

POWER ATTRACTION
POWER PLAY



**THE ART OF USING POWER STRATEGIES
TO GET AHEAD IN LIFE**

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Foreword

There are a million energies in man. What might we not become when we learn to utilize them all? This is the declaration of the poet; and though poetry is commonly motivated by transcendental visions, and therefore more or less impressed with apparent hyperboles, nevertheless there's in this poetic expression far more literal, practical truth than we may at first think.

How many energies there are in man, no one knows; but there are so many that even the greatest observers of human action have found it inconceivable to count them all. And as most of these energies are noteworthy, to say the least, and a few of them so remarkable as to seem both limitless in power and countless in possibilities, we might well wonder what man will become when he learns to utilize them all. It's the purpose of the following pages, not only to discuss these greater powers and possibilities in man, but likewise to present practical techniques through which they might be applied.

And it's the purpose of the following pages to encourage as many individuals as possible to study and apply these greater powers inside them so that they might not only become greater and richer and more worthy as people, but may likewise become the forerunners of that higher and more fantastic race of which we all have so fondly dreamed.

Power Attraction, Power Play

The Art Of Using Power Strategies To Get Ahead In Life.

Chapter 1:

The Dominating Rationale

Call yourself to be so strong that nothing may interrupt your peace of mind. To talk health, happiness and prosperity to each individual you meet. To make all your acquaintances feel that there's something in them.

To view the sunny side of everything and make your optimism come true. To believe only the best, to work only for the best, and to anticipate only the best. To be even as enthusiastic about the success of other people as you are about your own. To blank out the errors of the past and push on to the greater achievements of the future.

To wear an upbeat countenance at all times and provide every living creature you meet a smile. To present so much time to the betterment of yourself that you've no time to knock others. To be too big for worry, too noble for rage, too strong for dread; and too happy to allow the presence of trouble.

To think well of yourself and to exclaim this fact to the world, not in loud words but in good deeds. To live in the faith that the whole world is on your side so long as you're true to the best that's in you.

What We Think



The purpose of the accompanying pages will be to analyze the whole nature of man, find all the forces in his possession, whether they be evident or hidden, alive or dormant, and to present

techniques through which all those forces may be applied in making the life of every person richer, greater and better. To make each phase of this work as useful as possible to the highest number possible, not one statement will be made that all can't understand, and not one idea will be presented that anybody can't apply to daily life.

We all wish to know what we really possess both in the physical, the mental and the spiritual, and we wish to understand how the elements and forces inside us may be applied in the most successful manner. Its results in practical life that we wish, and we're not true to the race or ourselves till we learn to utilize the powers inside us so effectively, that the greatest results possible inside the possibilities of human nature are assured.

The issue before us is to understand what is in us and how to utilize what is in us. If we only knew how to utilize these powers, we could achieve practically anything that we might have in sight, and not only realize our wishes to the fullest degree, but likewise reach even our

greatest goal. Though this might seem to be a strong statement, all the same, we're compelled to admit that it's true even in its fullest sense, and not one person may fail to realize his wants and reach his goal, after he has learned how to utilize the powers that are in him.

The more we study the lives of individuals who have achieved, and the more we study our own experience daily, the more positive we become that there's no reason whatever why any person shouldn't realize all his aspirations and much more.

We have to know what we are, before we may know and utilize what we in inherently possess. Man is compiled of ego, consciousness and form. Man is body, mind and soul. Man is compiled of individuality and personality.

Before we pass to the more pragmatic side of the subject, we shall find it profitable to have a look at briefly these assorted ideas concerning the nature of man. When the average individual employs the term "ego," he thinks that he's dealing with something that's concealed so deeply in the abstract that it may make little difference whether we understand it or not.

This, however isn't true, because it's the ego that must act before any process may take place anywhere in the human system, and it's the ego that has to originate the new before any advance may be taken. Additionally, it's exceedingly crucial to realize that the power of will to control the forces we have, depends directly on how fully conscious we are of the ego as the ruling principle inside us. It's utterly essential to associate all thought, all, feeling and all actions of mind or personality with the ego.

The opening move in this connection, is to realize “the ego” in everything you do, and to think always of “the ego”, as being you -- the supreme you. If you think, realize that it’s “the ego” that originated the thought. Whenever you act, recognize that it’s “the ego” that gives initiative to that action, and whenever you think of yourself or attempt to be conscious of yourself, recognize that “the ego” occupies the throne of your entire field of consciousness. A different crucial essential is to affirm silently in your own mind that you’re “the ego”. And as you affirm this think of “the ego” as being the ruling principle in your whole world, as being distinct and above and superior to all else in your being, and as being you, yourself, in the highest, largest, and most comprehensive sense.

You thus lift yourself up, as it were, to the mountaintop of masterful individuality; you enthrone yourself; you become true to yourself; you place yourself where you belong. Through this practice, you not only discover yourself to be the master of your whole life, but you advance all your conscious actions to that lofty state in your consciousness.

If you want to control and direct the forces you possess, you have to act from the throne of your being, or put differently, from that conscious point in your mental world wherein all power of command, direction and initiative proceeds. You have to act, not as a body, not as a personality, not as a mind, but as “the ego”.

When we have a look at the mind of the average individual, we find that they commonly identify themselves with mind or body. They think either that they're body or that they're mind, and therefore they may control neither mind nor body.

“The ego” in their nature is submerged in a bunch of ideas, some of which are true and some of which are not, and their thought is commonly controlled by those ideas without getting any direction from that principle inside them that alone was intended to give direction.

A different technique that is highly important in this connection is to take a few minutes daily and try to feel that you -- “the ego” -- are not only above mind and body, but in a certain sense, distinct from mind and body. This practice will give you what might be termed a perfect consciousness. Accordingly, all your mental actions will, from that time on, come directly from “the ego”; and if you'll continue to stand above all such actions at all times, you'll be able to control them and direct them totally.

When “the ego” looks out upon life we have simple consciousness. When “the ego” looks on its own position in life we have self-consciousness, and when “the ego” looks up into the vastness of real life we have cosmic consciousness.

In simple consciousness, you're only witting of those things that exist outwardly to yourself, but when you start to become conscious of yourself as a distinct entity, you start to develop self-consciousness. When you start to turn your attention to the great within and start to look up into the real source of all things, you become conscious of that world that seemingly exists inside all worlds, and when you enter upon this experience, you're on the borderland of cosmic consciousness, the most fascinating subject that's ever been known.

In the past, we have constantly utilized the expression, "I have a soul," which naturally implies the belief that “I'm a body”; and so

deeply has this idea become fixed in the normal mind that nearly everyone thinks of the body whenever the term “me” or “myself “ is employed. But in this attitude of mind the individual isn't above the physical states of thought and feeling; in fact, he's more or less submerged in what might be called a bundle of physical facts and thoughts, of which he has very little control.

You can't control anything in your life, however, till you're above it. You can't control what is in your body till you realize that you're above your body. You can't control what is in your brain till you realize that you're above your mind, and therefore no one may use the forces inside them to any extent so long as they think of themselves as being localized exclusively in the body.

The soul is the man himself, and that the ego is the central principle of the soul; or to utilize another expression, the soul, including “the ego”, constitutes the individuality, and that visible something through which individuality finds expression, comprises the personality.

If you wish to comprehend your forces, and gain that masterful attitude necessary to the command of your forces, train yourself to think that you are a soul, but don't think of the soul as something vague or mysterious.

Consider the soul as being the individual you and all that that expression may possibly imply. Train yourself to think that you are master of mind and body, as you're above mind and body, and possess the power to utilize everything that's in mind and body.

Chapter 2:

Regulating Your Powers

Man is ever in search of strength. It's the strong man that wins. It's the man with might that scales the heights. To be strong is to be excellent; and it's the privilege of greatness to satisfy each desire, each ambition, each need. But strength isn't for the few alone; it's for all, and the way to strength is simple. Go this very minute to the mountaintops of the strength you now possess, and whatever might happen don't come down.

Don't weaken under hardship. Resolve to stay as strong, as determined and as highly enthused during the darkest night of hardship as you are during the brightest day of prosperity. Don't feel disappointed when matters seem disappointing. Keep the eye single upon the same bright future regardless of conditions, circumstances or events. Don't lose heart when matters go wrong. Continue undisturbed in your original firmness to make all things go right. To be overcome by hardship and threatening failure is to lose strength; to always stay in the same lofty, determined mood is to perpetually grow in strength. The man who never breaks when matters are against him will become stronger and stronger till all things will delight to be for him. He will ultimately have all the strength he might desire or require. Be forever strong and you'll forever be stronger.

Taking Command



Whenever you think or whenever you feel, whenever you speak, whenever you act, or whatever might be happening in your life, your

supreme idea ought to be that you're above it all, superior to it all, and have command of it all. You merely must take this higher ground in all action, thought and consciousness before you may control yourself and direct, for practical purposes, the forces you have.

Consequently, “the ego”, the soul and the individuality being one, is just as important as anything that might be said hereafter in connection with the application of the forces in man to practical action. when we learn to recognize that we, naturally, occupy a position that's above mind and body, this part of the subject will be found more interesting than anything else, and its application more fruitful.

We may define individuality more fully by stating that it's the invisible man and that everything in man that is invisible belongs to his individuality. It's the individuality that initiates, that controls or directs. Consequently, to control and utilize a force in your own system, you have to understand and develop individuality.

Your individuality must be made clear-cut, determined and positive. You have to constantly recognize what you are and what you wish, and you must constantly be determined to secure what you wish. It's individuality that makes you different from all other organized entities, and it's a highly developed identity that gives you the power to stick out , and it's the degree of identity that you possess that determines what position you're to occupy in the world.

If you see a man or woman who's different, who appears to stick out, and who's something vital about them that no one else seems to have, you've somebody whose identity is highly developed, and you likewise have somebody who's going to make their mark in the world. Take two individuals of like power, ability and efficiency, but with this difference. In the one identity is highly developed, while in the other it isn't.

You know directly which one of these two is going to reach the greatest places in the world of accomplishment; and the reason is that the one who possesses individuality lives above mind and body, thereby being able to command and direct the forces and powers of mind and body.

The person, however, whose individuality is weak, lives more or less down in mind and body, and rather than controlling mind and body, is constantly being affected by everything from the outside that might enter their consciousness.

Whenever you find someone who's doing something worthwhile, who's creating an impression, who's moving forward toward greater and better things, you find the individuality strong, positive and highly developed. It's therefore absolutely essential that you give your

best attention to the development of a strong, positive identity if you wish to succeed in the world.

A negative or weak individuality commonly gets only what others decide to give, but a firm, strong, positive, well-developed individuality, in reality controls the ship of their life and destiny, and eventually will gain possession of what they want.

To develop individuality, the first crucial is to give "the ego" its true and lofty position in your mind. Whenever you consider yourself, consider yourself as being and living and acting in the masterful attitude. Make each desire positive, each feeling positive, each thought positive, and each action of mind positive. To make your wishes distinct and positive, you'll also tend to give strength and positivism to your identity.

A useful technique is to picture in your brain your own best idea of what a strong, well-developed identity would be, and then consider yourself as becoming more and more like that. We gradually grow into the likeness of that which we consider the most. Therefore, if you've a really clear idea of a highly developed individuality, and think a lot of that individuality with a strong, positive want to develop such an individuality, you'll gradually move towards that.

In brief, whatever we do in trying to control and direct the powers we possess, we have to enter the deeper life of those powers, so that we can get full control of the undercurrents. It's the way those undercurrents flow that determines outcomes, and as we may direct those currents in any way that we want, we naturally conclude that we may secure whatever outcomes we want.

Chapter 3:

Practical Action



Man lives to move onward, to move onward is to live more. To live more is to be more and do more; and its being and doing that establishes the path to happiness. The more you are the more you do, the richer your life, the better your joy.

But being and doing must always live together as one.

To attempt to be much and not try to do much is to discover life a barren waste. To attempt to do much and not try to be much is to find life a burden too heavy and tedious to bear.

The being of much gives the necessary motivation and the necessary power to the doing of much. The doing of much gives the essential expression to the being of much. And it's the bringing forth of being through the act of doing that produces happiness. Being much gives capacity for doing much.

Doing much gives manifestation to the richest and the best that's inside us. And the more we better the richness of that which is inside us, the more we better our happiness, provided we increase, in the same proportion, the expression of that greater richness.

Using The Mind

In the present age, it's the power of mind that rules the world, and consequently it's evident that he who's acquired the best use of the power of mind, will realize the greatest success, and reach the highest places that attainment and accomplishment hold in store. The man who wins is the man who may apply in practical life each part of his mental ability, and who may make each action of his mind tell.

We occasionally question why there are so many capable men and admirable women who don't reach those places in life that they appear to deserve, but the answer is simple. They don't apply the power of mind as they ought to. Their abilities and qualities are either misguided or applied only in part. These individuals, however, shouldn't permit themselves to become dissatisfied with fate, but ought to remember that each individual who learns to make full use of the power of their brain will reach their goal; they'll realize their desire and will positively win.

Broadly speaking, we might say that the power of mind is the sum-total of all the forces of the mental world, including those forces that are employed in the process of thinking. The power of mind includes the power of the will, the power of want, the power of feeling, and the power of thought. It includes conscious action in all its phases and subconscious action in all its phases.

To utilize the power of the brain, the first essential is to direct every mental action towards the goal in view, and this direction must not be occasional, but constant. Most minds, however, don't apply this law. They consider a particular thing one moment, and about something else the next moment. At a certain hour, their mental actions work

along a particular line, and at the next hour those actions work along another line. We know, however, that each individual who's actually working himself or herself steadily toward the goal they've in view, invariably directs all the power of their thought on that goal.

In using the power of mind, the first question to answer is what we truly want to accomplish; and when this question is answered, the one thing that's wanted ought to be fixed so clearly in thought that it may be seen by the mind's eye each minute.

When we know what we want, and proceed to work for it with all the power that's in us, we may rest assured that we'll get it. When we direct the power of thinking, the power of will, the power of mental action, the power of want, the power of aspiration, all the power we possess on the one thing we wish, success in a greater measure must be gained.

If you've a particular ambition or a certain desire, consider that ambition at all times. Keep that dream before your mind constantly, and don't hesitate to make your dream as high as possible. The higher you aim, the greater your accomplishments.

The principle is to direct the power of brain on the very highest mental conception of that which we mean to achieve. Positive attitude is indicated by the feeling of a firm, determined fullness throughout the nervous system. When each nerve feels full, strong and determined, you're in the positive attitude, and whatever you might do at the time will produce results along the line of your ambition. When you're in a positive frame of mind you're never nervous or disturbed, you're never agitated or straining; in fact, the more positive you are the deeper your composure and the better your control over

your whole system. The positive mind is always in harmony with itself, while the negative mind is always out of harmony, and thereby loses the greater part of its power.

To develop positivism it's essential to cultivate those qualities that constitute positivism. Make it a point to give your whole attention to what you wish to achieve, and give that attention firmness, calmness and determination. Attempt to provide depth to each desire till you feel as if all the powers of your system were acting, not on the surface, but from the greater world inside.

Make each mental action constructive, and a constructive mental action is one that's based upon a deep seated desire to develop, to increase, to accomplish, to attain -- in brief, to become larger and greater, and to do something of far greater value than has been done before.

In the proper utilization of the mind therefore, these 3 essentials ought to be applied constantly and thoroughly. First, direct all the powers of mind, all the powers of thought, and all your thinking on the goal you've in view. Second, train each mental action to be deeply and calmly positive. Third, train each mental action to be constructive, to be filled with a building spirit, to be motivated with a continuous desire to develop the greater, to achieve the greater, to attain the greater. When you've acquired these 3, you'll begin to utilize your forces in such a way that results must follow.

When we analyze the minds of people who have failed, we invariably find that they're either negative, non-constructive or adrift. Their forces are scattered, and what is in them is rarely applied constructively. There's an emptiness about their personality that

indicates negativeness. There's an uncertainty in their facial expression that indicates the absence of definite ambition. There's nothing of a positive, determined nature going on in their mental world.

What these individuals ought to do, is to proceed directly to comply with the 3 essentials mentioned above. They'll soon cease to drift, and will then start to make their own life, their own conditions, and their own future.

When you start to make a positive determined use of those powers in yourself that are already in Positive action, you draw forth into action powers inside you that have been sleeping, and as this process continues, you'll discover that you'll accumulate volume, capacity and power in your mental world, till you finally become a mental giant. As you start to grow and become more capable, you'll find that you will meet better and better opportunities, not only opportunities for promoting outside success, but opportunities for further building yourself up along the lines of ability, capacity and talent.

The positive and constructive utilization of the power of mind, with a definite goal in sight will invariably result in advancement, attainment and achievement, but if we wish to utilize that power in its full capacity, the action of the mind must be deep. In addition to the right utilization of the mind, we must also learn the full use of mind, and as the full use means the use of the totally mind, the deeper mental fields and forces, as well as the usual mental fields and forces, it's necessary to understand the subconscious as well as the conscious.

Chapter 4:

Training The Subconscious

When you've made up your mind what you wish to do, say to yourself a 1000 times a day that you will do it. The best way will soon open. You'll have the opportunity you want.

If you would be greater in the future than you are today, be all that you may be today. He who's his best develops the power to be better. He who lives his ideals is producing a life that really is ideal.

There's nothing in your life that you can't modify, alter or better when you learn to regulate your thought. Our destiny isn't mapped out for us by some outside power; we map it out for ourselves. What we think and do in the present decides what shall happen to us in the future.



Underlying Thoughts

When we go forward to train the subconscious for special results, we must always abide by with the following law: The subconscious responds to the impressions, the suggestions, the wants, the anticipations and the directions of the conscious mind. At such times, the mind should be calm and should be conscious of that finer, better something inside.

When you want to direct the subconscious to develop physical health, first picture a clear thought of perfect health. Try to feel perfectly healthy in your mind and then let that feeling sink into your entire physical system. Whenever you feel sickness coming on, you may nip it in the bud by this simple method. If the subconscious is directed to develop more health, added forces of health will soon start to come from inside, and abolish any disorder or ailment that might be on the verge of getting a foothold in the body.

Always recall that whatever is imprinted on the subconscious will after some time be expressed from the subconscious; and where the physical circumstances that you want to remove are small, enough subconscious power may be aroused to restore prompt order and wholeness.

When the condition you want to remove has continued for some time, however, repeated efforts might be required to cause the subconscious to act in the matter. But, if you continue to direct the subconscious to take away that condition, it positively will be removed.

The subconscious doesn't merely possess the power to remove unsuitable conditions from the physical or mental state. It may likewise produce those better conditions that we want, and develop further those suitable conditions that we already possess. To apply the law for this purpose, deeply desire those conditions that you do want, and have a clear idea in your mind as to what you want those circumstances to be. In presenting the subconscious directions for anything desired, we should always have improvement in mind.

Whatever we consider deeply or intensely, the subconscious will absorb and develop further. Therefore, if we consider our failings, shortcomings or bad habits, the subconscious will take them up and give them more life and activity than they ever had before. If there's anything that we wish to change, we ought to simply proceed to build up what we want and blank out completely what we wish to wipe out. When the good evolves, the bad disappears.

If you have some great aspiration that you wish to realize, direct the subconscious many times every day and every night before you go to sleep; and if you're determined, those things will be forthcoming. It's essential to remember that we have to center on the one thing wanted. If your mind scatters, you'll confuse the subconscious and it won't be secured.

If there's any circumstance you desire to get rid of direct the subconscious to give you that information to find a way out. The subconscious can. We all remember the saying, "Where there is a will there is a way", and it's true. If there's any talent that you wish to evolve further, direct the subconscious daily, and as frequently as possible, to enlarge that talent and to increase its power.

The whole mind, conscious and subconscious, does possess the power to resolve any issue that might come up, or provide the necessary ways and means through which we may finish anything. Practice makes perfect. The more you train the subconscious to work with you, the simpler it becomes to get the subconscious to respond to your directions.

Start by believing that it can do what you've told it to do, and eliminate doubt absolutely. Take several moments daily and suggest to the subconscious what you wish to have done. Be thoroughly sincere in that matter; be determined; have boundless faith, and you may expect results. Always be calm when thinking or suggesting to the subconscious, and it's particularly important that you be deeply calm before you go to sleep.

Don't permit any idea, suggestion or expectation to enter the subconscious unless it's something that you really want, and here we ought to remember that each idea, desire or frame of mind that's deeply felt will enter the subconscious. When there are no results, don't lose faith. Try again.

Always be prepared to provide these methods sufficient time. Whether you secure results as soon as you want or not continue giving your directions daily, fully expecting results. Be determined in each effort you make in this direction, but don't be over-anxious.

Give particular directions to the subconscious daily for the steady improvement of mind, character and personality. Every effort you may make will bring its natural results in due course, provided you're always calm, well balanced, persistent, deeply poised and harmonious in all your thoughts and actions.

Chapter 5:

Law of Attraction

Life is development and the object of right thinking is to advance that growth. Give less time attempting to change the opinions of other people, and more time attempting to improve your own life.

Life becomes the way it is lived; and man might live the way he wishes to live when he learns to think what he wishes to think. Create your own thought and you become what you wish to become as your thought creates you.

We all know that man is as he thinks. Then we must think only such thoughts as tend to make us what we wish to be. The secret of right thinking is discovered in always keeping the mind's eye upon the greater and the better in all things.



Garner The Correct Thoughts

Research in the metaphysical field has evidenced the fact that man is as he thinks, that he becomes what he thinks, and that what he thinks in the present, decides what he's to become in the future. And that since he may change his thought for the better, he may therefore completely change himself along any line.

However, the majority who try to apply this law don't succeed to a great degree, the reason being that rather than working entirely upon the principle that man is as he thinks, they proceed in the belief that man is what he thinks he is. At first glance, there might seem to be no difference between the principle that man is as he thinks and the belief that man is as he thinks he is, but close study will uncover the fact that the latter is absolutely untrue.

Man isn't what he thinks he is, as personality, mentality and character are not determined by personal opinions. It's the thought of the heart that makes the personal man what he is and not by what he may think of himself in the field of mere personal opinion. It's subjective thought that makes you what you are; but to think that you're thus or so, won't necessarily make you thus or so. To produce subjective thought you must act directly upon the subconscious, but it is not possible to impress the subconscious while you're forming feelings about your personal self.

A mere statement about yourself won't affect or change the subconscious, and so long as the subconscious stays unaltered, you'll stay unchanged. While you're thinking simply about your external or

personal self you're acting upon the objective, but to alter yourself you must act upon the subjective.

You might think that you're well, but you will not secure health till you think thoughts that produce health. You might persistently affirm that you're well, but so long as you live in discord, confusion, worry, concern and other wrong frames of mind, you'll be sick.

It is not what we say in our thoughts, but what we give to our thoughts that decide results. To produce health, thought itself must be healthful and wholesome. It has to contain the quality of health, and the very life of health.

This, however, isn't possible unless the mind is conscious of health at the time when such thought is being produced. To merely think that you're well won't teach the mind to understand the laws of life and health, nor will that thinking place you in harmony with those laws.

You might believe that your mind is brilliant and might undertake most difficult tasks in the belief that you're equal to the occasion, but the question is if your conception of brilliancy is great or small. If your conception of brilliancy is little, you might be right to that degree in thinking you're brilliant; that is, you might be brilliant as far as your understanding of brilliancy goes.

Whether that's sufficient or not to carry out the task that's before you is a different question. Your opinion of your mental capacity might be great, but if your idea of intelligence is primitive, your intelligence-producing thought will also be primitive. Don't call yourself brilliant at any time, or don't consider yourself as lacking in brilliancy. Merely

fix the mental eye on absolute brilliancy, and desire with all the power of mind and soul to go on and on into higher steps of that brilliancy.

Man is the result, not of beliefs or opinions, but of the quality of all the mental actions that are at work throughout the whole mind. Man is as he thinks in each thought, and not what he thinks he is in one or more isolated parts of his personal self.

You might think that you're good, but your principle of goodness might be wrong. You're only as good as the sum of all your good thoughts, and these may be increased in number indefinitely by training the mind to constantly grow in the consciousness of absolute goodness. To grow in the consciousness of goodness, keep the mental eye on the greatest conception of absolute goodness.

From the foregoing, it's evident that man is as he thinks, and not inevitably what he thinks he is. What you think about yourself is always objective thought, and mere objective thought is powerless to alter anything in your nature.

To alter yourself you must go to that depth of mind where the causes of your personal condition exist. But your mind won't enter the depth of the within so long as your thought is on the surface and your thought will be on the surface so long as you're thinking exclusively about your personal self.

The secret therefore isn't to form opinions about yourself or to consider yourself as being thus or so, but to form bigger conceptions of principles and qualities. Enter the richness of real life and you'll think richer thoughts. Forget the limits, the weaknesses and the defects of your personal self as well as your surface opinions of

yourself, and enter mentally into the grandness, the brilliance of all things. Seek to gain a larger understanding of the majesty of all life.

He who thinks wholesome thoughts and wholesome thoughts only, will become healthful and wholesome. Such thoughts will have the might to produce health, and thoughts never fail to do what they have the power to do. Place in action the essential subconscious thought and the anticipated results will invariably follow.



Chapter 6:

Achieving Desires

The fact that you've failed to get the lesser proves conclusively that you deserve the greater. So consequently, dry those tears and go in search of the more desirable prize.

Count nothing lost; even the day that sees “no worthy action done” might be a day of preparation and accumulation that will add greatly to the accomplishments of tomorrow. Many a day was made famous since nothing was done the day before. Know what you desire and continue to desire it. You'll get it if you combine desire with faith. The power of desire when blended with faith becomes invincible. A few of the principal reasons why so many fail to get what they desire is because they don't definitely know what they want or because they change their wants almost daily.



Desire And Faith

The purpose of desire is to inform man what he needs at each particular moment to supply the demands of change and growth in his life; and in promoting that purpose, desire provides expression to its two leading functions. The 1st of these is to give the forces of the human system something definite to do, and the 2nd is to arouse those forces or faculties that have the innate power to do what is to be done. In exercising its 1st function, desire not only raises concentration of action among the forces in man, but likewise causes those forces to work for the thing that's wanted. Therefore, it's readily understood why the wish, if strong, positive, determined and continuous, will tend to bring forth the thing longed-for.

If you are able to cause all the elements and powers in your being to work for the one thing that you desire you are almost certain to get it. We'll take, for instance, a man who is not earning as much as he feels that he requires. Naturally, he will start to desire more money; and we'll suppose that this want becomes stronger and stronger till it actually stirs every atom of his being.

Now what occurs? He is not only arousing a good deal of latent and unused energy, but all of his active energy is becoming more alive. But what becomes of all this energy? It goes directly into his moneymaking faculties, and tends to better decidedly the life, the power, the capacity and the efficiency of those faculties.

There's in each mind a particular group of faculties that's made by nature for financial purposes. In some minds, these faculties are small and sluggish, while in other minds they're big and active. And that the latter kind ought to be able to make more revenue and

accumulate things in a greater measure is quite natural. But is it possible to take those faculties that are little and sluggish and make them big and active? If so, those who now have restricted means might in the course of time have abundance.

To answer this question, we'll ask what it is that may arouse any faculty to become bigger and more active, and we find that it's more energy, and energy that's more alive. Regardless how sluggish a faculty might be, if it's thoroughly charged with highly active energy, it merely must become more active.

And regardless how little it might be, if it continues to get a steady stream of added life, energy and power, daily, month after month, year after year, it plainly must increase in size and capacity. And whenever any faculty gets greater in capacity and more alive in action it will do better work. It will gradually gain in ability and power till it has sufficient ability and power to produce what you wished for.

Returning to the man in our illustration, we'll see how the principle works. His moneymaking faculties are too little and too sluggish to produce as much revenue as he needs. He starts to desire more. His strong, persistent desire for more revenue has aroused his moneymaking faculties. They've become stronger, more active, more wide-awake and more efficient. And as a strong, wide-awake faculty may do many times as good work as one that's only partly alive, we understand how his desire for more money has given him the ability to make more money.

As he continues this desire, making it stronger and more relentless, his financial power will increase accordingly, and his financial gains continue to increase in proportion. You become like the thing you

want, and when the similarity has become complete, you'll get what you want through the law of like attracting like.

Know what you want, and then want it with all the life and power that's in you. Get your mind and your life totally aroused. Persistent want will do this. It's necessary, that your desires continue uninterrupted along the lines you have selected. You might desire different things, but continue each desire without change, unless you find that certain changes are essential to secure the greater results you have in mind.

To desire one thing today and another tomorrow means failure.

Let your ambitions be high, only make certain that you're acting within the sphere of your own inherent capacity; though in this connection it's well to remember that your inherent capacity is many times as great as it has been supposed to be; and likewise that it may be continuously enlarged.

In choosing what you're to desire, act reasonably, but go after the best. If the total power of desire is applied upon all the elements of your mind and character, what is latent within you'll be aroused, developed and expressed. You'll become much more than you are and thereby won't only desire the best, but be able to be of service to the best. And this latter fact is important.

When we want the great and the wonderful, we must ask what we have to give the great and the wonderful reciprocally. It is not only necessary to get the best -- to realize our ideal, but it's likewise necessary to be so good and so great that we may give to the best as much as we are receiving from the best.

The same law will apply in the want or search for wisdom, new ideas, better plans, better opportunities, more agreeable surroundings and more ideal companions. The desire must be persistent and solid, as strong as all the life and soul we possess.

Put differently, we must wish hard enough, and we wish hard enough when our desires are sufficiently full and deep and strong to thoroughly arouse those faculties that have the innate ability to fulfill those desires.

To make each desire subconscious, the subconscious mind ought to always be included in the process of desire; that is, whenever we express a desire we ought to think of the subconscious, and combine the thought of that desire with our subconscious. Each desire ought to be deeply felt.

It's an excellent practice to let each desire sink into the deeper mental life. To become proficient in these techniques requires some practice, though all that's necessary to become proficient is to continue to try. Begin by feeling your desires through and through. Make them as strong and as deep as you are able to, and always combine the living action of your desire with your thought of those faculties through which you know that desire is to work.

To illustrate: If you want greater success in your work, think of those faculties that you're using in your work whenever you provide full expression to your desire. If you are a businessperson, consider your business faculties whenever you want greater business success. If you're a musician, consider your musical faculties whenever you want greater proficiency in your music.



Just in case your desires should be such that you don't know what kinds of faculties will naturally be expressed, no matter.

Continue to desire what you wish; the power of that desire, if relentless and strong, will find a way to make your wish come true.

When we understand how desire works, and know that it works only when it's persistent,

we realize that we have found, not only a excellent secret, but likewise a simple explanation for many of the failures in life as well as many of its greatest accomplishments. And from the facts in the case we conclude that regardless what an individual's condition or position might be today, if they'll decide upon that something better that they want, they might get it, provided their wish for it is as strong as their own life and as large as their own soul.

Wrapping Up



To become successful, think what you want to think, regardless what your surroundings might suggest; and continue to think what you wish to think till that particular line of thought or action has been completed.

Desire what you wish to desire and impress that desire so deeply on consciousness that it can't possibly be disturbed by those foreign desires that surroundings might suggest; and continue to express that desire with all the life and power that's in you till you get what you want.

When you know that you're in the right desire, don't permit anything to influence your mind to change. Take such suggestions and convert them into the desire you've already decided upon, thereby giving that desire additional life and power.

Never close your mind to impressions from without. Keep the mind open to the actions of all those worlds that might exist in your sphere and attempt to gain valuable impressions from each source, but don't blindly follow those impressions.

Utilize them constructively in building up your own system of original thought. Think what you wish to think, and so use each impression you receive that you gain greater power to think what you want to think. Thus, you'll gradually become successful.

We all must admit that there's more in man than what is commonly expressed in the average individual. We might differ as to how much more, but we must concur that the more should be developed, expressed and applied in everyone.

It's wrong, both to the individual and to the race, for anybody to remain in the lesser when it's possible to attain the greater. It's right that we all ought to ascend to the higher, the greater and the better today.

And we all can.