



The Campbell M Gold Newsletter

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Campbell M Gold

Consultant

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

Just the Facts...

Welcome

Welcome to the next 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)

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Part 8

Seventh Pillar - Impartiality

To get rid of prejudice is a great achievement. Prejudices piles obstacles in a man's way - obstacles to health, success, happiness, and prosperity, so that he is continually running up against imaginary enemies, who, when prejudice is removed, are seen to be friend. Life, indeed, a sort of obstacle race to the man of prejudice, a race wherein the obstacles cannot be negotiated and the goal is not reached; whereas to the impartial man life is a day's walk in a pleasant country, with refreshment and rest at the end of the day.

To acquire impartiality, a man must remove that innate egotism which prevents him from seeing any thing from any point of view other than this own. A great task, truly; but a notable, and one that can be well begun now, even if it cannot be finished. Truth can "remove mountains", and prejudice is a range of mental mountains beyond which the partisan does not see, and of which he does not believe there is any beyond. These mountains removed, however, there opens to the view the unending vista of mental variety blended in one glorious picture of light and shade, of colour and tone, gladdening beholding eyes.

By clinging to stubborn prejudice what joys are missed, what friends are sacrificed, what happiness is destroyed, and what prospects are blighted! And yet freedom from prejudice is a rare thing. There are few men who are not prejudiced partisans upon the subjects which are of interest to them. One rarely meets a man that will dispassionately discuss his subject from both sides, considering all the facts and weighing all the evidence so as to arrive at truth on the matter. Each partisan has his own case to make out. He is not searching for truth, for he is already convinced that his own conclusion is the truth, and that all else is error; but he is defending his own case, and striving for victory. Neither does he attempt to prove that he has the truth by a calm array of facts and evidence, but defends his position with more or less heat and agitation.

Prejudice causes a man to form a conclusion, sometimes without any basis of fact or knowledge, and then to refuse to consider anything which does not support that conclusion; and in this way prejudice is a complete barrier to the attainment of knowledge. It binds a man down to darkness and ignorance, and prevents the development of his mind in the highest and noblest directions. More than this, it also shuts him out from communion with the best minds, and confines him to the dark and solitary cell of his own egotism.

Prejudice is a shutting up of the mind against the entrance of new light, against the perception of more beauty, against the hearing of diviner music. The partisan clings to his little, fleeting, flimsy opinion, and thinks it the greatest thing in the world. He is so in love with his own conclusion (which is only a form of self love), that he thinks all men ought to agree with him, and he regards men as more or less stupid who do not see as he sees, while he praises the good judgement of those who are one with him in his view.

Such a man cannot have knowledge, cannot have truth. He is confined to the sphere of opinion (to his own self created illusions) which is outside the realm of reality. He moves in a kind of self infatuation which prevents him from seeing the commonest facts of life, while his own theories - usually more or less groundless - assume, in his mind, overpowering proportions. He fondly imagines that there is but one side to everything, and that side is his own. There are at least two sides to everything, and he it is who finds the truth in a matter who carefully examines both sides with all freedom from excitement, and without any desire for the predominance of one side over another.

In its divisions and controversies the world at large is like two lawyers defending a case. The counsel for the prosecution presents all the facts which prove his side, while counsel for the defense presents

all the facts which support his contention, and each belittles or ignores, or tries to reason away, the facts of the other. The Judge in the case, however, is like the impartial thinker among men: having listened to all the evidence on both sides, he compares and sifts it so as to form an impartial summing up in the cause of justice.

Not that this universal partiality is a bad thing, nor as in all other extremes, nature here reduces the oppositions of conflicting parties to a perfect balance; moreover, it is a factor in evolution; it stimulates men to think who have not yet developed the power to rouse up vigorous thought at will, and it is a phase through which all men have to pass.

But it is only byway - and a tangled, confused and painful one - towards the great highway of Truth. It is the arc of which impartiality is the perfect round. The partisan sees a portion of the truth, and thinks it the whole, but the impartial thinker sees the whole truth which includes all sides. It is necessary that we find see truth in sections, as it were, until, having gathered up all the parts, we may piece them together and form the perfect circle, and the forming of such circle is the attainment of impartiality.

The impartial man examines, weighs, and considers, with freedom from prejudice and from likes and dislikes. His one wish is to discover the truth. He abolishes preconceived opinions, and lets facts and evidence speak for themselves. He has no case to make out for himself, for he knows that truth is unalterable, that his opinions can make no difference to it, and that it can be investigated and discovered. He thereby escapes a vast amount of friction and nervous wear and tear to which the feverish partisan is subject; and in addition, he looks directly upon the face of Reality, and so becomes tranquil and peaceful.

So rare is freedom from prejudice that wherever the impartial thinker may be, he is sure, sooner or later, to occupy a very high position in the estimation of the world, and in the guidance of its destiny. Not necessarily an office in worldly affairs, for that is improbable, but an exalted position in the sphere of influence. There may be such a one now, and he may be a carpenter, a weaver, a clerk; he may be in poverty or in the home of a millionaire; he may be short or tall, or of any complexion, but whatever and wherever he may be, he has, though unknown, already begun to move the world, and will one day be universally recognized at a new force and creative centre in evolution. There was one such some nineteen hundred years ago. He was only a poor, unlettered carpenter; He was regarded as a madman by His own relatives, and he came to an ignominious end in the eyes of His countrymen, but He sowed the seeds of an influence which has altered the whole world.

There was another such in India some twenty five centuries ago. He was accomplished, highly educated, and was the son of a capitalist and landed proprietor a petty king. He became a penniless, homeless mendicant, and to day one third of the human race worship at his shrine, and are restrained and elevated by his influence.

"Beware when the great God lets loose a thinker on this plane," says Emerson; and a man is not a thinker who is bound by prejudice; he is merely the strenuous upholder of an opinion. Every idea must pass through the medium of his particular prejudice, and receive its colour, so that dispassionate thinking and impartial judgement are rendered impossible. Such a man sees everything only in its relation, or imagined relation, to his opinion, whereas the thinker sees things as they are. The man who has so purified his mind of prejudice and of all the imperfections of egotism as to be able to look directly upon reality, has reached the acme of power; he holds in his hands, as it were, the vastest influence, and he will wield this power whether he knows it or not; it will be inseparable from his life, and will go from him as perfume from the flower. It will be in his words, his deeds, in his bodily postures and the motions of his mind, even in his silence and the stillness of his frame. Wherever he goes, even though he should fly to the desert, he will not escape this lofty destiny, for a great thinker is the centre of the world; by him all men are held in their orbits and all thought gravitates towards him.

The true thinker lives above and beyond the seething whirlpool of passion in which mankind is engulfed. He is not swayed by personal consideration, for he has grasped the importance of impersonal principles, and being thus a noncombatant in the clashing warfare of egotistic desires, he can, from the vantage ground of an impartial but not indifferent watcher, see both sides equally, and grasp the cause and meaning of the fray.

Not only the Great Teachers, but the greatest figures in literature, are those who are free from prejudice, who, like true mirrors, effect things impartially. Such are Whitman, Shakespeare, Balzac, Emerson, Homer. These minds are not local, but universal. Their attitude is cosmic and not personal.

They contain within themselves all things and beings all worlds and laws. They are the gods who guide the race, and who will bring it at last out of its fever of passion into their own serene land.

The true thinker is the greatest of men, and his destiny is the most exalted. The altogether impartial mind has reached the divine, and it basks in the full daylight of Reality.

The four great elements of impartiality are:

1. Justice
2. Patience
3. Calmness
4. Wisdom

Justice is the giving and receiving of equal values. What is called "striking a hard bargain" is a kind of theft. It means that the purchaser gives value for only a portion of his purchase, the remainder being appropriated as clear gain. The seller also encourages it by closing the bargain. The just man does not try to gain an advantage; he considers the true values of things, and moulds his transactions in accordance therewith. He does not let "what will pay" come before "what is right", for he knows that the right pays best in the end. He does not seek his own benefit to the disadvantage of another, for he knows that a just action benefits, equally and fully, both parties to a transaction. If "one man's loss is another man's gain," it is only that the balance may be adjusted later on. Unjust gains cannot lead to prosperity, but are sure to bring failure. A just man could no more take from another an unjust gain by what is called a "smart transaction" than he could take it by picking his pocket. He would regard the one as dishonest as the other.

The bargaining spirit in business is not the true spirit of commerce. It is the selfish and thieving spirit which wants to get something for nothing. The upright man purges his business of all bargaining, and builds it on the more dignified basis of justice. He supplies "a good article" at its right price, and does not alter. He does not soil his hands with any business which is tainted with fraud. His goods are genuine and they are properly priced.

Customers who try to "beat down" a tradesman in their purchases are degrading themselves. Their practice assumes one or both of two things, namely, that either the tradesman is dishonest and is overcharging (a low, suspicious attitude of mind), or that they are eager to cajole him out of his profit (an equally base attitude), and so benefit by his loss. The practice of "bearing down" is altogether a dishonest one, and the people who pursue it most assiduously are those who complain most of being "imposed on" and this is not surprising, seeing that they themselves are all the time trying to impose upon others. On the other hand, the tradesman who is anxious to get all he can out of his customers, irrespective of justice and the right values of things, is a kind of robber, and is slowly poisoning his success, for his deeds will assuredly come home to him in the form of financial ruin.

Said a man of fifty to me other day, "I have just discovered that all my life I have been paying fifty percent, more for everything than I ought to." A just man cannot feel that he has ever paid too much for anything, for he does not close with any transaction which he considers unjust; but if a man is eager to get everything at half price, then he will be always meanly and miserably mourning that he is paying double for everything. The just man is glad to pay full value for everything, whether in giving or receiving and his mind is untroubled and his days are full of peace.

Let a man above all avoid meanness, and strive to be ever more and more perfectly just, for if not just, he can be neither honest, nor generous, nor manly, but is a kind of disguised thief trying to get all he can, and give back as little as possible. Let him eschew all bargaining, and teach bargainers a better

way by conducting his business with that exalted dignity which commands a large and meritorious success.

Patience is the brightest jewel in the character of the impartial man. Not a particular patience with a particular thing - like a girl with her needlework, or a boy building his toy engine but on unswerving considerateness, a sweetness of disposition at all times and under the most trying circumstances, an unchangeable and gentle strength which no trial can mar and no persecution can break. A rare possession, it is true, and one not to be expected for a long time yet from the bulk of mankind, but a virtue that can be reached by degree, and even a partial patience will work wonders in a man's life and affairs, as a confirmed impatience all work devastation. The irascible man is courting speedy disaster, for who will care to deal with a man who continually going off like ground powder when some small spark of complaint or criticism falls upon him! Even his friends will one by one desert him, for who would court the company of a man who rudely assaults him with an impatient and fiery tongue over every little difference or misunderstanding.

A man must begin to wisely control himself, and to learn the beautiful lessons of patience, if he is to be highly prosperous, if he is to be a man of use and power. He must learn to think of others, to act for their good, and not alone for himself; to be considerate, for bearing, and long suffering. He must study how to have a heart at peace with men who differ from him on those things which he regards as most vital. He must avoid quarrelling as he would avoid drinking a deadly poison. Discords from without will be continually overtaking him, but he must fortify himself against them; he must study how to bring harmonies out of them by the exercise of patience.

Strife is common: it pains the heart and distorts the mind. Patience is rare, it enriches the heart and beautifies the mind. Every cat can spit and fume; it requires no effort, but only a looseness of behavior. It takes a *man* to keep his mornings through all events, and to be painstaking and patient with the shortcomings of humanity. But patience wins. As soft water wears away the hardest rock, so patience overcomes all opposition. It gains the hearts of men. It conquers and controls.

Calmness accompanies patience. It is a great and glorious quality. It is the peaceful haven of emancipated souls after their long wanderings on the tempest riven ocean of passion. It makes the man who has suffered much, endured much, experienced much, and has finally conquered. A man cannot be impartial who is not calm. Excitement, prejudice, and partiality spring from disturbed passions. When personal feeling is thwarted, it rises and seethes like a stream of water that is dammed. The calm man avoids this disturbance by directing his feeling from the personal to the impersonal channel. He thinks and feels for others as well as for himself. He sets the same value on other men's opinions as on his own. If he regards his own work as important, he sees also that the work of other men is equally important. He does not content for the merit of his own against the demerit of that of others. He is not overthrown, like Humptydumpty, with a sense of self importance. He has put aside egotism for truth, and he perceives the right relations of things. He has conquered irritability, and has come to see that there is nothing in itself that should cause irritation. As well be irritable with a pansy because it is not a rose, as a with a man because he does not see as you see. Minds differ, and the calm man recognizes the differences as facts in human nature. The calm, impartial man, is not only the happiest man, he also has all his powers at his command. He is sure, deliberate, executive, and swiftly and easily accomplishes in silence what the irritable men slowly and laboriously toils through with much noise. His mind is purified, poised, concentrated, and is ready at any moment to be directed upon a given work with unerring power. In the calm mind all contradictions are reconciled, and there is radiant gladness and perpetual peace. As Emerson puts it: "Calmness is joy fixed and habitual".

One should not confound indifference with calmness, for it is at the opposite extreme. Indifference is lifelines, while calmness is glowing life and full orb power. The calm man has partly or entirely conquered self, and having successfully battled with the selfishness within, he knows how to meet and overcome it successfully in others. In any moral content the calm man is always the victor. So long as he remains calm, defeat is impossible.

Self control is better than riches and calmness is a perpetual benediction.

Wisdom abides with the impartial man. Her counsels guide him; her wings shield him; she leads him along pleasant ways to happy destinations.

Wisdom is many sided. The wise man adapts himself to others. He acts for their good, yet never violates the moral virtues or the principles of right conduct. The foolish man cannot adapt himself to others; he acts for himself only, and continually violates the moral virtues and the principles of right conduct. There is a degree of wisdom in every act of impartiality, and once a man has touched and experience the impartial zone, he can recover it again and again until he finally establishes himself in it.

Every thought, word, and act of wisdom tells on the world at large, for it is fraught with greatness. Wisdom is a well of knowledge and a spring of power. It is profound and comprehensive, and is so exact and all inclusive as to embrace the smallest details. In its spacious greatness it does not overlook the small. The wise mind is like the world, it contains all things in their proper place and order, and is not burdened thereby. Like the world also, it is free, and unconscious of any restrictions; yet it is never loose, never erring, never sinful and repentant. Wisdom is the steady, grown up being of whom folly was the crying infant. It was outgrown the weakness and dependence, the errors and punishments of infantile ignorance, and is erect, poised, strong, and serene.

The understanding mind needs no external support. It stands of itself on the firm ground of knowledge; not book knowledge, but ripened experience. It has passed through all minds, and therefore knows them. It has traveled with all hearts, and knows their journeying in joy and sorrow.

When wisdom touches a man, he is lifted up and transfigured. He becomes a new being with new aims and powers, and he inhabits a new universe in which to accomplish a new and glorious destiny.

Such is the Pillar of impartiality which adds its massive strength and incomparable grace to support and beautify the Temple of Prosperity.

Continued in next issue...

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