



Byways to Blessedness

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FOREWORD

Along the highways of Burma there is placed, at regular distances away from the dust of the road, and under the cool shade of a group of trees, a small wooden building called a "rest-house", where the weary traveller may rest a while, and allay his thirst and assuage his hunger and fatigue by partaking of the food and water which the kindly inhabitants place there as a religious duty. Along the great highway of life there are such resting places; away from the heat of passion and the dust of disappointment, under the cool and refreshing shade of lowly Wisdom, are the humble, unimposing "rest-houses" of peace, and the little, almost unnoticed, byways of blessedness, where alone the weary and footsore can find strength and healing.

Nor can these byways be ignored without suffering. Along the great road of life, hurrying, and eager to reach some illusive goal, presses the multitude, despising the apparently insignificant "rest-houses" of true thought, not heeding the narrow little byways of blessed action, which they regard as unimportant; and hour by hour men are fainting and falling, and numbers that cannot be counted perish of heart-hunger, heart-thirst, and heart-fatigue. But he who will step aside from the passionate press, and will deign to notice and to enter the byways which are here presented, his dusty feet shall press the incomparable flowers of blessedness, his eyes be gladdened with their beauty, and his mind refreshed with their sweet perfume. Rested and sustained, he will escape the fever and the delirium of life, and, strong and happy, he will not fall fainting in the dust, nor perish by the way, but will successfully accomplish his journey.

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1. RIGHT BEGINNINGS

“All common things, each day’s events,
That with the hour begin and end;
Our pleasures and our discontents
Are rounds by which we may ascend.”

“We have not wings, we cannot soar;
But we have feet to scale and climb.”

Longfellow.

“For common life, its wants
And ways, would I set forth in beauteous hues.”

Browning.

Life is full of beginnings. They are presented every day and every hour to every person. Most beginnings are small, and appear trivial and insignificant, but in reality they are the most important things in life.

See how in the material world everything proceeds from small beginnings. The mightiest river is at first a rivulet over which the grasshopper could leap; the great flood commences with a few drops of rain; the sturdy oak, which has endured the storms of a thousand winters, was once an acorn; and the smouldering match, carelessly dropped, may be the means of devastating a whole town by fire.

Consider, also, how in the spiritual world the greatest things proceed from smallest beginnings. A light fancy may be the inception of a wonderful invention or an immortal work of art; a spoken sentence may turn the tide of history; a pure thought entertained may lead to the exercise of a world-wide regenerative power; and a momentary animal impulse may lead to the darkest crime.

Have you yet discovered the vast importance of beginnings? Do you really know what is involved in a beginning? Do you know the number of beginnings you are continuously making, and realise their full import? If not, come with me for a short time, and thoughtfully explore this much ignored byway of blessedness, for blessed it is when wisely resorted to, and much strength and comfort it holds for the understanding mind.

A beginning is a cause, and as such it must be followed by an effect, or a train of effects, and the effect will always be of the same nature as the cause. The nature of an initial impulse will always determine the body of its results. A beginning also presupposes an ending, a consummation, achievement, or goal. A gate leads to a path, and the path leads to some particular destination; so a beginning leads to results, and results lead to a completion.

There are right beginnings and wrong beginnings, which are followed by effects of a like nature. You can, by careful thought, avoid wrong

beginnings and make right beginnings, and so escape evil results and enjoy good results.

There are beginnings over which you have no control and authority—these are without, in the universe, in the world of nature around you, and in other people who have the same liberty as yourself.

Do not concern yourself with these beginnings, but direct your energies and attention to those beginnings over which you have complete control and authority, and which bring about the complicated web of results which compose your life. These beginnings are to be found in the realm of your own thoughts and actions; in your mental attitude under the variety of circumstances through which you pass; in your conduct day by day - in short, in your life as you make it, which is your world of good or ill.

In aiming at the life of Blessedness one of the simplest beginnings to be considered and rightly made is that which we all make everyday - namely, the beginning of each day's life.

How do you begin each day? At what hour do you rise? How do you commence your duties? In what frame of mind do you enter upon the sacred life of a new day? What answer can you give your heart to these important questions? You will find that much happiness or unhappiness follows upon the right or wrong beginning of the day, and that, when every day is wisely begun, happy and harmonious sequences will mark its course, and life in its totality will not fall far short of the ideal blessedness.

It is a right and strong beginning to the day to rise at an early hour.

Even if your worldly duty does not demand it, it is wise to make of it a duty, and begin the day strongly by shaking off indolence. How are you to develop strength of will and mind and body if you begin every day by yielding to weakness? Self-indulgence is always followed by unhappiness. People who lie in bed till a late hour are never bright and cheerful and fresh, but are the prey of irritabilities, depressions, debilities, nervous disorders, abnormal fancies, and all unhappy moods. This is the heavy price which they have to pay for their daily indulgence. Yet, so blinding is the pandering to self that, like the drunkard who takes his daily dram in the belief that it is bracing up the nerves which it is all the time shattering, so the lie-a-bed is convinced that long hours of ease are necessary for him as a possible remedy for those very moods and weaknesses and disorders of which his indulgence is the cause. Men and women are totally unaware of the great losses which they entail by this common indulgence: loss of strength both of mind and body, loss of prosperity, loss of knowledge, and loss of happiness.

Begin the day, then, by rising early. If you have no object in doing so, never mind; get up, and go out for a gentle walk among the beauties of nature, and you will experience a buoyancy, a freshness, and a delight,

not to say a peace of mind, which will amply reward you for your effort. One good effort is followed by another; and when a man begins the day by rising early, even though with no other purpose in view, he will find that the silent early hour is conducive to clearness of mind and calmness of thought, and that his early morning walk is enabling him to become a consecutive thinker, and so to see life and its problems, as well as himself and his affairs, in a clearer light; and so in time he will rise early with the express purpose of preparing and harmonising his mind to meet any and every difficulty with wisdom and calm strength. There is, indeed, a spiritual influence in the early morning hour, a divine silence and an inexpressible repose, and he who, purposeful and strong, throws off the mantle of ease and climbs the hills to greet the morning sun will thereby climb no inconsiderable distance up the hills of blessedness and truth.

The right beginning of the day will be followed by cheerfulness at the morning meal, permeating the house-hold with a sunny influence; and the tasks and duties of the day will be undertaken in a strong and confident spirit, and the whole day will be well lived.

Then there is a sense in which every day may be regarded as the beginning of a new life, in which one can think, act, and live newly, and in a wiser and better spirit.

“Every day is a fresh beginning;
Every morn is the world made new,
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.”

Do not dwell upon the sins and mistakes of yesterday so exclusively as to have no energy and mind left for living rightly today, and do not think that the sins of yesterday can prevent you from living purely today. Begin today aright, and, aided by the accumulated experiences of all your past days, live it better than any of your previous days; but you cannot possibly live it better unless you begin it better. The character of the whole day depends upon the way it is begun.

Another beginning which is of great importance is the beginning of any particular and responsible undertaking. How does a man begin the building of a house? He first secures a plan of the proposed edifice and then proceeds to build according to the plan, scrupulously following it in every detail, beginning with the foundation. Should he neglect the beginning - namely, the obtaining of a mathematical plan - his labour would be wasted, and his building, should it reach completion without tumbling to pieces, would be insecure and worthless. The same law holds good in any important work: the right beginning and first essential is *a definite mental plan on which to build*. Nature will have no slipshod work, no slovenliness, and she annihilates confusion, or rather, confusion is in itself annihilation. Order, definiteness, purpose eternally

and universally prevail, and he who in his operations ignores these mathematical elements at once deprives himself of substantiality, completeness, success.

“Life without a plan,
As useless as the moment it began,
Serves merely as a soil for discontent
To thrive in, an encumbrance ere half spent.”

Let a man start in business without having in his mind a perfectly formed plan to systematically pursue and he will be incoherent in his efforts and will fail in his business operations. The laws which must be observed in the building of a house also operate in the building up of a business. A definite plan is followed by coherent effort; and coherent effort is followed by well-knit and orderly results - to wit, completeness, perfection, success, happiness.

But not only mechanical and commercial enterprise - all undertakings, of whatsoever nature, come under this law. The author's book, the artist's picture, the orator's speech, the reformer's work, the inventor's machine, the general's campaign, are all carefully planned in the mind before the attempt to actualise them is commenced; and in accordance with the unity, solidarity, and perfection of the original mental plan will be the actual and ultimate success of the undertaking.

Successful men, influential men, good men are those who, amongst other things, have learned the value and utilised the power which lies hidden in those obscure beginnings which the foolish man passes by as “insignificant.”

But the most important beginning of all - that upon which affliction or blessedness inevitably depends, yet is most neglected and least understood - is the inception of thought in the hidden, but causal region of the mind. Your whole life is a series of effects having their cause in thought - in your own thought. All conduct is made and moulded by thought; all deeds, good or bad, are thoughts made visible. A seed put into the ground is the beginning of a plant or tree; the seed germinates, the plant or tree comes forth into the light and evolves. A thought put into the mind is the beginning of a line of conduct: the thought first sends down its roots into the mind, and then pushes forth into the light in the forms of actions or conduct, which evolve into character and destiny.

Hateful, angry, envious, covetous, and impure thoughts are wrong beginnings, which lead to painful results. Loving, gentle, kind, unselfish and pure thoughts are right beginnings, which lead to blissful results. This is so simple, so plain, so absolutely true! and yet how neglected, how evaded, and how little understood!

The gardener who most carefully studies how, when, and where to put in his seeds obtains the best results and gains the greater horticultural knowledge. The best crops gladden the soul of him who makes the best