

Thought Factor

The Ultimate Success Secret

Understanding and Unleashing the Power
of Thinking for Achieving Your Goals...

By Richard Hargreaves

One Chapter only...The Effect Of Thought On Circumstances

*The following text is the contents and one chapter (**EFFECT OF
THOUGHT ON CIRCUMSTANCES**) from The Thought Factor-Amazing
Mind Control Secrets*

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**THE THOUGHT FACTOR
BY RICHARD HARGREAVES**

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BASED ON
AS A MAN THINKETH
BY
JAMES ALLEN

*Mind is the Master power that moulds and makes,
And people are Mind, and evermore they take
The tool of Thought, and, shaping what they will,
Brings forth a thousand joys, a thousand ills:
They think in secret, and it comes to pass:
Environment is but their looking glass.*

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EFFECT OF THOUGHT ON CIRCUMSTANCES

A PERSON'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 weeds.

Just as a gardener cultivates their plot, keeping it free from weeds, and growing the flowers and fruits which they require, so may a person tend the garden of their mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a person sooner or later discovers that they are the master-gardener of their soul, the director of their life. They also reveal, within themselves, the laws of thought, and understand, with ever-increasing accuracy, how the thought-forces and mind elements operate in the shaping of their character, circumstances, and destiny.

Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to their inner state. This does not mean that a person's circumstances at any given time are an indication of their entire character, but that those circumstances are so intimately connected with some vital thought-element within themselves that, for the time being, they are indispensable to their development.

Every person is where they are by the law of their being; the thoughts which they have built into their character have brought them there, and in

the arrangement of their life there is no element of chance, but all is the result of a law which cannot err. There is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

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

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

That circumstances grow out of thought every person knows who has for any length of time practiced self-control and self-purification, for they will have noticed that the alteration in their circumstances has been in exact ratio with their altered mental condition. So true is it that when a person earnestly applies themselves to remedy the defects in their character, and makes swift and marked progress, they pass rapidly through a succession of sudden or unexpected changes.

The soul attracts that which it secretly harbours; 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 reprimandable desires, and circumstances are the means by which the soul receives its own.

Every thought-seed sown or allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors, which make for the ultimate good of the individual. As the reaper of their own harvest, people learn both by suffering and bliss. Following the inmost desires, aspirations, thoughts, by which they allow themselves to be dominated, {pursuing their will-o'-the-wisps (a delusive or misleading hope) of impure imaginings or steadfastly walking the highway of strong and high endeavour}, a person at last arrives at their fruition and fulfillment in the outer conditions of their life. The laws of growth and adjustment prevail.

A person does not end up in the poorhouse or the jail by the tyranny of fate or circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded person fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the person; it reveals them to themselves. 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 people, therefore, as the lord and master of thought, are the maker of themselves 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.

People 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 themselves shackles themselves: thought and action are the jailers of Fate...they imprison, being base; they are also the angels of Freedom...they liberate, being noble. Not what he wishes and prays for does a person get, but what he justly earns. Their wishes and prayers are only gratified and answered when they harmonize with their thoughts and actions.

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

People are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The person who does not shrink from self-crucifixion can never fail to accomplish the object upon which their heart is set. This is as true of earthly as of heavenly things. Even the person whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can

accomplish their object; and how much more so he who would realize a strong and well-poised life?

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

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

Here is an employer of labour who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of their workpeople. Such a person is altogether unfit for prosperity, and when they find themselves bankrupt, both as regards reputation and riches, they blame circumstances, not knowing that they are the sole author of their condition.

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

Circumstances, however, are so complicated... thought is so deeply rooted, and the conditions of happiness vary so vastly with individuals... that a person's entire soul-condition (although it may be

known to himself) cannot be judged by another from the external aspect of their life alone. A person may be honest in certain directions, yet suffer Lack of the basic necessities or comforts of life.; a person may be

dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one person fails because of their particular honesty, and that the other prospers because of their particular dishonesty, is the result of a superficial judgment, which assumes that the dishonest person is almost totally corrupt, and the honest person almost entirely virtuous. In the light of a deeper knowledge and wider experience such judgment is found to be erroneous. The dishonest person may have some admirable virtues, which the other does not possess; and the honest person obnoxious vices which are absent in the other. The honest person reaps the good results of their honest thoughts and acts; they also bring upon themselves the sufferings, which their vices produce. The dishonest person likewise acquires their own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a person has totally abolished and pulled out by the roots every sickly, bitter, and impure thought from their mind, and washed every sinful stain from their soul, can they be in a position to know and declare that their sufferings are the result of their good, and not of their bad qualities; and on the way to, yet long before they have reached, that supreme perfection, they will have found, working in their mind and life, the Great Law which is absolutely just, and which cannot, therefore, give good for evil, evil for good. Possessed of such knowledge, they will then know, looking back upon their past ignorance and blindness, that their life is, and always was, justly ordered, and that all their past experiences, good and bad, were the equitable outworking of their evolving, yet unevolved self.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. People 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 co-operate with it. Suffering is always the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with themselves, with the Law of their being. The sole and supreme use of

suffering is to purify, to burn out all that is useless and impure. Suffering ceases for those who are pure. There could be no object in burning gold after the dross (worthless waste) had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances, which a person encounters with suffering, are the result of their own mental disharmony. The circumstances, which a person encounters with blessedness, are the result of their 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 person 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 person only descends into wretchedness when he regards their lot as a burden unjustly imposed.

Poverty, and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A person is not rightly conditioned until they are a happy, healthy, and prosperous being; and happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of the person with their surroundings.

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

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 moulding and moving force in the spiritual government of the world. This being so, people have but to right themselves to find that the universe is right; and during the process of putting themselves right they will find that as they alter their thoughts towards things and other people, things and other people will alter towards them.

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

Let a person radically alter their thoughts, and they will be astonished at

the rapid transformation it will effect in the material conditions of their life. People imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Bestial thoughts crystallize into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease: impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances: thoughts of fear, doubt, and indecision crystallize into weak, unpersonly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence: lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary: hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution: selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing. On the other hand, beautiful thoughts of all kinds crystallize into habits of grace and kindliness, which solidify into comfortable, pleasant and sunny circumstances: pure thoughts crystallize into habits of moderation and self-control, which solidify into circumstances of calmness, peace and freedom from worry: thoughts of courage, self-reliance, and decision crystallize into noble and dignified habits, which solidify into circumstances of success, plenty, and freedom: energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness: gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances: loving and unselfish thoughts crystallize into habits of unselfishness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

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

Nature helps every person to the gratification of the thoughts, which they most encourage, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts. Let a person cease from their corrupt, evil and wicked thoughts,

and all the world will soften towards them, and be ready to help them; let them put away their weakly and sickly thoughts, and surprise, opportunities will spring up on every hand to aid their strong resolves; let them 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 colours, which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your 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 upsets 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 carve 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."*

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