



The Campbell M Gold Newsletter

Vol. 02 - Issue 10

Campbell M Gold

Consultant

**Self-Help and personal Development through
New Thinking, and Hypnosis and Subliminal
Programs**

Just the Facts...

Welcome

Welcome to the final part of the "Eight Pillars of Prosperity", by James Allen.

As always, no hugs, just the facts... in this case, the facts as presented by Allen in 1911 - so let's jump right in...

Kind regards,

Campbell M Gold

Looking Back To Move Forward

EIGHT PILLARS

OF

PROSPERITY

by

James Allen

(1911)

--()--

Part 10

The Temple of Prosperity

The reader who has followed the course of this book with a view to obtaining information on the details of money making, business transactions, profit and loss in various undertakings, prices, markets, agreements, contracts, and other matters connected with the achievement of prosperity, will have noted an entire absence of any instruction on these matters of detail. The reason for this is fourfold, namely:

First. Details cannot stand alone, but are powerless to build up anything unless intelligently related to principles.

Second. Details are infinite, and are ceaselessly changing, while principles are few, and are eternal and unchangeable.

Third. Principles are the coherent factors in all details, regulating and harmonizing them, so that to have right principles is to be right in all the subsidiary details.

Fourth. A teacher of truth in any direction *must* adhere rigidly to principles, and must not allow himself to be drawn away from them into the everchanging maze of private particulars and personal details, because such particulars and details have only a local right, and are only necessary for certain individuals, while principles are universally right and are necessary for all men.

He who grasps the principles of this book so as to be able to intelligently practice them, will be able to reach the heart of this fourfold reason. The details of a man's affairs are important, but they are *his* details or the details of his particular branch of industry, and all outside that branch are not concerned with them, but moral principles are the same for all men; they are applicable to all conditions, and govern all particulars.

The man who works from fixed principles does not need to harass himself over the complications of numerous details. He will grasp, as it were, the entire details in one single thought, and will see them through and through, illumined by the light of the principle to which they stand related, and this without friction, and with freedom from anxiety and strain.

Until principles are grasped, details are regarded, and dealt with, as primary matters, and so viewed they lead to innumerable complications and confused issues. In the light of principles, they are seen to be secondary facts, and so seen, all difficulties connected with them are at once overcome and annulled by a reference to principles.

He who is involved in numerous details without the regulating and synthesizing element of principles is like one lost in a forest, with no direct path along which to walk amid the mass of objects. He is swelled up by the details, while the man of principles contains all details within himself; he stands outside them, as it were, and grasps them in their entirety, while the other man can only see the few that are nearest to him at the time.

All things are contained in principles. They are the laws of things, and all things observe their own law. It is an error to view things apart from their nature. Details are the letter of which principles are the spirit. It is as true in art, science, literature, commerce, as in religion, that "the letter killeth, the spirit of giveth life." The body of a man, with its wonderful combination of parts, is important, but only in its relation to the spirit. The spirit being withdrawn, the body is useless and is put away. The body of a business, with all its complicated details is important, but only in its relation to the vivifying principles by which it is controlled. These withdrawn, the business will perish.

To have the body of prosperity - its material presentation - we must first have the spirit of prosperity, and the spirit of prosperity is the quick spirit of moral virtue. Moral blindness prevails. Men see money, property, pleasure, leisure, etc., and, mistaking them for prosperity, strive to get them for their own enjoyment, but, when obtained, they find no enjoyment in them.

Prosperity is at first a spirit, an attitude of mind, a moral power, a life, which manifests outwardly in the form of plenty, happiness, joy. Just as a man cannot become a genius by writing poems, essay as plays, but must develop and acquire the soul of genius - when the writing will follow as effect to cause-so one cannot become prosperous by hoarding up money, and by gaining property and possessions, but must develop and acquire the soul of virtue, when the material accessories will follow as effect to cause, for the spirit of virtue is the spirit of joy, and it contains within itself all abundance, all satisfaction, all fullness of life.

There is no joy in money, there is no joy in property, there is no joy in material accumulations or in any material things of itself. These things are dead and lifeless. The spirit of joy must be in the man or it is nowhere. He must have within him the capacity for happiness. He must have the wisdom to know how to use these things, and not merely hoard them. He must possess them, and not be possessed by them. They must be dependent upon him, and not he upon them. They must be dependent upon him, and not he upon them. They must follow him, and not be for ever be running after them; and they will inevitably follow him, if he has the moral elements within to which they are related.

Nothing is absent from the Kingdom of heaven; it contains all good, true, and necessary things, and "the Kingdom of God is within you." I know rich people who are supremely happy, because they are generous, magnanimous, pure and joyful; but I also know rich people who are very miserable, and these are they who looked to money and possessions for their happiness, and have not developed the spirit of good and of joy within themselves.

How can it be said of a wretched man that he is "prosperous", even if his income be ten thousand pounds a year? There must be fitness, and harmony, and satisfaction in a true prosperity. When a rich man is happy, it is that he brought the spirit of happiness to his riches, and not that the riches brought happiness to him. He is a full man with full material advantages and responsibilities, while the miserable rich man is an empty man looking to riches for that fullness of life which can only be evolved from within. Thus prosperity resolves itself into a moral capacity, and in the wisdom to rightfully use and lawfully enjoy the material things which are inseparable from our earthly life. If one would be free without, let him first be free within, for if he be bound in a spirit by weakness, selfishness, or vice, how can the possession of money liberate him! Will it not rather become, in his hands, a ready instrument by which to further enslave himself?

The visible effects of prosperity, then, must not be considered alone, but in their relation to the mental and moral cause. There is a hidden foundation to every building; the fact that it continues to stand is proof of that. There is a hidden foundation to every form of established success; its permanence proves that it is so. Prosperity stands on the foundation of *character*, and there is not, in all the wide universe, any other foundation. True wealth is weal, welfare, well being, soundness, wholeness, and happiness. The wretched rich are not truly wealthy. They are merely encumbered with money, luxury, and leisure, as instruments of self torture. By their possessions they are self cursed.

The moral man is ever blessed, ever happy, and his life, viewed as a whole, is always a success. To these there is no exception, for whatever failures he may have in detail, the finished work of his life will be sound, whole, complete; and through all he will have a quiet conscience, an honorable name, and all manifold blessings which are inseparable from richness of character, and without this moral richness, financial riches will not avail or satisfy. Let us briefly recapitulate, and again view the Eight Pillars in their strength and splendour.

Energy - Rousing one's self up to strenuous and unremitting exertion in the accomplishment of one's task.

Economy - Concentration of power, the conservation of both capital and character, the latter being mental capital, and therefore of the utmost importance.

Integrity - Unswerving honesty; keeping inviolate all promises, agreements, and contracts, apart from all considerations of loss or gain.

System - Making all details, subservient to order, and thereby relieving the memory and the mind of superfluous work and strain by reducing many to one.

Sympathy - Magnanimity, generosity, gentleness, and tenderness; being open handed, free, and kind.

Sincerity - Being sound and whole, robust and true; and therefore not being one person in public and another in private, and not assuming good actions openly while doing bad actions in secret.

Impartiality - Justice; not striving for self, but weighing both sides, and acting in accordance with equity.

Selfreliance - Looking to one's self only for strength and support by standing on principles which are fixed and invincible, and not relying upon outward things which at any moment may be snatched away.

How can any life be other than successful which is built on these Eight Pillars? Their strength is such that no physical or intellectual strength can compare with it; and to have built all the eight perfectly would render a man invincible. It will be found, however, that men are often strong in one or several of these qualities, and weak in others, and it is this weak element that invites failure. It is foolish, for instance, to attribute a man's failure in business to his honesty. It is impossible for honesty to produce failure. The cause of failure must be looked for in some other direction - in the lack, and not the possession, of some good necessary quality. Moreover, such attribution of failure to honesty is a slur on the integrity of commerce; and a false indictment of those men, numerous enough, who are honourably engaged in trade. A man may be strong in Energy, Economy, and System, but comparatively weak in the other five. Such a man will just fail of complete success by lacking one of the four corner pillars, namely, Integrity. His temple will give way at that weak corner, for the first four Pillars *must* be well built before the Temple of Prosperity can stand secure. They are the first qualities to be acquired in a man's moral evolution, and without them the second four cannot be possessed. Again, if a man be strong in the first three, and lack the fourth, the absence of order will invite confusion and disaster into his affairs; and so on with any partial combination of these qualities, especially of the first four, for the second four are of so lofty a character that at present men can but possess them, with rare exceptions, in a more or less imperfect form. The man of the world, then, who wishes to secure an abiding success in any branch of commerce, or in one of the many lines of industry in which men are commonly engaged, *must* build into his character, by practice, the first four moral Pillars.

By these fixed principles he must regulate his thought, his conduct, and his affairs; consulting them in every difficulty, making every detail serve them, and above all, *never deserting them under any circumstance to gain some personal advantage or to save some personal trouble*, for to so desert them is to make one's self vulnerable to the disintegrating elements of evil, and to become assailable to accusations from others. He who so abides by these four principles will achieve a full measure of success in his own particular work, whatever it may be; his Temple of Prosperity will be well built and well supported, and it will stand secure. The perfect practice of these four principles is within the scope of all men who are willing to study them with that object in view, for they are so simple and plain that a child could grasp their meaning, and their perfection in conduct does not call for an unusual degree of self sacrifice, though it demands some self denial and personal discipline without which there can be no success in this world of action. The second four pillars, however, are principles of a more profound nature, are more difficult to understand and practice, and call for the highest degree of self sacrifice and self effacement. Few, at present, can reach that detachment from the personal element which their perfect practice demands, but the few who accomplish this in any marked degree will vastly enlarge their powers and enrich their life, and will adorn their Temple of Prosperity with a singular and attractive beauty which will gladden and elevate all beholders long after they have passed away.

But those who are beginning to build their Temple of Prosperity in accordance with the teaching of this book, must bear in mind that a building requires time to erect, and it must be patiently raised up,

brick upon brick and stone upon stone, and the Pillars must be firmly fixed and cemented, and labour and care will be needed to make the whole complete. And the building of this inner mental Temple is none the less real and substantial because invisible and noiseless, for in the raising up of his, as of Solomon's Temple which was "seven years in building" - it can be said, "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in the building".

Even so, oh reader construct thy character, raise up the house of thy life, build up thy Temple of Prosperity. Be not as the foolish who rise and fall upon the uncertain flux of selfish desires: but be at peace in thy labour, crown thy career with completeness, and so be numbered among the wise who, without uncertainty, build upon a fixed and secure foundation - even upon the Principles of Truth which endure for ever.

End

--()--

For more information,
please visit the CMG Archives on our website:

<http://campbellmgold.com>

Health Bite

Please visit the "Health Archive" on our website for the latest Health Items.

<http://campbellmgold.com>

IMPORTANT

Any health information contained in this Newsletter is not meant as a substitute for advice from your physician, or other health professional. The presented material is intended for general interest only; and it should not be used to diagnose, treat, or cure any condition whatever. If you are concerned about any health issue, symptom, or other indication, you should consult your regular physician, or other health professional. Consequently, the Author cannot accept responsibility for any individual who misuses the information contained in this material. Thus, the reader is solely responsible for all of the health information contained herein. However, every effort is made to ensure that the information in this material is accurate; but, the Author is not liable for any errors in content or presentation, which may appear herein.

Newsletter Back Issues

Back Issues of the "Campbell M Gold Newsletter" are located in the "Newsletter Archive" on our website:

<http://campbellmgold.com>

Visit Us

Visit <http://campbellmgold.com> for more information,
special offers, and free gifts

Copyright © Campbell M Gold

Website: <http://campbellmgold.com>

Email: veritas@campbellmgold.com

Thank You

--()--

v0210