

As  
A  
Man  
Thinketh

By  
James Allen

1902

## Introduction



Although this book, "As A Man Thinketh", has inspired millions around the world and is partly responsible for launching an entire self-improvement industry, very little is known about the author, James Allen.

He was born in Leicester (pronounced Lester), England in 1864 and worked as a personal secretary until 1902.

At the age of 38 he "retired" to writing and moved with his wife to a small cottage at Ilfracombe, England. He wrote more than 20 works before suddenly passing away at the age of 48.

As A Man Thinketh has influenced many contemporary writers including Norman Vincent Peale, Earl Nightingale, Denis Waitley and Tony Robbins, amongst others, myself included.

His "little volume", as he called it, has been translated into five major languages, inspiring millions of readers to recognize that their visions can become reality, simply through the power of thought.

Because the style of writing that was used in the early 1900's was quite different from the way we speak today I have taken the liberty of translating, where necessary, the text into modern English while striving to maintain the original tone and intent.

You will also find that the writing is not at all politically correct, but being a mature and intelligent reader you will easily be able to transpose the masculine with the feminine. In 1902 the concept of political correctness had not yet been entertained so see it in that light and seek the intent of the message.

Edited and recorded by

Johan V Campbell

The Corporate Healer



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## Forward

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 by virtue of the thoughts which they choose and encourage they themselves are the makers of themselves;

that the mind is the master weaver, both of the inner garment of character and the outer garment of circumstance; and that,

as they may, up to now, have woven in ignorance and pain they may now weave in enlightenment and happiness.

James Allen,

Broad Park Avenue,

Ilfracombe,

England.

Mind is the Master power that moulds and makes,  
And Man is Mind, and evermore he takes  
The tool of Thought, and, shaping what he wills,  
Brings forth a thousand joys, or a thousand ills  
He thinks in secret, and it comes to pass  
Environment is but his looking-glass.

## Chapter 1

# Thought And Character



The saying, "As a man thinketh in his heart, so is he," not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts.

As the plant originates from, and could not be without, the seed, so every act of man originates from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called spontaneous and unpremeditated, as to those which are deliberately executed.

Act is the blossom of thought, and joy, or suffering, is its fruit. Thus a man harvests the sweet, or the bitter fruit of his own actions.

*Thought in the mind hath made us. What we are, by thought was wrought and built.  
If a man's mind hath evil thought, pain comes on him as comes the wheel the ox behind.  
If one endure in purity of thought, Joy follows him as surely as does his own shadow.*

Man's life is governed by law, and is not a creation by chance. Cause and effect are as absolute and undeviating in the hidden realm of thought as in the world of visible and material things.

A noble and God-like character is not a thing of favour or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with God-like thoughts. An ignoble and brutish character, by the same process, is the result of the continued harbouring of grovelling thoughts.

Man is made, or unmade, by himself. In the armoury 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 the true application of thought, man ascends to divine perfection. By the abuse and the 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 their master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or full of divine promise and confidence than this - that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny.

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

Man is always the master, even in his weakest and most abandoned state. But in his weakness and degradation he is 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. Such is the conscious master, and man can only become a conscious master by discovering, within himself, the laws of thought. This discovery is totally a matter of application, self-analysis and experience.

Only by much searching and mining are gold and diamonds obtained, and a man can find every truth connected with his being if he will dig deep into the mine of his soul. That he is the maker of his character, the moulder of his life, and the builder of his destiny, he may

unerringly prove, if he will but watch, control, and alter his thoughts, tracing their effects upon himself, upon others and upon his life and circumstances, linking cause and effect by patient practice and investigation. And utilizing his every experience, even the most trivial everyday occurrence, as a means of obtaining that knowledge of himself which is understanding, wisdom, and power. 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 persistence can a man enter the door of the temple of knowledge.