

All that a man achieves and all that he fails to achieve is the direct result of his own thoughts.

In a justly ordered universe, where loss of equipoise would mean total destruction, individual responsibility must be absolute.

A man's weakness and strength, purity and impurity, are his own and not another man's.

They are brought about by himself and not by another; and they can only be altered by himself, never by another. His condition is also his own, and not another man's.

His sufferings and his happiness are evolved from within. As he thinks, so is he; as he continues to think, so he remains.

A strong man cannot help a weaker unless that weaker is willing to be helped. And even then the weak man must become strong of himself.

He must, by his own efforts, develop the strength which he admires in another. None but himself can alter his condition.

It has been usual for men to think and to say, "Many men are slaves because one is an oppressor; let us hate the oppressor!"

But 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 cooperators 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.

He who has conquered weakness and has pushed away all selfish thoughts belongs neither to oppressor nor oppressed. He is free.

A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak, abject, and miserable by refusing to lift up his thoughts.

Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence. He may not, in order to succeed, give up all animality and selfishness, necessarily, but a portion of it must, at least, be sacrificed.

A man whose first thought is bestial indulgence could neither think clearly nor plan methodically. He could not find and develop his latent resources and would fail in any undertaking.

Not having begun to manfully control his thoughts, he is not in a position to control affairs and to adopt serious responsibilities.

He is not fit to act independently and stand alone. But he is limited only by the thoughts that he chooses.

There can be no progress nor achievement without sacrifice, and a man's worldly success will be by the measure that he sacrifices his confused animal thoughts, and fixes his mind on the development of his plans, and the strengthening of his resolution and self-reliance.

The higher he lifts his thoughts, the greater will be his success, the more blessed and enduring will be his achievements.

The universe does not favor the greedy, the dishonest, the vicious... although on the mere surface it sometimes may appear to do so.

It helps the honest, the magnanimous, the virtuous. All the great teachers of the ages have declared this in varying ways, and to prove it and to know it a man has but to persist in making himself increasingly virtuous by lifting his thoughts.

Intellectual achievements are the result of thought consecrated to the search for knowledge or for the beautiful and true in nature.

Such achievements may sometimes be 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.

He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and selfless, 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 any kind is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought a man ascends.

By the aid of animality, indolence, impurity, corruption, and confusion of thought a man descends.

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

Victories attained by right thought can be maintained only 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 is in the object of attainment.

He who would accomplish little need sacrifice little; he who would achieve much must sacrifice much. He 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 men, 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 after-world, the architects of heaven. The world is beautiful because they have lived. Without them, laboring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, 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 man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance?

Such is not the Law. Such a condition 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 a soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall not remain so if you only perceive an ideal and strive to reach it. You can't 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 he dreams of better things.

He thinks of intelligence, or refinement, of grace and beauty. He conceives of, mentally builds up, an ideal condition of life.

The wider liberty and a larger scope takes possession of him; unrest urges him to action, and he uses all his spare times and means to the development of his latent powers and resources.

Very soon so altered has his mind become that the workshop can no longer hold him.

It has become so out of harmony with his mind-set that it falls out of his life as a garment is cast aside. And with the growth of opportunities that fit the scope of his expanding powers, he passes out of it altogether.

Years later we see this youth as a grown man. We find him a master of certain forces of the mind that he wields with worldwide influence and almost unequaled power.

In his hands he holds the cords of gigantic responsibilities; he speaks and lives are changed; men and women hang upon his words and remold their characters.

Sun-like, he becomes the fixed and luminous center around which innumerable destinies revolve. He has become the vision of his youth. He has become one with his ideal.

And you too, youthful reader, will realize the vision (not just 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.

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 skilled intellectually, they exclaim, "How highly favored he is!"

And noting the saintly character and wide influence of another, they remark, "How chance helps him at every turn!" They do not see the trials and failures and struggles which these men have encountered in order to gain their experience.

They have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised so 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 see the long, 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. The strength of the effort is the measure of the result. Change is not.

Gifts, powers, material, intellectual and spiritual possessions are the fruits of effort. They are thoughts completed, objectives 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 man becomes calm in the measure that he understands himself as a thoughtevolved being.

For such knowledge necessitates the understanding of others as the result of thought, and as he develops a right understanding, and sees ever more clearly the internal relations of things by the action of cause and effect, he ceases to fuss, fume, worry, and grieve.

He remains poised, steadfast, serene.

The calm man, having learned how to govern himself, knows how to adapt himself to others. And they, in turn reverence his spiritual strength.

They feel that they can learn from him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good.

Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is equitable.

The strong, calm man is always loved and revered. He 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 who possess these blessings for they are always serene and calm.

That exquisite poise of character that 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 desirable than 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 the 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 man, only he whose thoughts are controlled and purified, makes the winds and the storms of the soul obey him.

Tempest-tossed souls, wherever you may be, under whatever conditions you 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 hands firmly upon the helm of thought. In the core of your soul reclines the commanding Master; He does but sleep; wake Him.

Self-control is strength. Right thought is mastery. Calmness is power.

Say unto your heart, "Peace. Be still."

The light bulb method

Conscious is the feedback you get from your dominate thought.

If you or someone you see is not happy.

How can you suggest for them to look at their thought?

A prayer.. perhaps this picture can help you wake people up.



Part 3

The Might of Character Building

The Might of Character Building

UNCONSCIOUSLY we are forming habits every moment of our lives.

Some are habits of a desirable nature; some are those of a most undesirable nature. Some, though not so bad in themselves, are exceedingly bad in their cumulative effects, and cause us at times much loss, much pain and anguish, while their opposites would, on the contrary, bring as much peace and joy, as well as a continually increasing power.

Have we it within our power to determine at all times what types of habits shall take form in our lives? In other words, is habit-forming, character building, a matter of mere chance, or have we it within our own control? We have, entirely and absolutely. "*I will be what I will to be,*" can be said and should be said by every human soul.

After this has been bravely and determinedly said, and not only said, but fully inwardly realized, something yet remains. Something remains to be said regarding the great law underlying habit-forming, character building; for there is a simple, natural, and thoroughly scientific method that all should know.

A method whereby old, undesirable, earth-binding habits can be broken, and new, desirable, heaven lifting habits can be acquired, a method whereby life in part or in its totality can be changed, provided one is sufficiently in earnest to know and, knowing it, to apply the law.

Thought is the force underlying all. And what do we mean by this? Simply this: Your every act - every conscious act - is preceded by a thought. Your dominating thoughts determine your dominating actions. In the realm of our own minds we have absolute control, or we should have, and if at any time we have not, then there is a method by which we can gain control, and in the realm of the mind become thorough masters. In order to get to the very foundation of the matter, let us look to this for a moment. For if thought is always parent to our acts, habits, character, life, then it is first necessary that we know fully how to control our thoughts.

Here let us refer to that law of the mind which is the same as is the law in Connection with the reflex nerve system of the body, the law which says that whenever one does a certain thing in a certain way it is easier to do the same thing in the same way the next time, and still easier the next, and the next, and the next, until in time it comes to pass that no effort is required, or no effort worth speaking of; but on the opposite would require the effort. The mind carries with it the power that perpetuates its own type of thought, the same as the body carries with it through

the reflex nerve system the power which perpetuates and makes continually easier its own particular acts. Thus a simple effort to control one's thoughts, a simple setting about it, even if at first failure is the result, and even if for a time failure seems to be about the only result, will in time, sooner or later, bring him to the point of easy, full, and complete control.

Each one, then, can grow the power of determining, controlling his thought, the power of determining what types of thought he shall and what types he shall not entertain. For let us never part in mind with this fact, that every earnest effort along any line makes the end aimed at just a little easier for each succeeding effort, even if, as has been said, apparent failure is the result of the earlier efforts. This is a case where even failure is success, for the failure is not in the effort, and every earnest effort adds an increment of power that will eventually accomplish the end aimed at. We can, then, gain the full and complete power of determining what character, what type of thoughts we entertain.

Shall we now give attention to some two or three concrete cases? Here is a man, the cashier of a large mercantile establishment, or cashier of a bank. In his morning paper he reads of a man who has become suddenly rich, has made a fortune of half a million or a million dollars in a few hours through speculation on the stock market. Perhaps he has seen an account of another man who has done practically the same thing lately. He is not quite wise enough, however, to comprehend the fact that when he reads of one or two cases of this kind he could find, were he to look into the matter carefully, one or two hundred cases of men who have lost all they had in the same way. He thinks, however, that he will be one of the fortunate ones. He does not fully realize that there are no short cuts to wealth honestly made. He takes a part of his savings, and as is true in practically all cases of this kind, he loses all that he has put in. Thinking now that he sees why he lost, and that had he more money he would be able to get back what he has lost, and perhaps make a handsome sum in addition, and make it quickly, the thought comes to him to use some of the funds he has charge of. In nine cases out of ten, if not ten cases in every ten, the results that inevitably follow this are known sufficiently well to make it unnecessary to follow him farther.

Where is the man's safety in the light of what we have been considering? Simply this: the moment the thought of using for his own purpose funds belonging to others enters his mind, if he is wise he will instantly put the thought from his mind. If he is a fool he will entertain it. In the degree in which he entertains it, it will grow upon him; it will become the absorbing thought in his mind; it will finally become master of his will power, and through rapidly succeeding steps, dishonor, shame, degradation, penitentiary, remorse will be his. It is easy for him to put the thought from his mind when it first enters; but as he entertains it, it grows into such proportions that it becomes more and more difficult for him to put it from his mind; and by and by it becomes practically impossible for him to do it. The light of the match, which but a little effort of the breath would have extinguished at first, has imparted a flame that is raging through the entire building, and now it is almost if not quite impossible to conquer it.

Shall we notice another concrete case? A trite case, perhaps, but one in which we can see how habit is formed, and also how the same habit can be unformed. Here is a young man, he may be the son of poor parents, or he may be the son of rich parents; one in the ordinary ranks of life, or one of high social standing, whatever that means. He is good hearted, one of good impulses generally speaking, a good fellow. He is out with some companions, companions of the same general type. They are out for a pleasant evening, out for a good time. They are apt at times to be thoughtless, even careless. The suggestion is made by one of the company, not that they get drunk, no, not at all; but merely that they go and have something to drink together. The young man whom we first mentioned, wanting to be genial, scarcely listens to the suggestion that comes into his inner consciousness that it will be better for him not to fall in with the others in this. He does not stop long enough to realize the fact that the greatest strength and nobility of character lies always in taking a firm stand on the aide of the right, and allow himself to be influenced by nothing that will weaken this stand. He goes, therefore, with his companions to the drinking place. With the same or with other companions this is repeated now and then; and each time it is repeated his power of saying "No" is gradually decreasing. In this way he has grown a little liking for intoxicants, and takes them perhaps now and then by himself. He does not dream, or in the slightest degree realize, what way he is tending, until there comes a day when he awakens to the consciousness of the fact that he hasn't the power nor even the impulse to resist the taste which has gradually grown into a minor form of craving for intoxicants. Thinking, however, that he will be able to stop when he is really in danger of getting into the drink habit, he goes thoughtlessly and carelessly on. We will pass over the various intervening steps and come to the time when we find him a confirmed drunkard. It is simply the same old story told a thousand or even a million times over.

He finally awakens to his true condition; and through the shame, the anguish, the degradation, and the want that comes upon him he longs for a return of the days when he was a free man. But hope has almost gone from his life. It would have been easier for him never to have begun, and easier for him to have stopped before he reached his present condition; but even in his present condition, be it the lowest and the most helpless and hopeless that can be imagined, he has the power to get out of it and be a free man once again. Let us see. The desire for drink comes upon him again. If he entertains the thought, the desire, he is lost again. His only hope, his only means of escape is this: the moment, aye, the very instant the thought comes to him, if he will put it out of his mind he will thereby put out the little flame of the match. If he entertains the thought the little flame will communicate itself until almost before he is aware of it a consuming fire is raging, and then effort is almost useless. The thought must be banished from the mind the instant it enters; dalliance with it means failure and defeat, or a fight that will be indescribably fiercer than it would be if the thought is ejected at the beginning.

And here we must say a word regarding a certain great law that we may call the "law of indirectness." A thought can be put out of the mind easier and more successfully, not by dwelling upon it, not by, attempting to put it out directly, but by throwing the mind on to some other object by putting some other object of thought into the mind. This may be, for example, the ideal of full and perfect self-mastery, or it may be something of a nature entirely distinct from the thought which presents itself, something to which the mind goes easily and naturally. This will in time become the absorbing thought in the mind, and the danger is past. This same course of action repeated will gradually grow the power of putting more readily out of mind the thought of drink as it presents itself, and will gradually grow the power of putting into the mind those objects of thought one most desires. The result will be that as time passes the thought of drink will present itself less and less, and when it does present itself it can be put out of the mind more easily each succeeding time, until the time comes when it can be put out without difficulty, and eventually the time will come when the thought will enter the mind no more at all.

Still another case: You may be more or less of an irritable nature naturally, perhaps, provoked easily to anger. Someone says something or does something that you dislike, and your first impulse is to show resentment and possibly to give way to anger. In the degree that you allow this resentment to display itself, that you allow yourself to give way to anger, in that degree will it become easier to do the same thing when any cause, even a very slight cause, presents itself. It will, moreover, become continually harder for you to refrain from it, until resentment, anger, and possibly even hatred and revenge become characteristics of your nature, robbing it of its sunniness, its charm, and its brightness for all with whom you come in contact.

If, however, the instant the impulse to resentment and anger arises, you check it then and there, and throw the mind on to some other object of thought, the power will gradually grow itself of doing this same thing more readily, more easily, as succeeding like causes present themselves, until by and by the time will come when there will be scarcely anything that can irritate you, and nothing that can impel you to anger; until by and by a matchless brightness and charm of nature and disposition will become habitually yours, a brightness and charm you would scarcely think possible today. And so we might take up case after case, characteristic after characteristic, habit after habit. The habit of faultfinding and its opposite are grown in identically the same way; the characteristic of jealousy and its opposite; the characteristic of fear and its opposite. In this same way we grow either love or hatred; in this way we come to take a gloomy, pessimistic view of life, which objectifies itself in a nature, a disposition of this type, or we grow that sunny, hopeful, cheerful, buoyant nature that brings with it so much joy and beauty and power for ourselves, as well as so much hope and inspiration and joy for all the world.

There is nothing more true in connection with human life than that we grow into the likeness of those things we contemplate. Literally and scientifically and necessarily true is it that "*as a man thinketh in his heart, so is he.*" The "is" part is his character. His character is the sum total of his

habits. His habits have been formed by his conscious acts; but every conscious act is, as we have found, preceded by a thought. And so we have it - thought on the one hand, character, life, and destiny on the other. And simple it becomes when we bear in mind that it is simply the thought of the present moment, and the next moment when it is upon us, and then the next, and so on through all time.

One can in this way attain to whatever ideals he would attain to. Two steps are necessary: first, as the days pass, to form one's ideals; and second, to follow them continually, whatever may arise, wherever they may lead him. Always remember that the great and strong character is the one who is ever ready to sacrifice the present pleasure for the future good. He who will thus follow his highest ideals as they present themselves to him day after day, year after year, will find that as Dante, following his beloved from world to world, finally found her at the gates of Paradise, so he will find himself eventually at the same gates. Life is not, we may say, for mere passing pleasure, but for the highest unfoldment that one can attain to, the noblest character that one can grow, and for the greatest service that one can render to all mankind. In this, however, we will find the highest pleasure, for in this the only real pleasure lies. He who would find it by any short cuts, or by entering upon any other paths, will inevitably find that his last state is always worse than his first; and if he proceed upon paths other than these he will find that he will never find real and lasting pleasure at all.

The question is not, "*What are the conditions in our lives?*" but, "*How do we meet the conditions that we find there?*" And whatever the conditions are, it is unwise and profitless to look upon them, even if they are conditions that we would have otherwise, in the attitude of complaint, for complaint will bring depression, and depression will weaken and possibly even kill the spirit that would engender the power that would enable us to bring into our lives an entirely new set of conditions.

In order to be concrete, even at the risk of being personal, I will say that there have come at various times into my life circumstances and conditions that I gladly would have run from at the time—conditions that caused at the time humiliation and shame and anguish of spirit. But invariably, as sufficient time has passed, I – or anyone for that matter - have been able to look back and see clearly the part that every experience of the type just mentioned had to play in my life. I have seen the lessons it was essential for me to learn; and the result is that now I would not drop a single one of these experiences from my life, humiliating and hard to bear as they were at the time; no, not for the world. **And here is also a lesson I have learned:** whatever conditions are in my life today that are not the easiest and most agreeable, and whatever conditions of this type all coming time may bring, I will take them just as they come, without complaint, without depression, and meet them in the wisest possible way; knowing that they are the best possible conditions that could be in my life at the time, or otherwise they would not be there; realizing the fact that, although I may not at the time see why they are in my life, although I may not see just

what part they have to play, the time will come, and when it comes I will see it all, and thank God for every condition just as it came.

Each one is so apt to think that his own conditions, his own trials or troubles or sorrows, or his own struggles, as the case may be, are greater than those of the great mass of mankind, or possibly greater than those of any one else in the world. He forgets that each one has his own peculiar trials or troubles or sorrows to bear, or struggles in habits to overcome, and that his is but the common lot of all the human race. We are apt to make the mistake in this — in that we see and feel keenly our own trials, or adverse conditions, or characteristics to be overcome, while those of others we do not see so clearly, and hence we are apt to think that they are not at all equal to our own. Each has his own problems to work out.

Each must work out his own problems. Each must grow the insight that will enable him to see what the causes are that have brought the unfavorable conditions into his life; each must grow the strength that will enable him to face these conditions, and to set into operation forces that will bring about a different set of conditions. We may be of aid to one another by way of suggestion, by way of bringing to one another a knowledge of certain higher laws and forces — laws and forces that will make it easier to do that which we would do. The doing, however, must be done by each one for himself. And so the way to get out of any conditioning we have got into, either knowingly or inadvertently, either intentionally or unintentionally, is to take time to look the conditions squarely in the face, and to find the law whereby they have come about. And when we have discovered the law, the thing to do is not to rebel against it, not to resist it, but to go with it by working in harmony with it.

If we work in harmony with it, it will work for our highest good, and will take us wheresoever we desire. If we oppose it, if we resist it, if we fail to work in harmony with it, it will eventually break us to pieces. The law is immutable in its workings. Go with it, and it brings all things our way; resist it, and it brings suffering, pain, loss, and desolation.

True it is, then, not, "*What are the conditions in one's life?*" but "*How does he meet the conditions that he finds there?*" This will determine all. And if at any time we are apt to think that our own lot is about the hardest there is, and if we are able at any time to persuade ourselves that we can find no one whose lot is just a little harder than ours, let us then study for a little while the character Pompilia, in Browning's poem and after studying it, thank God that the conditions in our life are so favorable; and then set about with a trusting and intrepid spirit to actualize the conditions that we most desire.

Thought is at the bottom of all progress or retrogression, of all success or failure, of all that is desirable or undesirable in human life. The type of thought we entertain both creates and draws conditions that crystallize about it, conditions exactly the same in nature as is the thought that

gives them form. Thoughts are forces, and each creates of its kind, whether we realize it or not. The great law of the drawing power of the mind, which says that like creates like, and that like attracts like, is continually working in every human life, for it is one of the great immutable laws of the universe.

For one to take time to see clearly the things he would attain to, and then to hold that ideal steadily and continually before his mind, never allowing faith — his positive thought-forces — to give way to or to be neutralized by doubts and fears, and then to set about doing each day what his hands find to do, never complaining, but spending the time that he would otherwise spend in complaint in focusing his thought-forces upon the ideal that his mind has built, will sooner or later bring about the full materialization of that for which he sets out. There are those who, when they begin to grasp the fact that there is what we may term a "science of thought," who, when they begin to realize that through the instrumentality of our interior, spiritual, thought-forces we have the power of gradually molding the everyday conditions of life as we would have them, in their early enthusiasm are not able to see results as quickly as they expect and are apt to think, therefore, that after all there is not very much in that which has but newly come to their knowledge. They must remember, however, that in endeavoring to overcome an old habit or to grow a new habit, everything cannot be done all at once.

In the degree that we attempt to use the thought-forces do we continually become able to use them more effectively. Progress is slow at first, more rapid as we proceed. Power grows by using, or, in other words, using brings a continually increasing power. This is governed by law the same as are all things in our lives, and all things in the universe about us. Every act and advancement made by the musician is in full accordance with law. No one commencing the study of music can, for example, sit down to the piano and play the piece of a master at the first effort. He must not conclude, however, nor does he conclude, that the piece of the master cannot be played by him, or, for that matter, by anyone. He begins to practice the piece. The law of the mind that we have already noticed comes to his aid, whereby his mind follows the music more readily, more rapidly, and more surely each succeeding time, and there also comes into operation and to his aid the law underlying the action of the reflex nerve system of the body, which we have also noticed, whereby his fingers co-ordinate their movements with the movements of his mind more readily, more rapidly, and more accurately each succeeding time; until by and by the time comes when that which he stumbles through at first, that in which there is no harmony, nothing but discord, finally reveals itself as the music of the master, the music that thrills and moves masses of men and women. So it is in the use of the thought-forces. It is the reiteration, the constant reiteration of the thought that grows the power of continually stronger thought-focusing, and that finally brings manifestation.

There is character building not only for the young but for the old as well. And what a difference there is in elderly people! How many grow old gracefully, and how many grow old in ways of quite a different nature. There is a sweetness and charm that combine for attractiveness in old age the same as there is something that cannot be described by these words. Some grow continually more dear to their friends and to the members of their immediate households, while others become possessed of the idea that their friends and the members of their households have less of a regard for them than they formerly had, and many times they are not far wrong. The one continually sees more in life to enjoy, the other sees continually less. The one becomes more dear and attractive to others, the other less so.

And why is this? Through chance? **By no means.** Personally I do not believe there is any such thing as chance in the whole of human life, nor even in the world or the great universe in which we live. The one great law of cause and effect is absolute; and effect is always kindred to its own peculiar cause, although we may have at times to go back considerably farther than we are accustomed to in order to find the cause, the parent of this or that effect, or actualized, though not necessarily permanently actualized, condition.

Why, then, the vast difference in the two types of elderly people? The one keeps from worryings, and fearings, and frettings, and foundationless imaginings, while the other seems especially to cultivate these, to give himself or herself especially to them. And why is this? At a certain time in life, differing somewhat in different people, life-long mental states, habits, and characteristics begin to focus themselves and come to the surface, so to speak. Predominating thoughts and mental states begin to show themselves in actualized qualities and characteristics as never before, and no one is immune.

In the lane leading to the orchard is a tree. For years it has been growing only "natural fruit." Not long since it was grafted upon. The spring has come and gone. One-half of the tree was in bloom and the other half also. The blossoms on each part could not be distinguished by the casual observer. The blossoms have been followed by young fruit which hangs abundantly on the entire tree. There is but a slight difference in it now; but a few weeks later the difference in form, in size, in color, in flavor, in keeping qualities, will be so marked that no one can fail to tell them apart or have difficulty in choosing between them. The one will be a small, somewhat hard and gnarled, tart, yellowish-green apple, and will keep but a few weeks into the fall of the year. The other will be a large, delicately flavored apple, mellow, deep red in color, and will keep until the tree which bore it is in bloom again.

But why this incident from nature's garden? This. Up to a certain period in the fruit's growth, although the interior, forming qualities of the apples were slightly different from the beginning, there was but little to distinguish them. At a certain period in their growth, however, their differing interior qualities began to externalize themselves so rapidly and so markedly that the

two fruits became of such a vastly different type that, as we have seen, no one could hesitate in choosing between them. And knowing once the soul, the forming, the determining qualities of each, we can thereafter tell beforehand with a certainty that is quite absolute what it, the externalized product of each portion of the tree, will be.

And it is quite the same in human life. If one would have a beautiful and attractive old age, he must begin it in youth and in middle life. If, however, he has neglected or failed in this, he can then wisely adapt himself to circumstances and give himself zealously to putting into operation all necessary counter-balancing forces and influences. Where there is life nothing is ever irretrievably lost, though the enjoyment of the higher good may be long delayed. But if one would have an especially beautiful and attractive old age he must begin it in early and in middle life, for there comes by and by a sort of "rounding-up" process when long-lived-in habits of thought begin to take unto themselves a strongly dominating power, and the thought habits of a lifetime begin to come to the surface.

Fear and worry, selfishness, a hard-fisted, grabbing, holding disposition, a carping, fault-finding, nagging tendency, a slavery of thought and action to the thinking or to the opinions of others, a lacking of consideration, thought, and sympathy for others, a lack of charity for the thoughts, the motives, and the acts of others, a lack of knowledge of the powerful and inevitable building qualities of thought, as well as a lack of faith in the eternal goodness and love and power of the Source of our being, all combine in time to make the old age of those in whom they find life, that barren, cheerless, unwelcome something, unattractive or even repellent to itself as well as to others, that we not infrequently find, while their opposites, on the contrary, combine, and seem to be helped on by heavenly agencies, to bring about that cheerful, hopeful, helpful, beautified, and hallowed old age that is so welcome and so attractive both to itself and to all with whom it comes in contact. Both types of thoughts, qualities, and dispositions, moreover, externalize themselves in the voice, in the peculiarly different ways in which they mark the face, in the stoop or lack of stoop in the form, as also in the healthy or unhealthy conditions of the mind and body, and their susceptibility to disorders and weaknesses of various kinds.

It is not a bad thing for each one early to get a little "philosophy" into his life. It will be of much aid as he advances in life; it will many times be a source of great comfort, as well as of strength, in trying times and in later life. We may even, though gently perhaps, make sport of the one who has his little philosophy, but unless we have something similar the time will come when the very lack of it will deride us. It may be at times, though not necessarily, that the one who has it is not always so successful in affairs when it comes to a purely money or business success, but it supplies many times a very real something in life that the one of money or business success only is starving for, though he doesn't know what the real lack is, and although he hasn't money enough in all the world to buy it did he know.

It is well to find our center early, and if not early then late; but, late or early, the thing to do is to find it. While we are in life the one essential thing is to play our part bravely and well and to keep our active interest in all its varying phases, the same as it is well to be able to adapt ourselves always to changing conditions. It is by the winds of heaven blowing over it continually and keeping it in constant motion, or by its continual onward movement, that the water in pool or stream is kept sweet and clear, for otherwise it would become stagnant and covered with slime. If we are attractive or unattractive to ourselves and to others the cause lies in ourselves; this is true of all ages, and it is well for us, young or old, to recognize it. It is well, other things being equal, to adapt ourselves to those about us, but it is hardly fair for the old to think that all the adapting should be on the part of the young, with no kindred duty on their part. Many times *old age* loses much of its attractiveness on account of a peculiar notion of this kind. The principle of reciprocity must hold in all ages in life, and whatever the age, if we fail to observe it, it results always sooner or later in our own undoing.

We are all in Life's great play— comedy and tragedy, smiles and tears, sunshine and shadow, summer and winter, and in time we take all parts. We must take our part, whatever it may be, at any given time, always bravely and with a keen appreciation of every opportunity, and a keen alertness at every turn as the play progresses. A good "entrance" and a good "exit" contribute strongly to the playing of a deservedly worthy role. We are not always able perhaps to choose just as we would the details of our entrance, but the manner of our playing and the manner of our exit we can all determine, and this no man, no power can deny us; this in every human life can be made indeed most glorious, however humble it may begin, or however humble it may remain or exalted it may become, according to conventional standards of judgment.

To me we are here for divine self-realization through experience. We progress in the degree that we manipulate wisely all things that enter into our lives, and that make the sum total of each one's life experience. Let us be brave and strong in the presence of each problem as it presents itself and make the best of all. Let us help the things we can help, and let us be not bothered or crippled by the things we cannot help. The great God of all is watching and manipulating these things most wisely and we need not fear or even have concern regarding them.

To live to our highest in all things that pertain to us, to lend a hand as best we can to all others for this same end, to aid in righting the wrongs that cross our path by means of pointing the wrongdoer to a better way, and thus aiding him in becoming a power for good, to remain in nature always sweet and simple and humble, and therefore strong, to open ourselves fully and to keep ourselves as fit channels for the Divine Power to work through us, to open ourselves, and to keep our faces always to the light, to love all things and to stand in awe or fear of nothing save our own wrong-doing, to recognize the good lying at the heart of all things, waiting for expression all in its own good way and time—this will make our part in life's great and as yet not fully understood play truly glorious, and we need then stand in fear of nothing, life nor death, for

death is life. Or rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of a new; the falling away of the material body and the taking of the soul to itself a new and finer body, better adapted to its needs and surroundings in another world of experience and growth and still greater divine selfrealization; a going out with all that it has gained of this nature in this world, but with no possessions material; a passing not from light to darkness, but from light to light; a taking up of life in another from just where we leave it off here; an experience not to be shunned or dreaded or feared, but to be welcomed when it comes in its own good way and time.

All life is from within out. This is something that cannot be reiterated too often. The springs of life are all from within. This being true, it would be well for us to give more time to the inner life than we are accustomed to give to it, especially in this Western world.

There is nothing that will bring us such abundant returns as to take a little time in the quiet each day of our lives. We need this to get the kinks out of our minds, and hence out of our lives. We need this to form better the higher ideals of life. We need this in order to see clearly in mind the things upon which we would concentrate and focus the thought-forces. We need this in order to make continually anew and to keep our conscious connection with the Infinite. We need this in order that the rush and hurry of our everyday life does not keep us away from the conscious realization of the fact that the spirit of Infinite life and power that is back of all, working in and through all, the life of all, is the life of our life, and the source of our power; and that outside of this we have no life and we have no power.

To realize this fact fully, and to live in it consciously at all times, is to find the kingdom of God, which is essentially an inner kingdom, and can never be anything else. The kingdom of heaven is to be found only within, and this is done once for all, and in a manner in which it cannot otherwise be done, when we come into the conscious, living realization of the fact that in our real selves we are essentially one with the Divine life, and open ourselves continually so that this Divine life can speak to and manifest through us. In this way we come into the condition where we are continually walking with God.

In this way the consciousness of God becomes a living reality in our lives; and in the degree in which it becomes a reality does it bring us into the realization of continually increasing wisdom, insight, and power. This consciousness of God in the soul of man is the essence, indeed, the sum and substance, of all religion. This identifies religion with every act and every moment of everyday life. That which does not identify itself with every moment of every day and with every act of life is religion in name only and not in reality. This consciousness of God in the soul of man is the one thing uniformly taught by all the prophets, by all the inspired ones, by all the seers and mystics in the world's history, whatever the time, wherever the country, whatever the religion, whatever minor differences we may find in their lives and teachings. In regard to this

they all agree; indeed, this is the essence of their teaching, as it has also been the secret of their power and the secret of their lasting influence.

It is the attitude of the child that is necessary before we can enter into the kingdom of heaven. As it was said, "*Except ye become as little children, ye cannot enter into the kingdom of heaven.*" For we then realize that of ourselves we can do nothing, but that it is only as we realize that it is the Divine life and power working within us, and it is only as we open ourselves that it may work through us, that we are or can do anything. It is thus that the simple life, which is essentially the life of the greatest enjoyment and the greatest attainment, is entered upon.

In the Orient the people as a class take far more time in the quiet, in the silence, than we take. Some of them carry this possibly to as great an extreme as we carry the opposite, with the result that they do not actualize and objectify in the outer life the things they dream in the inner life. We give so much time to the activities of the outer life that we do not take sufficient time in the quiet to form in the inner, spiritual, thought-life the ideals and the conditions that we would have actualized and manifested in the outer life. The result is that we take life in a kind of haphazard way, taking it as it comes, thinking not very much about it until, perhaps, pushed by some bitter experiences, instead of molding it, through the agency of the inner forces, exactly as we would have it. We need to strike the happy balance between the custom in this respect of the Eastern and Western worlds, and go to the extreme of neither the one nor the other. This alone will give the ideal life; and it is the ideal life only that is the thoroughly satisfactory life.

In the Orient there are many who are day after day sitting in the quiet, meditating, contemplating, idealizing, with their eyes focused on their stomachs in spiritual revery, while through lack of outer activities, in their stomachs, they are actually starving. In this Western world, men and women, in the rush and activity of our accustomed life, are running hither and thither, with no center, no foundation upon which to stand, nothing to which they can anchor their lives, because they do not take sufficient time to come into the realization of what the center, of what the reality of their lives is.

If the Oriental would do his contemplating, and then get up and do his work, he would be in a better condition; he would be living a more normal and satisfactory life. If we in the Occident would take more time from the rush and activity of life for contemplation, for meditation, for idealization, for becoming acquainted with our real selves, and then go about our work manifesting the powers of our real selves, we would be far better off, because we would be living a more natural, a more normal life. To find one's center, to become centered in the Infinite, is the first great essential of every satisfactory life; and then to go out, thinking, speaking, working, loving, living, from this center.

In the highest character building, such as we have been considering, there are those who feel they are handicapped by what we term heredity. In a sense they are right; in another sense they are totally wrong. It is along the same lines as the thought which many before us had inculcated in them through the couplet in the New England Primer: "*In Adam's fall, we sinned all.*" Now, in the first place, it is rather hard to understand the justice of this if it is true. In the second place, it is rather hard to understand why it is true. And in the third place there is no truth in it at all. **We are now dealing with the real essential self, and, however old Adam is, God is eternal.**

This means you; it means me; it means every human soul. When we fully realize this fact we see that heredity is a reed that is easily broken. The life of every one is in his own hands and he can make it in character, in attainment, in power, in divine self-realization, and hence in influence, exactly what he wills to make it. All things that he most fondly dreams of are his, or may become so if he is truly in earnest; and as he rises more and more to his ideal, and grows in the strength and influence of his character, he becomes an example and an inspiration to all with whom he comes in contact; so that through him the weak and faltering are encouraged and strengthened; so that those of low ideals and of a low type of life instinctively and inevitably have their ideals raised, and the ideals of no one can be raised without its showing forth in his outer life. As he advances in his grasp upon and understanding of the power and potency of the thought-forces, he finds that many times through the process of mental suggestion he can be of tremendous aid to one who is weak and struggling, by sending him now and then, and by continually holding him in, the highest thought, in the thought of the highest strength, wisdom and love. The power of "suggestion," mental suggestion, is one that has tremendous possibilities for good if we will but study into it carefully, understand it fully, and use it rightly.

The one who takes sufficient time in the quiet mentally to form his ideals, sufficient time to make and to keep continually his conscious connection with the Infinite, with the Divine life and forces, is the one who is best adapted to the strenuous life. He it is who can go out and deal, with sagacity and power, with whatever issues may arise in the affairs of everyday life. He it is who is building not for the years but for the centuries; not for time, but for the eternities. And he can go out knowing not whither he goes, knowing that the Divine life within him will never fail him, but will lead him on until he beholds the Father face to face.

He is building for the centuries because only that which is the highest, the truest, the noblest, and best will abide the test of the centuries. He is building for eternity because when the transition we call death takes place, life, character, self-mastery, divine self-realization — the only things that the soul when stripped of everything else takes with it — he has in abundance, in life, or when the time of the transition to another form of life comes, he is never afraid, never fearful, because he knows and realizes that behind him, within him, beyond him, is the Infinite wisdom and love; and in this he is eternally centered, and from it he can never be separated.

With Whittier he sings:

*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care*