

经典读库·英汉全译本

无论你在什么地方，无论你可能生活在什么条件下，动荡不定的灵魂都知道这一点：生命的海洋中，幸福的小岛正在微笑，你的理想的阳光海岸等待你的到来。要让你的双手牢牢抓住思想的舵柄。自制就是力量。正确的思想就是掌握。

# AS A MAN THOU KEEPETH

## 做你想做的人

[英国] 詹姆斯·埃伦◎著

青 闰◎译注

BY JAMES LANE ALLEN

 外文出版社  
FOREIGN LANGUAGES PRESS

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詹姆斯·埃伦，西方世界最伟大的成功学导师，1864年生于英格兰莱切斯特。父亲死后，家境困难，他不得不15岁就离开学校。他先后为几个英国制造商工作过。38岁时，他决定辞掉工作，全职写作。完成第一本书《从贫穷到权力》后，他迁到了英格兰西南海岸的伊弗拉科，直至1912年去世。

《做你想做的人》是詹姆斯·埃伦最重要的作品之一，它奠定了整个西方成功学的基础，极大地影响了包括戴尔·卡耐基和拿破仑·希尔等在内的成功学大师。詹姆斯·埃伦在不长的篇幅里传达出如此多宝贵的信息，将自己的思想凝聚成最精华的语句呈现给读者。他用富有哲理的语言向我们阐释了这样一个道理：自己决定一切，做你想做的人，这就是成功的基础。你想成为什么样的人，就用什么样的目标要求自己。想做就一定要坚持，从点滴的细节做起，从身边的小事做起。未来的成败对于我们来说并不重要，重要的我们是否努力过。

美国的《成功》杂志曾评论说：《做你想做的人》为每一位读者在人生的转弯处提供了心灵休憩的场所，在这里，你可以学会管理自己的思想，沉静深思哲人的教诲，让自己的思想更加清晰明了，找到人生不同时期的答案。本书与卡耐基《人性的弱点》、希尔《积极心态的力量》并列为世界三大励志经典，被誉为“人类文坛上最闪亮的钻石之一”，《出版周刊》将其誉为“人生的第二圣经”。





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*Part One*



**As a Man Thinketh**

**人之所想**





## Chapter 1

# Thought and Character

The **aphorism**<sup>1</sup>, “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**<sup>2</sup> what he thinks, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of man springs 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 and suffering are its fruit; thus does a man **garner**<sup>3</sup> in the sweet and bitter fruitage of his own **husbandry**<sup>4</sup>.

*“Thought in the mind hath made us.*

*What we are by thought was wrought<sup>5</sup> 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 his own shadow — sure.”*

Man is a growth by law, and not a creation by artifice, and cause and effect are as absolute and **undeviating**<sup>6</sup> 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 favor 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**<sup>7</sup> and **bestial**<sup>8</sup> character, by the same process, is the result of the continued **harboring**<sup>9</sup> of **groveling**<sup>10</sup> thoughts.

Man is made or unmade by himself. In the armory 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 true application of thought, man **ascends to**<sup>11</sup> the divine perfection. By the abuse and 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 master.

## 思想与品格

“心之所想，即为其人”这句格言不仅包含一个人的整体存在，而且全面触及他生活的方方面面。一个人就是他的实际所想，他的性格则是他所有想法的总和。

正如植物源于种子，没有种子，不可能有植物一样，人类的各种行为都源于隐藏的思想种子，没有这些思想种子，不可能出现各种行为。这同样适用于那些所谓“自然产生”和“未先考虑”的行为，对那些行为要谨慎处之。

行为是思想的花朵，快乐与痛苦是它的果实，因此一个人储藏在他自己耕作的甘苦果实里。

“心里所想成就了我們。

我們是由思想鍛造而成。

如果一個人思想里有邪念，

痛苦就會向他襲來，就像輪在前、牛在後……

……如果一個人在純潔思想中保持活力，

毫無疑問，快樂就會對他如影隨形。”

人是靠规律生长，而不是靠技巧创造，因果在思想的隐秘王国像在有形和物质世界中一样完全坚定。上帝般的崇高特征不是恩惠或运气之事，而是在正确思想中不断努力的自然结果，是和上帝般的思想长期联系的结果。通过同样的过程，卑鄙残忍的性格是继续怀有卑下思想的结果。

人要么是由自己创造，要么不是。在思想的兵工厂中，他锻造武器，通过这些武器毁灭自己。他还制作工具，用这些工具为自己建造快乐、力量与和平的天堂大厦。通过思想的正确选择和真正应用，人会上升到神圣的完美境界。

通过滥用和误用思想，他会降到野兽水平之下。这两个极端之间是品格的所有等级，人则是这些品格的制造者和主人。

1 aphorism /'æfərizm/ *n.* 格言；警句

2 garner /'gɑ:rnə/ *vt.* 贮藏；存放

3 wrought /rɔ:t/ *adj.* 制造的；加工的；锻造的

4 ignoble /ig'nəubl/ *adj.* 卑鄙的；可耻的；地位低下的

5 bestial /'bestjəl/ *adj.* 野蛮的；似野兽的

6 groveling /'grɒvliŋ/ *adj.* 卑下的；卑躬屈节的

7 literally /'lɪtərəli/ *adv.* 确实地；真正地

8 husbandry /'hʌzbəndri/ *n.* 耕作

9 undeviating /ʌn'di:vi'eɪtɪŋ/ *adj.* 坚定不移的

10 harbor /'hɑ:bə/ *vt.* 怀有；怀着

11 ascend to 升至

Of all the beautiful truths **pertaining to**<sup>12</sup> the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this — that man is the master of thought, the molder of character, and the maker and shaper of condition, environment, and destiny.

As a being of power, intelligence, and love, and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and **regenerative**<sup>13</sup> agency by which he may make 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 a foolish master who **misgoverns**<sup>14</sup> his “household.” When he begins to reflect upon his condition and 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**<sup>15</sup>. Such is the conscious master, and man can only thus become 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 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 molder of his life, and the builder of his destiny, he may **unerringly**<sup>16</sup> prove, if he will 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, power.

In this direction is the law of absolute that “He that seeketh findeth; and to him that knocketh it shall be opened.” For only by patience, practice, and ceaseless **importunity**<sup>17</sup> can a man enter the door of the temple of knowledge.



在这个时代恢复和发现的所有属于灵魂的完美真理中，这个比任何神圣的承诺和自信更让人喜悦或更富有成果——人是思想的主人、品格的铸造者，也是条件、环境与命运的制造者和塑造者。

作为权力、智慧和爱的本质，以及自己思想的统治者，人掌握着每种境遇的钥匙，并在自身中包含那种转化和再生机构，他可以通过这种机构随心所欲塑造自己。

人始终是主人，即使他在最虚弱和最放任的状态也是主人。但是，在虚弱和堕落中，他是一个对“家庭”管理不当的愚蠢主人。当他开始仔细考虑自己的状态，坚持不懈寻找他的本质确定的规律时，他就会成为明智的主人，用智慧支配自己的精力，使自己的想法结出累累硕果。这就是神志清醒的主人，人只能这样在自身中发现思想的规律。这个发现完全是应用、自我分析和体验的问题。

只有通过多方寻找和开采，才能得到黄金和钻石。如果人类深挖灵魂宝库，他就能找到与他的本质相连的每个真理。如果他愿意观察、控制和改变自己的思想，追踪它们对自己、对别人和对他的生活与环境的影响，通过耐心实践和调查，将因果关系联系起来，他就可以准确无误地证明，他是自己性格的制造者，是自己生活的铸造者，是自己命运的建设者。利用他的每一次经验，哪怕最微不足道，每天都发生，以此作为对自己认识的一种手段，因为这种认识是理解，是智慧，是力量。

“他寻找，才能发现，对他敲击，才会打开”这一方向是绝对的规律。因为只有通过耐心、实践和不断强求，一个人才能进入知识的圣殿之门。

- pertain to 属于
- regenerative /ri'dʒenərətɪv/ *adj.* 再生的；更生的
- misgovern /'mɪs'gʌvən/ *vt.* 管理不当
- issue /'ɪʃuː/ *n.* 结果；结局
- unerringly /'ʌn'ɛrɪŋli/ *adv.* 无过失地；正确地
- importunity /,ɪmpɔː'tjuːnəti/ *n.* 强求；硬要



## Chapter 2

### Effect of Thought on Circumstances

A man's mind may be **likened to**<sup>1</sup> 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 their kind.

Just as a gardener cultivates his plot, keeping it free from weeds and growing the flowers and fruits which he requires, so may a man tend the garden of his 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 man sooner or later discovers that he is the master-gardener of his soul, the director of his life. He also reveals, within himself, the flaws of thought, and understands, with ever-increasing accuracy, how the thought-forces and mind elements operate in the shaping of character, circumstances, and destiny.

Thought and character are one, and as character can only **manifest**<sup>2</sup> and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thought-element within himself that, for the time being, they are **indispensable to**<sup>3</sup> his development.

Every man is where he is by the law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his life there is no element of chance, but all is the result of a law which cannot err. This 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, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is **buffeted**<sup>4</sup> by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow; he then becomes the rightful master of himself.

## 思想对环境的影响

一个人的思想可以比作花园，它可以通过智慧耕作或允许荒长，但无论是耕作还是忽视，它必须，而且一定会结果。如果没有种植有用的种子，那么大量无用的杂草籽就会落入其中，继续产生杂草。

就像园丁耕作自己的小块土地，祛除杂草，种植他需要的鲜花和果实，一个人也可以管理自己心中的花园，清除所有错误、无用和不纯的思想，然后种植正确、有用和纯洁思想的鲜花与果实。

通过实行这一过程，一个人迟早会发现他是灵魂的主要园丁，是他人生的导演。他也显示出自身内部的思想缺陷，并随着准确性不断增加，理解思想力量与精神元素在品格、环境与命运形成中如何发挥作用。

思想与品格互为一体，就像品格只能通过环境与状况显示和发现自己一样，我们发现一个人生活的外部条件总是和他的内心状态和谐相关。这并不意味着一个人的境况在任何特定时间都是他的整个品格的迹象，但那些境况在他自身内部与一些重要思想元素联系非常密切，所以它们暂时对他的发展不可缺少。

每个人都是由他的本质规律存在于此，他逐步置于自己品格的那些想法已经把他带到了那里，而且在他的生活安排中，没有任何偶然性的元素，但所有的一切都是一种无法出错的规律的结果。这就像那些感觉与周围环境格格不入的人和那些对自己周围环境心满意足的人一样。

作为前进和进化的生命，人处在自己的位置，也许会知道自己可以成长。当他认识到任何情况都会为他包含的精神课程时，这种情况常常消失，让位于其他情况。

只要认为自己是外部条件的生物，人就会受到环境的打击，但当他认识到他是一种创造性力量，而且他可以命令自己的生命隐藏的土壤和种子，各种情况都会从中成长，他就会变成自己的合法主人。

1 liken to 与……相比

2 manifest /'mænɪfest/ vt. 清楚表示；显露

3 be indispensable to 对……是不可缺少的；为……所必需的

4 buffet /'bʌfɪt/ vt. 反复敲打；连续猛击



That circumstances grow out of thought every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of **vicissitudes**<sup>5</sup>.

The soul attracts that which it secretly harbors; 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 **unchastened**<sup>6</sup> desires and circumstances are the means by which the soul receives it 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 circumstances 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 his own harvest, man learns both of suffering and bliss.

Following the inmost desires, aspirations, thoughts, by which he allows himself to be dominated (pursuing the **will-o'-the wisps**<sup>7</sup> of impure imaginings or steadfastly walking the highway of strong and high endeavor), a man at last arrives at their fruition and fulfillment in the outer conditions of his life. The laws of growth and adjustment everywhere obtain.

A man does not come to the **alms-house**<sup>8</sup> or the jail by the **tyranny**<sup>9</sup> of fate or circumstance, but by the pathway of grovelling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly **fostered**<sup>10</sup> in the heart, and the hour of opportunity revealed its gathered power.

Circumstance does not make the man; it reveals him to himself. 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 man, therefore, as the lord and master of thought, is the maker of himself and the shaper of and author of environment. Even at birth the soul comes of its own and through every step of its earthly **pilgrimage**<sup>11</sup> it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and impurity, its strength and weakness.

各种情况都来自思想，每个人都知道谁已经在什么时间段实行自我控制和自我净化，因为他会注意到他那些境况中的变更和他改变的精神状况比例精确。因此，事实就是这样，当一个人认真致力于纠正性格中的缺陷，并取得迅速显著的进步时，他就会飞快地闯过一连串的沧桑变迁。

灵魂具有吸引力，因为它秘密隐藏，因为它爱，也因为它担心，常常达到盼望已久的志向高度，常常落在没有精练的愿望水平。环境就是财富，灵魂通过这种财富，得到自己的财富。

每一个播种的或允许落入脑海并在那里扎根的思想种子会产生自己的种子，早晚会开花，变成行为，结出自己的机遇和命运的果实。好想法结好果，坏思想结坏果。

环境的外部世界使自己适合思想的内心世界，既愉快又不快的外部条件是有利于个体最终利益的因素。作为自己成果的收割者，人常常既领会到痛苦，又领会到幸福。

密切注意内心深处的愿望、热望、想法，他允许自己由此受到控制（要么追随不纯想象的鬼火，要么坚定不移地走坚强高尚努力尝试的大路），一个人最后在他生命的外部条件中得到自己的成果，实现自己的满足。处处都会得到成长和调整的规律。

一个人不是通过命运或环境的暴政，而是通过卑下的想法和卑微的愿望到济贫院或监狱。一个思想纯洁的人也不会仅仅因为任何外来压力而突然犯罪；犯罪的思想早已秘密久养在心，机遇时刻则会暴露聚集的力量。

环境不会造就人，而是向他揭示自己。除了恶意倾向，这些条件无法降为恶行和伴随的痛苦存在，没有品德高尚志向的持续培养，也无法升为美德和纯粹幸福。因此，作为思想的上帝和主人，人是自己的制造者，是自己的塑造者和环境的创造者。即使是在出生时，灵魂也源于自身，并通过它对尘世的每一步朝圣，吸引那些呈现的条件进行组合，那些条件是灵魂自身纯度和杂质、优点和弱点的反映。

- ⑤ vicissitude /vi'sisiti:jd/ *n.* 兴衰；枯荣；变迁
- ⑥ unchastened /,ʌn'ʃæstənd/ *adj.* 非精练的；不纯洁的
- ⑦ will-o'-the-wisp *n.* 鬼火
- ⑧ alms-house *n.* 济贫院；养老院
- ⑨ tyranny /'tɪrəni/ *n.* 暴行；专横；暴政
- ⑩ foster /'fɒstə/ *vt.* 培养；促进
- ⑪ pilgrimage /'pɪlgrɪmɪdʒ/ *n.* 朝圣；参拜圣地

Men do not attract that which they want, but that which they are. Their **whims**<sup>12</sup>, fancies, and ambitions are **thwarted**<sup>13</sup> at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. Man is **manacled**<sup>14</sup> only by himself; thought and action are the jailors of Fate — they imprison, being base; they are also the angels of Freedom — they liberate, being noble. Not what he wished and prays for does a man get, but what he justly earns. His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

In the light of this truth what, then, is the meaning of “fighting against circumstances?” It means that a man is continually revolting against an effect without, while all the time he is nourishing and preserving its cause in his 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.

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The man who does not shrink from self-**crucifixion**<sup>15</sup> can never fail to accomplish the object upon which his heart is set. This is as true of earthly as of heavenly things. Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life?

Here is a man who is wretchedly poor. He is extremely anxious that his surroundings and home comforts should be improved, yet all the time he **shirks**<sup>16</sup> his work, and considers he is justified in trying to deceive his employer on the ground of insufficiency of his wages. Such a man does not understand the simplest **rudiments**<sup>17</sup> of those principles which are the basis of true prosperity, and is not only totally unfitted to rise out of his wretchedness, but is actually attracting to himself a still deeper wretchedness by dwelling in and acting out, **indolent**<sup>18</sup>, deceptive, and unmanly thoughts.

Here is a rich man who is the victim of a painful and persistent disease as the result of **gluttony**<sup>19</sup>. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural **viands**<sup>20</sup> and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of healthy life.

人不吸引他们想要的东西，而吸引他们是什么。他们一时的兴致、幻想和抱负每一步都受到阻碍，但他们内心深处的想法和愿望都是用他们自己的食物喂养，无论食物肮脏还是干净。人只能受到自身的束缚；思想和行动是命运的狱卒——因为卑鄙，他们坐牢；他们也是自由的天使——因为高尚，他们解放。一个人得到的不是他希望和祈祷得到的东西，而是他应得的东西。他的愿望和祈祷只有在和思想与行动协调时才能得到满足和响应。

那么，根据这个事实，“和环境搏斗”是什么意思呢？这意味着一个人在不断反抗外来的作用，他一直在内心滋养和维护其中的动机。那个动机可能形成有意识或无意识的恶行或无意识的弱点。但是，不管它是什么，它会顽固阻碍怀有那种动机者的努力，因此要大声呼吁进行补救。

人渴望改善他们的环境，却不愿改善自己，所以他们仍然故步自封。不回避自我磨难的人能够完成他心中确定的目标。这种世俗之事像神圣之事一样。即使唯一目标是获取财富的人，也必须准备作出重大的个人牺牲，才能实现自己的目标。对认识到泰然自若、坚定生活的人，如何更是这样呢？

这是一个穷得可怜的人。他非常渴望自己的周围环境和家庭用品得到改善，但他一直逃避工作，认为他有正当理由设法欺骗老板，因为他的工资不足。凡是人不理解那些原则的最简单入门，正是真正成功的基础，不仅完全不适合从可怜境地中崛起，而且实际上会把引向可怜境地，不能自拔，表现出懒惰、欺骗和怯懦的思想。

这是一个有钱人。他暴饮暴食，结果成了痛苦和持久疾病的受害者。他愿意出一大笔钱来摆脱这种状况，但又不愿牺牲自己贪吃的欲望。他既想用丰富异常的事物来满足自己的味觉，又想拥有健康。这样一个人完全不适合拥有健康，因为他还没有认识到健康生活的首要原则。

- whim /('h)wɪm/ *n.* 一时的兴致；突发奇想；异想天开
- thwart /θwɔ:t/ *vt.* 阻挠
- crucifixion /,krʌsɪ'fɪkʃən/ *n.* 在十字架上钉死；折磨；受难
- shirk /ʃɜ:k/ *v.* 逃避；推卸
- indolent /'ɪndələnt/ *adj.* 懒惰的；懒散；不活跃的
- gluttony /'glʌtəni/ *n.* 暴饮暴食
- manacle /'mænəkl/ *vt.* 给……带上手铐
- rudiment /'ru:dɪmənt/ *n.* 初步；入门
- viand /'vaɪənd/ *n.* 食物；粮食

Here is an employer of labour who adopts **crooked**<sup>21</sup> measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of his work-people. Such a man is altogether unfitted for prosperity, and when he finds himself bankrupt, both as regards reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.

I have introduced these three cases merely as illustrative of the truth that man is the causer (though nearly always unconsciously) of his circumstances, and that, while aiming at a good end, he is 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 he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as 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 man's entire soul condition (although it may be known to himself) cannot be judged by another from the external aspect of his life alone.

A man may be honest in certain directions, yet suffer **privations**<sup>22</sup>; a man may be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one man fails because of his particular honesty, and that the other prospers because of his particular dishonesty, is the result of a superficial judgement, which assumes that the dishonest man is almost totally **corrupt**<sup>23</sup>, and the honest man almost entirely virtuous.

In the light of a deeper knowledge and wider experience, such judgment is found to be erroneous. The dishonest man may have some admirable virtues which the other does not possess; and the honest man **obnoxious**<sup>24</sup> vices which are absent in the other. The honest man reaps the good results of his honest thoughts and acts; he also brings upon himself the sufferings which vices produce. The dishonest man likewise garners his own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a man has **extirpated**<sup>25</sup> every sickly, bitter, and impure thought from his soul, can he **be in a position to**<sup>26</sup> know and declare that his sufferings are the result of his good, and not of his bad qualities; and on the way to, yet long before he has reached that supreme perfection, he will have found, working in his mind and life, the great law which is absolutely just, and which cannot, therefore, give good for evil, evil for good.