AS A MAN THINKETH: THE COMPLETE POWER AFFIRMATIONS EDITION

BY

JAMES ALLEN
AND
WILLIAM MARSHALL
Mind is the Master power that molds and makes,
And Man is Mind, and evermore he takes
The tool of Thought, and, shaping what he wills,
Brings forth a thousand joys, a thousand ills:--
He thinks in secret, and it comes to pass:
Environment is but his looking-glass
CONTENTS

1. THOUGHT AND CHARACTER
2. EFFECT OF THOUGHT ON CIRCUMSTANCES
3. EFFECT OF THOUGHT ON HEALTH AND THE BODY
4. THOUGHT AND PURPOSE
5. THE THOUGHT-FACTOR IN ACHIEVEMENT
6. VISIONS AND IDEALS
7. SERENITY
Introduction to the **Complete** Power Affirmations Edition

Some years ago, I became aware of “As a Man Thinketh” from listening to a Tony Robbins audio program. I read the book once or twice and picked up a number of helpful ideas. But I have to admit, much of it went over my head at the time.

Recently, I came across a recording of this book by Earl Nightingale. I have been looking for a good recording of this book for sometime and to find a copy read by someone who I consider to have one of the greatest voices in the history of recording is quite a find.

I immediately listened to it...not just once or twice, but about ten to fifteen times in just the first week. The recording is only about an hour long. I am amazed at all of the new insights I received.

Now I listen to a **lot** of positive, self-help recordings and am generally a very positive and proactive person. And yet, as I carefully listened to the words of James Allen, I gained even deeper insights into my own thoughts and character. I gained a greater understanding of what I am doing right. And a sharper understanding of things that are still a challenge to me.

I knew after listening to the recording, I had to take my understanding of this little book to the next level. So, I decided to go through the book in detail and create affirmations—just like I did for “The Science of Getting Rich” by Wallace D. Wattles.

And I knew that I had to share this book and my affirmations with others.

Because it is now so easy for you to make your own recorded affirmations on your computer, iphone, etc., I have decided not to record these affirmations. So, recordings of these affirmations are not available—only the text. I suggest that you make recordings of the ones most important to you.
While this is a short book, it is profound in its ideas. Millions of people all around the world have read and benefited from the wisdom in this little book. Millions of lives have been transformed.

My hope is that this new special edition will transform the lives of millions more people world wide. In this ever changing world we live in, we need the wisdom contained in “As a Man Thinketh” now more than ever.

William Marshall
Burbank, California
August, 2008
1. 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--

2. "They themselves are makers of themselves."

3. 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

BROAD PARK AVENUE,

ILFRACOMBE,

ENGLAND

I now choose my own thoughts and create my own destiny.
I now have an enlightened and happy mind.
CHAPTER 1 - THOUGHT AND CHARACTER

1. 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.

My character is the complete sum of all of my thoughts.

2. As the plant springs from, and could not be without, the seed, so every act of a 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.

My every act springs from the hidden seeds of my thoughts.

3. Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

“Thought in the mind hath made us, What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind...

...If one endure
In purity of thought, joy follows him
As his own shadow--sure.”
In the purity of my thoughts, I now create a life of joy and happiness.

4. Man is a growth by law, and not a creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and Godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with Godlike thoughts. An ignoble and bestial character, by the same process, is the result of the continued harboring of groveling thoughts.

My thoughts are the cause of my success.

I now think only noble and Godlike thoughts.

5. 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.
I am now building heavenly mansions of joy, strength, and peace.

I now make right choices and truthfully apply my thoughts.

6. 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.

I am the master of my thoughts, the molder of my character. I am the maker and the shaper of my condition, environment, and destiny.

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

I am a person of power, intelligence, and love.

I now hold the key to every situation in my life.

I now have the transforming and regenerative agency to make myself into the person I choose to be.
8. Man is always the master, even in his weaker and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his “household.” When he begins to reflect upon his condition, and to 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.

I am now a wise master of my thoughts. I direct my energies with intelligence and focus all of my thoughts on fruitful issues.

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

Through application, self-analysis, and experience, I am now a wise master of my thoughts.

10. 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; and 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 to the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is Understanding, Wisdom, Power.
By digging deep into the mine of my soul, I now find every truth connected with my being.

I am the maker of my character, the molder of my life, and the builder of my destiny.

I now watch, control, and alter my thoughts. I trace their effects upon myself, upon others, and upon my life and circumstances.

I link cause and effect by patient practice and investigation.

I utilize every trivial experience as a means of obtaining knowledge of myself.

11. In this direction, as in no other, is the law 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.

By patience, practice, and ceaseless persistence, I now enter the Door to the Temple of Knowledge.
CHAPTER 2 - EFFECT OF THOUGHT ON CIRCUMSTANCES

1. 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.

I now intelligently cultivate the garden of my mind.

2. 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.

I think only right, useful, and pure thoughts.

3. By pursuing this process, a man sooner or later discovers that he is the master-gardener of his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands, with ever-increasing accuracy, how the thought-forces and mind elements operate in the shaping of his character, circumstances, and destiny.

I am the master-gardener of my soul, the director of my life.

I now understand with ever-increasing accuracy how my thoughts shape my character, circumstances, and destiny.
4. 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.

My outer circumstances are now harmoniously related to my inner state.

5. 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.

I am where I am by the law of my being.

6. 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.

I am a progressive and evolved being. As I improve my thoughts, my character and circumstances also improve.
7. 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.

I am a creative power. I am in command of my thoughts and am the rightful master of my being.

8. That circumstances grow out of thought every man knows who has for any length of time practiced self-control and self-purification, 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.

My positive circumstances grow out of my positive thoughts.

9. 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 its own.

10. 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.
My thoughts turn into acts which create my opportunities and circumstances.

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

I transform my circumstances by first transforming my thoughts.

12. Following the inmost desires, aspirations, thoughts, by which he allows himself to be dominated, (pursuing the will-o'-the-wisps 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 obtains.

I am now steadfastly walking the highway of strong and high endeavor.

13. A man does not come to the almshouse or the jail by the tyranny of fate or circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded 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.
My circumstances reveal myself to myself.

14. 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 the shaper and author of environment. Even at birth the soul comes to its own and through every step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and, impurity, its strength and weakness.

I am now ascending into virtue and pure happiness by continuous cultivation of virtuous aspirations.

I am the lord and master of my thoughts. I am the maker of myself and the shaper and author of my environment.

15. 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. The “divinity that shapes our ends” is in ourselves; it is our very self. Only himself manacles man: thought and action are the gaolers of Fate—they imprison, being base; they are also the angels of Freedom—they liberate, being noble. Not what he wishes 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.
I now attract what I am.

My noble thoughts and actions are my angels of freedom.

My prayers harmonize with my thoughts and actions.

16. 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.

17. 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?

I am improving my circumstances by improving myself.

I am now willing to take whatever positive action is necessary to create a strong and well-poised life.

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

I now have a clear understanding of the principle of true prosperity.

I am an honest and industrious worker. I always do more than I am paid to do.

19. Here is a rich man who is the victim of a painful and persistent disease as the result of gluttony. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural viands and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of a healthy life.

I now have a clear understanding of the principles of a healthy life.

20. Here is an employer of labor who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of his workpeople. Such a man is altogether unfitted for prosperity, and when he finds himself bankrupt, both as regards reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.
I am an honest employer who treats every employee with fairness and respect.

21. I have introduced these three cases merely as illustrative of the truth that man is the causer (though nearly always is unconsciously) of his circumstances, and that, whilst aiming at a good end, he is continually frustrating its accomplishment by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary, as the reader can, if he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as a ground of reasoning.

I choose thoughts that perfectly harmonize with the end result I desire.

I am now a conscious creator of my circumstances.

I carefully trace the action of the laws of thought in my own mind and life.

22. Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary so, vastly with individuals, that a man’s entire soul-condition (although it may be known to himself) cannot be judged by another from the external aspect of his life alone. A man may be honest in certain directions, yet suffer privations; a man may be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one man fails “because of his particular honesty,” and that the other “prospers because of his particular dishonesty,” is the result of a superficial judgment, which assumes that the dishonest man is almost totally corrupt, and the honest man almost entirely virtuous.
I examine my own thoughts clearly, deeply, and objectively. I only hold on to pure and positive thoughts of love, joy, gratitude and peace.

23. In the light of a deeper knowledge and wider experience such judgment is found to be erroneous. The dishonest man may have some admirable virtues, which the other does, not possess; and the honest man obnoxious vices which are absent in the other. The honest man reaps the good results of his honest thoughts and acts; he also brings upon himself the sufferings, which his vices produce. The dishonest man likewise garners his own suffering and happiness.

24. 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 mind, and washed every sinful stain 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.

25. 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.

My life is and always has been justly ordered.
26. 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.

My good thoughts and actions are now producing good results.

I now thoroughly understand and cooperate with the law of cause and effect.

27. 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.

I am now in perfect harmony with myself and with the law of my being.
28. The circumstances, which a man encounters with suffering, are the result of his own mental in harmony. 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.

I rightly and wisely use my riches.

29. 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.

I am now happy, healthy, and prosperous.

30. 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 as 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.
I am now searching for the hidden justice that regulates my life.

I am now building myself up with strong and noble thoughts.

I am now using my circumstances as aids to accelerate my progress and to discover my hidden powers and possibilities.

31. Law, not confusion, is the dominating principle in the universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the molding and moving force in the spiritual government of the world. This being so, 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.

I now know that law is the dominating principle in the universe.

As I right myself, I find that the universe is right.

As I alter my thoughts towards things and other people, things and other people alter themselves towards me.

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

As I radically improve my thoughts, the material circumstances of my life are also rapidly improving.
33. Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance.

34. Bestial thoughts crystallize into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease.

35. Impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances.

36. Thoughts of fear, doubt, and indecision crystallize into weak, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence.

37. Lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary.

38. Hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution.

39. Selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing.

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

My beautiful thoughts are crystallizing into habits of grace and kindliness which are solidifying into genial and sunny circumstances.
41. Pure thoughts crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace.

42. Thoughts of courage, self-reliance, and decision crystallize into manly habits, which solidify into circumstances of success, plenty, and freedom.

43. Energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness.

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

45. Loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

All of my thoughts are beautiful, pure, courageous, self-reliant, decisive, energetic, gentle, forgiving, loving, and generous.

46. 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.

I only persist in thinking pure and virtuous thoughts.

I shape my circumstances by consciously choosing my thoughts.
47. Nature helps every man to the gratification of the thoughts, which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts.

I only encourage pure and virtuous thoughts. Nature is now helping me gratify the thoughts which I most encourage.

Opportunities are now presented to me which will speedily bring to the surface my good thoughts.

48. 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 lo, opportunities will spring up on every hand to aid his strong resolves; let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colors, which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your ever-moving thoughts.

As I think virtuous and happy thoughts, all the world softens towards me and readily helps me.

Opportunities are now springing up on every hand to aid my strong resolves.

The world is my kaleidoscope and the varying combinations of colors are the exquisitely adjusted pictures of my ever-moving thoughts.
“So You will be what you will to be;
   Let failure find its false content
In that poor word, 'environment,'
   But spirit scorns it, and is free.

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

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

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

My iron will now hews away to any goal I pursue with a burning desire though walls of granite intervene.
CHAPTER 3 - EFFECT OF THOUGHT ON HEALTH AND THE BODY

1. 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.

My body is the servant of my mind. My mind is the master of my body.

My glad and beautiful thoughts clothe my body with youthfulness and beauty.

2. 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 soon shatter the nervous system.

3. 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.
My healthy thoughts are creating a strong and healthy body.
My strong, pure, and healthy thoughts are now building up my body in vigor and strength.

4. 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.

Out of my clean heart comes a clean life and a clean body.

5. 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.

I now only desire healthy and wholesome food.

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

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

I now renew my body by beautifying my mind.

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

I always have a sweet and sunny disposition.

9. 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.

I now fill my mind with thoughts of joy, goodwill, and serenity.

10. 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.
11. 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.

I now think cheerful thoughts of joy and happiness.

I think well of all, am cheerful with all, and I patiently find the good in all.

I now dwell day by day in thoughts of peace toward every creature.
CHAPTER 4 - THOUGHT AND PURPOSE

1. 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 steer clear of catastrophe and destruction.

I link all of my thoughts to my definite major purpose in life.

2. 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 power evolving universe.

I now have a clear, central, definite major purpose in life and I am organizing all of my thoughts around it.

3. 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; but whichever it is, he should steadily focus his thought-forces upon the object, which he has 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.
I am now making progress towards my definite major purpose everyday.

My definite major purpose is the centralizing point in all of my thoughts.

I now steadily focus my thought forces upon the achievement of my definite major purpose in life.

My purpose is my supreme duty to myself and to others. I am devoted to its attainment.

4. 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 necessarily 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.

I am on the royal road to self-control and true concentration of thought.

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

My thoughts are fixed upon the perfect performance of my duty.
6. 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.

I am now developing my strength by effort and practice.

I am now adding effort to effort, patience to patience, and strength to strength.

7. 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.

I am making my thoughts strong by exercising myself in right thinking.

8. 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.

I now know that so called “failure” is simply one of the pathways to attainment.

All conditions serve me. I think strongly, attempt courageously, and accomplish masterfully.
9. Having conceived of his purpose, a man should mentally mark out a “straight” pathway to its achievement, looking neither to the right nor the left. Doubts and fears should be rigorously excluded; they are disintegrating elements, which break up the straight line of effort, rendering it crooked, ineffectual, useless. Thoughts of doubt and fear never accomplished anything, and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

I am now focused exclusively on a straight pathway that leads to the achievement of my definite major purpose in life.

10. 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.

I can do what I will to do.

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

All of my thoughts are allied with power. I wisely overcome all obstacles bravely and courageously.
12. Thought allied fearlessly to purpose becomes creative force: he who “knows” this is ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations; he who “does” this has become the conscious and intelligent wielder of his mental powers.

My thoughts are courageously allied to my definite major purpose to become a creative and unstoppable force.

I am now a conscious and intelligent wielder of my mental powers.
CHAPTER 5 - THE THOUGHT-FACTOR IN ACHIEVEMENT

1. 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.

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

All that I achieve is the direct result of my own thoughts.

I now take 100% responsibility for the results and circumstances of my life.

I am the only person who can alter my circumstances by altering my thoughts.

3. 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.

I strengthen myself only by my own efforts. I am responsible for improving my own circumstances.
4. 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.” Now, however, there is amongst an increasing few a tendency to reverse this judgment, and to say, “One man is an oppressor because many are slaves; let us despise the slaves.”

5. The truth is that oppressor and slave are co-operators in ignorance, and, while seeming to afflict each other, are in reality afflicting themselves. A perfect Knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor; a perfect Love, seeing the suffering, which both states entail, condemns neither; a perfect Compassion embraces both oppressor and oppressed.

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

I think only thoughts of love, kindness, and generosity. I am free.

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

8. 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, by any means; but a portion of it must, at least, be sacrificed.
9. 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 commenced 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, which he chooses.

I think clearly, plan methodically, and develop my natural talent and abilities.

I am in complete control of my own thoughts. I am capable of controlling affairs and adopting serious responsibilities.

10. There can be no progress, no achievement without sacrifice, and a man's worldly success will be in 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. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.

I now fix my mind on the development of my plans, on strengthening my resolution, and on self-reliance.

The higher I lift my thoughts, the greater my success and the more blessed and enduring are my achievements.
11. The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous. All the great Teachers of the ages have declared this in varying forms, and to prove and know it a man has but to persist in making himself more and more virtuous by lifting up his thoughts.

I persist in making myself completely honest, magnanimous, and virtuous by lifting up my thoughts.

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

I am persistent in my search for knowledge and for the beautiful and true in life and nature.

My intellectual achievements are the natural outgrowth of long and arduous effort and pure and generous thoughts.

13. 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 unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness.
I now live constantly in the conception of noble and lofty thoughts. I dwell upon all that is pure and unselfish.

I am developing a wise and noble character. I am rising into positions of influence and blessedness.

14. Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought a man ascends; by the aid of animality, indolence, impurity, corruption, and confusion of thought a man descends.

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

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

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

18. He who would accomplish little must sacrifice little; he who would achieve much must sacrifice much; he who would attain highly must sacrifice greatly.
CHAPTER 6 - VISIONS AND IDEALS

1. 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.

I am a dreamer and visionary.

2. 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.

3. 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.

4. 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.

I now cherish my beautiful visions, my lofty ideals, the music that stirs in my heart, the beauty that forms in my mind, and the loveliness that drapes my purest thoughts.
5. 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 of things can never obtain: “ask 
and receive.”

6. 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.

I dare to dream lofty dreams. My vision is the promise of what I 
shall one day be.

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

8. Your circumstances may be uncongenial, but they shall not 
long remain so if you but perceive an Ideal and strive to reach 
it. You cannot travel “within” and stand still “without.”

I perceive ideals and strive to reach them.

9. 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, of refinement, of grace and beauty. He 
conceives of, mentally builds up, an ideal condition of life; the 
vision of a wider liberty and a larger scope takes possession of 
him; unrest urges him to action, and he utilizes all his spare 
time and means, small though they are, to the development of 
his latent powers and resources.
I only hold thoughts of intelligence, refinement, grace, and beauty.

I now hold a vision of an ideal condition of my life. I use all of my spare time and means to the development of my natural powers and resources.

10. 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 mentality that it falls out of his life as a garment is cast aside, and, with the growth of opportunities, which fit the scope of his expanding powers, he passes out of it forever.

11. Years later we see this youth as a full-grown man. We find him a master of certain forces of the mind, which he wields with worldwide influence and almost unequalled power. In his hands he holds the cords of gigantic responsibilities; he speaks, and lo, lives are changed; men and women hang upon his words and remold their characters, and, sun-like, he becomes the fixed and luminous centre round which innumerable destinies revolve. He has realized the Vision of his youth. He has become one with his Ideal.

I am now moving towards the vision of my youth. I am becoming one with my ideal.

12. And you, too, youthful reader, will realize the Vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, your Ideal.
I am now realizing the vision of my heart. I am now receiving the exact results of my own thoughts.

13. You will become as small as your controlling desire; as great as your dominant aspiration: in the beautiful words of Stanton Kirkham Davis, “You may be keeping accounts, and presently you shall walk out of the door that for so long has seemed to you the barrier of your ideals, and shall find yourself before an audience--the pen still behind your ear, the ink stains on your fingers and then and there shall pour out the torrent of your inspiration.

I am becoming as great as my dominant aspiration.

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

15. 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!”

16. Observing another become intellectual, they exclaim, “How highly favored he is!” And noting the saintly character and wide influence of another, they remark, “How chance aids him at every turn!”
17. They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience; have no knowledge of the sacrifices they have made, of the undaunted efforts they have put forth, of the faith they have exercised, that they might overcome the apparently insurmountable, and realize the Vision of their heart.

18. They do not know the darkness and the heartaches; they only see the light and joy, and call it “luck”. They do not see the long and arduous journey, but only behold the pleasant goal, and call it “good fortune,” do not understand the process, but only perceive the result, and call it chance.

19. In all human affairs there are “efforts,” and there are “results,” and the strength of the effort is the measure of the result. Chance is not. Gifts, powers, material, intellectual, and spiritual possessions are the fruits of effort; they are thoughts completed, objects accomplished, visions realized.

The strength of my efforts create the measure of my results.

My achievements are the results of thoughts completed, objects accomplished, and visions realized.

20. 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

1. 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.

I now have a calm and serene mind.

My calm and serene mind is the result of wisdom, self-control, and a deep knowledge of the laws and operations of thought.

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

I understand myself as a thought evolved being.

I now have a keen understanding of others.

As a result of thought and right understanding, I now clearly see the internal relations of things by the action of cause and effect.

I am poised, steadfast, and serene.
3. The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of 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 strongly equable.

I now know how to govern myself and how to rightly adapt to others.

The more tranquil I become, the greater my success, influence, and my power for good.

I now develop greater and greater self-control and equanimity everyday.

4. 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 possessing these blessings, for they are always sweet, serene, and calm.

I now have a tranquil heart and a sweet-tempered, balanced life.

I am always sweet-tempered, serene, and calm.
5. That exquisite poise of character, which we call serenity is the last lesson of culture, the fruitage of the soul. It is precious as wisdom, more to be desired than gold—yea, than even fine gold. How insignificant mere money seeking looks in comparison with a serene life—a life that dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

I am now living a serene and peaceful life.

6. “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!

I am well balanced, at peace with all people, and have the exquisite poise which is characteristic of a finished character.

7. 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.
8. Tempest-tossed souls, wherever ye may be, under whatsoever conditions ye may live, know this in the ocean of life the isles of Blessedness are smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding Master; He does but sleep: wake Him. Self-control is strength; Right Thought is mastery; Calmness is power. Say unto your heart, “Peace, be still!”

Self-control is my strength. Right thought is my wisdom. Calmness is my power. I am at perfect peace.