

The most powerful forces in the universe are the silent forces; and in accordance with the intensity of its power does a force become beneficent when rightly directed, and destructive when wrongly employed.

This is a common knowledge in regard to the mechanical forces, such as steam, electricity, etc., but few have yet learned to apply this knowledge to the realm of mind, where the thought-forces (most powerful of all) are continually being generated and sent forth as currents of salvation or destruction.

At this stage of his evolution, man has entered into the possession of these forces, and the whole trend of his present advancement is their complete subjugation. All the wisdom possible to man on this material earth is to be found only in complete self-mastery, and the command, "Love your enemies," resolves itself into an exhortation to enter here and now, into the possession of that sublime wisdom by taking hold of, mastering and transmuting, those mind forces to which man is now slavishly subject, and by which he is helplessly borne, like a straw on the stream, upon the currents of selfishness.

The Hebrew prophets, with their perfect knowledge of the Supreme Law, always related outward events to inward thought, and associated national disaster or success with the thoughts and desires that dominated the nation at the time.

The knowledge of the causal power of thought is the basis of all their prophecies, as it is the basis of all real wisdom and power. National events are simply the working out of the psychic forces of the nation.

Wars, plagues, and famines are the meeting and clashing of wrongly-directed thought-forces, the culminating points at which destruction steps in as the agent of the Law.

It is foolish to ascribe war to the influence of one man, or to one body of men. It is the crowning horror of national selfishness. It is the silent and conquering thought-forces which bring all things into manifestation.

The universe grew out of thought. Matter in its last analysis is found to be merely objectified thought. All men's accomplishments were first wrought out in thought, and then objectified.

The author, the inventor, the architect, first builds up his work in thought, and having perfected it in all its parts as a complete and harmonious whole upon the thought-plane, he then commences to materialize it, to bring it down to the material or sense-plane.

When the thought-forces are directed in harmony with the over-ruling Law, they are up-building and preservative, but when subverted they become disintegrating and self-destructive.

To adjust all your thoughts to a perfect and unswerving faith in the omnipotence and supremacy of Good, is to co-operate with that Good, and to realize within yourself the solution and destruction of all evil. Believe and ye shall live.

And here we have the true meaning of salvation; salvation from the darkness and negation of evil, by entering into, and realizing the living light of the Eternal Good.

Where there is fear, worry, anxiety, doubt, trouble, chagrin, or disappointment, there is ignorance and lack of faith.

All these conditions of mind are the direct outcome of selfishness, and are based upon an inherent belief in the power and supremacy of evil; they therefore constitute practical atheism; and to live in, and become subject to, these negative and soul-destroying conditions of mind is the only real atheism.

It is salvation from such conditions that the race needs, and let no man boast of salvation whilst he is their helpless and obedient slave.

To fear or to worry is as sinful as to curse, for how can one fear or worry if he intrinsically believes in the Eternal justice, the Omnipotent Good, the Boundless Love? To fear, to worry, to doubt, is to deny, to disbelieve.

It is from such states of mind that all weakness and failure proceed, for they represent the annulling and disintegrating of the positive thought-forces which would otherwise speed to their object with power, and bring about their own beneficent results.

To overcome these negative conditions is to enter into a life of power, is to cease to be a slave, and to become a master, and there is only one way by which they can be overcome, and that is by steady and persistent growth in inward knowledge.

To mentally deny evil is not sufficient; it must, by daily practice, be risen above and understood. To mentally affirm the good is inadequate; it must, by unswerving endeavor, be entered into and comprehended.

The intelligent practice of self-control, quickly leads to a knowledge of one's interior thought-forces, and, later on, to the acquisition of that power by which they are rightly employed and directed.

In the measure that you master self, that you control your mental forces instead of being controlled by them, in just such measure will you master affairs and outward circumstances.

Show me a man under whose touch everything crumbles away, and who cannot retain success even when it is placed in his hands, and I will show you a man who dwells continually in those conditions of mind which are the very negation of power.

To be for ever wallowing in the bogs of doubt, to be drawn continually into the quicksand of fear, or blown ceaselessly about by the winds of anxiety, is to be a slave, and to live the life of a slave, even though success and influence be for ever knocking at your door seeking for admittance.

Such a man, being without faith and without self-government, is incapable of the right government of his affairs, and is a slave to circumstances; in reality a slave to himself. Such are taught by affliction, and ultimately pass from weakness to strength by the stress of bitter experience. Faith and purpose constitute the motive- power of life.

There is nothing that a strong faith and an unflinching purpose may not accomplish. By the daily exercise of silent faith, the thought-forces are gathered together, and by the daily strengthening of silent purpose, those forces are directed toward the object of accomplishment.

Whatever your position in life may be, before you can hope to enter into any measure of success, usefulness, and power, you must learn how to focus your thought-forces by cultivating calmness and repose. It may be that you are a business man, and you are suddenly confronted with some overwhelming difficulty or probable disaster. You grow fearful and anxious, and are at your wit's end.

To persist in such a state of mind would be fatal, for when anxiety steps in, correct judgment passes out. Now if you will take advantage of a quiet hour or two in the early morning or at night, and go away to some solitary spot, or to some room in your house where you know you will be absolutely free from intrusion, and, having seated yourself in an easy attitude, you forcibly direct your mind right away from the object of anxiety by dwelling upon something in your life that is pleasing and bliss giving, a calm, reposeful strength will gradually steal into your mind, and your anxiety will pass away.

Upon the instant that you find your mind reverting to the lower plane of worry bring it back again, and re-establish it on the plane of peace and strength.

When this is fully accomplished, you may then concentrate your whole mind upon the solution of your difficulty, and what was intricate and insurmountable to you in your hour of anxiety will be made plain and easy, and you will see, with that clear vision and perfect judgment which belong only to a calm and untroubled mind, the right course to pursue and the proper end to be brought about.

It may be that you will have to try day after day before you will be able to perfectly calm your mind, but if you persevere you will certainly accomplish it. And the course which is presented to you in that hour of calmness must be carried out.

Doubtless when you are again involved in the business of the day, and worries again creep in and begin to dominate you, you will begin to think that the course is a wrong or foolish one, but do not heed such suggestions.

Be guided absolutely and entirely by the vision of calmness, and not by the shadows of anxiety. The hour of calmness is the hour of illumination and correct judgment.

By such a course of mental discipline the scattered thought-forces are re-united, and directed, like the rays of the search-light, upon the problem at issue, with the result that it gives way before them.

There is no difficulty, however great, but will yield before a calm and powerful concentration of thought, and no legitimate object but may be speedily actualized by the intelligent use and direction of one's soul-forces.

Not until you have gone deeply and searchingly into your inner nature, and have overcome many enemies that lurk there, can you have any approximate conception of the subtle power of thought, of its inseparable relation to outward and material things, or of its magical potency, when rightly poised and directed, in readjusting and transforming the life-conditions.

Every thought you think is a force sent out, and in accordance with its nature and intensity will it go out to seek a lodgment in minds receptive to it, and will react upon yourself for good or evil. There is ceaseless reciprocity between mind and mind, and a continual interchange of thought-forces.

Selfish and disturbing thoughts are so many malignant and destructive forces, messengers of evil, sent out to stimulate and augment the evil in other minds, which in turn send them back upon you with added power.

While thoughts that are calm, pure, and unselfish are so many angelic messengers sent out into the world with health, healing, and blessedness upon their wings, counteracting the evil forces; pouring the oil of joy upon the troubled waters of anxiety and sorrow, and restoring to broken hearts their heritage of immortality.

Think good thoughts, and they will quickly become actualized in your outward life in the form of good conditions. Control your soul-forces, and you will be able to shape your outward life as you will.

The difference between a savior and a sinner is this, that the one has a perfect control of all the forces within him; the other is dominated and controlled by them.

There is absolutely no other way to true power and abiding peace, but by self-control, self-government, and self-purification. To be at the mercy of your disposition is to be impotent, unhappy, and of little real use in the world.

The conquest of your petty likes and dislikes, your capricious loves and hates, your fits of anger, suspicion, jealousy, and all the changing moods to which you are more or less helplessly subject, this is the task you have before you if you would weave into the web of life the golden threads of happiness and prosperity.

In so far as you are enslaved by the changing moods within you, will you need to depend upon others and upon outward aids as you walk through life.

If you would walk firmly and securely, and would accomplish any achievement, you must learn to rise above and control all such disturbing and retarding vibrations.

You must daily practice the habit of putting your mind at rest, "going into the silence," as it is

commonly called. This is a method of replacing a troubled thought with one of peace, a thought of weakness with one of strength.

Until you succeed in doing this you cannot hope to direct your mental forces upon the problems and pursuits of life with any appreciable measure of success. It is a process of diverting one's scattered forces into one powerful channel.

Just as a useless marsh may be converted into a field of golden corn or a fruitful garden by draining and directing the scattered and harmful streams into one well cut channel, so, he who acquires calmness, and subdues and directs the thought currents within himself, saves his soul, and fructifies his heart and life.

As you succeed in gaining mastery over your impulses and thoughts you will begin to feel, growing up within you, a new and silent power, and a settled feeling of composure and strength will remain with you.

Your latent powers will begin to unfold themselves, and whereas formerly your efforts were weak and ineffectual, you will now be able to work with that calm confidence which commands success.

And along with this new power and strength, there will be awakened within you that interior Illumination known as "intuition," and you will walk no longer in darkness and speculation, but in light and certainty.

With the development of this soul-vision, judgment and mental penetration will be incalculably increased, and there will evolve within you that prophetic vision by the aid of which you will be able to sense coming events, and to forecast, with remarkable accuracy, the result of your efforts.

And in just the measure that you alter from within will your outlook upon life alter; and as you alter your mental attitude towards others they will alter in their attitude and conduct toward you.

As you rise above the lower, debilitating, and destructive thought-forces, you will come in contact with the positive, strengthening, and up-building currents generated by strong, pure, and noble minds, your happiness will be immeasurably intensified, and you will begin to realize the joy, strength, and power, which are born only of self-mastery.

And this joy, strength, and power will be continually radiating from you, and without any effort on your part, nay, though you are utterly unconscious of it, strong people will be drawn toward you, influence will be put into your hands, and in accordance with your altered thought-world will outward events shape themselves.

"A man's foes are they of his own household," and he who would be useful, strong, and happy, must cease to be a passive receptacle for the negative, beggarly, and impure streams of thought; and as a wise householder commands his servants and invites his guests, so must he learn to command his desires, and to say, with authority, what thoughts he shall admit into the

mansion of his soul.

Even a very partial success in self-mastery adds greatly to one's power, and he who succeeds in perfecting this divine accomplishment, enters into possession of undreamed-of wisdom and inward strength and peace, and realizes that all the forces of the universe aid and protects his footsteps who is master of his soul.

Would you scale the highest heaven,  
Would you pierce the lowest hell,  
Live in dreams of constant beauty,  
Or in basest thinkings dwell.  
For your thoughts are heaven above you,  
And your thoughts are hell below,  
Bliss is not, except in thinking,  
Torment naught but thought can know.  
Worlds would vanish but for thinking;  
Glory is not but in dreams;  
And the Drama of the ages  
From the Thought Eternal streams.  
Dignity and shame and sorrow,  
Pain and anguish, love and hate  
Are but maskings of the mighty  
Pulsing Thought that governs Fate.  
As the colors of the rainbow  
Makes the one uncolored beam,  
So the universal changes  
Make the One Eternal Dream.  
And the Dream is all within you,  
And the Dreamer waiteth long  
For the Morning to awake him  
To the living thought and strong.  
That shall make the ideal real,  
Make to vanish dreams of hell  
In the highest, holiest heaven  
Where the pure and perfect dwell.  
Evil is the thought that thinks it;  
Good, the thought that makes it so  
Light and darkness, sin and pureness  
Likewise out of thinking grow.  
Dwell in thought upon the Grandest,  
And the Grandest you shall see;  
Fix your mind upon the Highest,  
And the Highest you shall be.

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