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Are you lacking Self-Discipline? – Part 1

By Carl Cholette

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A man does not live until he begins to discipline himself; he merely exists. Like an animal he gratifies his desires and pursues his inclinations just where they may lead him. He is happy as a beast is happy, because he is not conscious of what he is depriving himself; he suffers as the beast suffers, because he does not know the way out of suffering. He does not intelligently reflect upon life, and lives in a series of sensations, longings, and confused memories which are unrelated to any central idea or principle. A man whose inner life is so ungoverned and chaotic must necessarily manifest this confusion in the visible conditions of his outer life in the world; and though for a time, running with the stream of his desires, he may draw to himself a more or less large share of the outer necessities and comforts of life, he never achieves any real success nor accomplishes any real good, and sooner or later worldly failure and disaster are inevitable, as the direct result of the inward failure to properly adjust and regulate those mental forces which make the outer life.

Before a man accomplish anything of an enduring nature in the world he must first of all acquire some measure of success in the management of his own mind. This is as mathematical a truism as that two and two are four, for, "out of the heart are the issues of life." If a man cannot govern the forces within himself, he cannot hold a firm hand upon the outer activities which form his visible life. On the other hand, as a man succeeds, in governing himself he rises to higher and higher levels of power and usefulness

and success in the world. The only difference between the life of the beast and that of the undisciplined man is that the man has a wider variety of desires, and experiences a greater intensity of suffering. It may be said of such a man that he is dead, being truly dead to self-control, chastity, fortitude, and all the nobler qualities which constitute life. In the consciousness of such a man the crucified Christ lies entombed, awaiting that resurrection which shall revivify the mortal sufferer, and wake him up to a knowledge of the realities of his existence.

With the practice of self-discipline a man begins to live,

for he then commences to rise above the inward confusion and to adjust his conduct to a steadfast centre within himself. He ceases to follow where inclination leads him, reins in the steed of his desires, and lives in accordance with the dictates of reason and wisdom. Hitherto his life has been without purpose or meaning, but now he begins to consciously mould his own destiny; he is "clothed and in his right mind."

In the process of self-discipline there are three stages namely;

1. Control

2. Purification

3. Relinquishment

A man begins to discipline himself by controlling those passions which have hitherto controlled him; he resists temptation and guards himself against all those tendencies to selfish gratifications which are so easy and natural, and which have formerly dominated him. He brings his appetite into subjection, and begins to eat as a reasonable and responsible being, practising moderation and thoughtfulness in the selection of his food, with the object of making his body a pure instrument through which he may live and act as becomes a man, and no longer regarding that body by pandering to gustatory pleasure. He puts a check upon his tongue, his temper, and, in fact, his every animal desire and tendency, and this he does by referring all his acts to a fixed centre within himself.

It is a process of living from within outward, instead of, as formerly, from without inward. He conceives of an ideal, and, enshrining that ideal in the sacred recesses of his heart, he regulates his conduct in accordance with its exaction and demands.

There is a philosophical hypothesis that at the heart of every atom and every aggregation of atoms in the universe there is a motionless center which is the sustaining source of all the universal activities. Be this as it may, there is certainly in the heart of every man and woman a selfless centre without which the outer man could not be, and the ignoring of which leads to suffering and confusion. This selfless center which takes the form, in the mind, of an ideal of unselfishness and spotless purity, the attainment of which is desirable, is man's eternal refuge from the storms of passion and all the conflicting elements of his

lower nature. It is the Rock of Ages, the Christ within, the divine and immortal in all men.

End of part 1. Part 2 coming soon...

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Carl Cholette is a young entrepreneur who specialized in finding, creating and publishing old but very informative books, courses and programs on various subjects like yoga, health and motivation. He believes that these old manuscripts are pure gold and filled with very useful informations which most people would benefit if they knew about it. You can visit his website at <http://www.yoga.myinfobiz.net>

ARE YOU DISCIPLINED?

By Rhoberta Shaler

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For most people, the word "discipline" has an immediate negative connotation. It implies something imposed from the outside, doesn't it? It means that someone or something is controlling or demanding, neither of which are particularly appealing. When we do think about self-discipline, it, too, often has a negative

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spin because it is seen as difficult and contributing to failure. Can you think about it differently?

Self-discipline is nothing more than keeping your commitments to yourself. If you say something is important and significant to you, then take this little test:

Does that something that you SAY is important show up a significant number of times in either your calendar, or your checkbook, or both? If it does not, then, where is the demonstration that it is important to you? Do you regularly do what you say has value to you?

I'm sure you understand the picture. I believe behavior, not words. How about you?

So, self-discipline arises from self-esteem and self-esteem is enhanced by self-discipline. Then, it seems natural that you take a look at your self-esteem. Do you believe that you are worth spending the time and/or money on? Do you get the "left-overs" of time and resources rather than filling your own cup? It is not unusual to feel that you are being a "good" person when you are self-sacrificing. That's because our society often tells us this is so. Oh, good thinking! The society says so because everyone else benefits from your self-sacrifice. In fact, "sacrifice" itself is an interesting concept. The dictionary says it means "the act of giving up or destroying one thing for the sake of something else".

Do you really want to be SELF-sacrificing?

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