

PMA

**17 LESSONS
EDUCATIONAL
EDITION**

For Class Use Only

Science of Success

by Napoleon Hill

PMA

Science of Success

by
Napoleon Hill

Presented by
The Napoleon Hill Foundation
Columbia, South Carolina

PMA . . . is the symbol for *A Positive Mental Attitude*.

A Positive Mental Attitude is the *right* mental attitude for each given set of circumstances. It is most often comprised of the *plus* characteristics symbolized by such words as faith, integrity, hope, optimism, courage, initiative, generosity, tolerance, tact, kindness and good common sense.*

*From *Success Through A Positive Mental Attitude*, by Napoleon Hill and W. Clement Stone, published by Prentice-Hall, Inc., 1960.

**Whatever The Mind of Man
Can CONCEIVE and BELIEVE,
The Mind of Man Can ACHIEVE!**

INTRODUCTION

The PMA Science of Success Course

Napoleon Hill's work has touched the lives of countless thousands through his lectures, teachings, and prolific writings. His internationally known books *Think and Grow Rich* and *The Law of Success* have become the standards of motivational literature against which all others are measured.

To make available in perpetuity the success principles he spent a lifetime identifying and sharing with others, on August 21, 1962, Dr. Hill and his wife, Annie Lou, founded the Napoleon Hill Foundation. A not-for-profit corporation, the Foundation's sole purpose is to continue to spread his philosophy of success through the co-operation and support of others, rather than at their expense.

The 17 principles of success he quantified in his writings and lectures aid not only the individual who practices them, but all those with whom he comes in contact, as well. Those principles along with his lifelong published works and yet unpublished manuscripts, recordings, and courses comprise the legacy Dr. Hill endowed in the Foundation.

Dr. Hill enjoyed close friendships with many of the turn-of-the-century business leaders who played a significant role in shaping the destiny of America and the world. Thomas Edison, Henry Ford, Harvey Firestone, Theodore Roosevelt, and Alexander Graham Bell were but a few who freely shared the secrets of how they attained their success with Dr. Hill.

Andrew Carnegie so strongly believed in the universal principles of success that he sponsored the research and writing that became the first authoritative treatise on the subject, the *Personal Success Philosophy of Achievement* by Napoleon Hill.

To carry on the rich legacy Dr. Hill left, the Foundation has decided to re-release his personalized course for individual study, *The PMA Science of Success Course*. This practical self-study program will help you thoroughly understand and apply the 17 principles of success in your own life, to achieve any goal — however ambitious — you may set for yourself.

To preserve the integrity of his work, the text of this course is presented unedited. Because of changes in customs and word use, the language may sometimes appear dated, but the underlying principles are as valid today as they were when these universal truths, presented in Dr. Hill's own dynamic and forceful style, first captivated his readers.

His frequent use of the masculine gender should be interpreted to connote mankind, rather than men. No one would have been prouder of the advances the women's movement has made in recent years than Dr. Hill. He advocated equal rights and equal opportunity for all people long before it was fashionable.

The success philosophy that Napoleon Hill presents in this course and in his other works have withstood the test of time. His principles of success have changed the lives of millions of men and women from all walks of life. They can change yours, if you only let them. The choice is yours.

The Napoleon Hill Foundation



FOREWORD

In looking back over the more than forty years since I first interviewed Andrew Carnegie, it is exceedingly difficult for me to select the men and women who have played the most important parts in the development of *The Science of Success*.

Andrew Carnégie has first place on my list of those to whom I owe enduring gratitude, because it was he who originated the idea of giving to posterity the *know how* by which successful men have attained success, and it was he who sponsored my research when I was organizing the data which was needed for *The Science of Success*. Although Andrew Carnegie did not live to see the completion of the work he inspired, his influence goes on to benefit millions of people not yet born. In preparing these lessons, I interviewed, visited and collaborated with more than 500 famous men and women who have boldly written their names across the pages of history. I wish to express my deepest admiration for the persons discussed on the following pages. They have impressed me more strongly than mere words can tell, and have contributed more to this work than I can state. I regret that I have had to limit my writing to the highlights of their illustrious careers.

There are many additional men and women of achievement whom I should have indeed liked to include, had my space not been so limited. Many of them gave generously of their time and experiences, revealing, in many instances for the first time, the innermost secrets of their lives. To them I wish to express my undying gratitude, and I ask their kind consideration. I want personally to thank all who gave so much, who wished to pass their successes on to others so that no one who *really wanted* should do without that which he or she could have. May it always remain steadfast in the hearts and minds of all who are here to read: *Whatever the mind of man can CONCEIVE and BELIEVE, the mind of man can ACHIEVE!*



*Nature yields her most
profound secrets to the
person who is determined
to uncover them.*

How To Study This Course

**THE PMA
PHILOSOPHY
STIMULATES THE
MIND AND CAUSES
THE BIRTH OF
SCORES OF IDEAS!**

Napoleon Hill

Napoleon Hill taught the hundreds of thousands of people who read his books — studied his PMA SCIENCE OF SUCCESS COURSE and/or attended his lectures — the true meaning of this premise. By studying this Course as it is meant to be studied, you too will DEVELOP SUCCESS HABITS. It is urged that:

As you study this course, study it *for a purpose*.

Continually SEARCH the course for ways to achieve your goals and/or how to solve your problems.

CONCENTRATE as you study. Study as though Napoleon Hill has personally written to you — and you alone.

KNOW WHAT YOU ARE LOOKING FOR. *Commit yourself to Recognizing, Relating, Assimilating and Applying* the principles, techniques and ideas that this course provides to you. (a HOW TO explanation of this concept is also enclosed with these recommendations for study).

IDEAS COME FROM UNEXPECTED PLACES! It is therefore important that you *study with a pen or pencil in hand* — ready to underscore or jot down in the “Notes” column of your lessons, anything of interest; a flash of inspiration or an answer to your problem. This principle also applies to any books or articles you may read, lectures you attend, or from watching films or television.

The universal principles contained in your PMA Science of Success Course are designed to stimulate the imaginative facilities of your brain and nervous system so that they will create new and useable ideas for you. As you study, ask yourself, “WHAT DOES THIS MEAN TO ME AND HOW CAN I USE IT?”

You should be alert for each “HOW TO” as well as its component, “WHAT TO DO,” as there is a direct relationship between the two. The answers are there!

Develop good *study habits*. Set aside a specific time each day to study your lessons. We recommend studying approximately 15 minutes a day. Make certain that it is a time that your mind is most alert and receptive to new ideas. Discipline yourself to STUDY EVERY DAY — never allowing yourself to skip days.

Choose a location to study where you will be comfortable and unlikely to be disturbed. Try using the same place every day.

When starting each new lesson, we recommend that you read it through from start to finish — stopping only to mark what you feel is important; what you would like to memorize. Or, put a question mark by the statements that you don't quite understand. This is also an excellent time to jot down any inspiring ideas or potential solutions to problems that you might have. Try hard to complete the lesson before you stop reading.

Always keep in mind your Definite Action Plan, read and study your lesson once again; making certain that you comprehend the information in each paragraph. Look up all words that you do not understand in your dictionary being certain to note its SYNONYMS.

You will find it helpful to reread each lesson a third time. It will help reinforce what you already have learned and to perhaps memorize self-motivators that now appeal to you.

*The way of success is the way to
action, based upon organized
thinking followed by
action, action, action.*

To fully achieve the goals of your life, **STUDY . . . THINK . . . PLAN . . . and APPLY the PRINCIPLES** that this course will provide for you. Once you have **SUCCESSFULLY** completed the 17 lessons contained in *your* PMA SCIENCE OF SUCCESS COURSE, you will find that *your subconscious mind will always react positively for you.* **THEN AND ONLY THEN WILL YOUR DOOR TO SUCCESS BE OPEN TO YOU.**

How To Recognize, Relate, Assimilate and Apply Success Principles

Your ability to RECOGNIZE, RELATE, ASSIMILATE and USE the PMA Principles is the Power that will open any door, meet any challenge, overcome any obstacle and help you to achieve success, wealth, health, happiness and the true riches of life.

The PMA Science of Success Course is comprised of 17 Fundamental Principles that have stood the test of time. A PRINCIPLE is a *basic truth - a Universal Law that does not change.*

We can compare Self-Help Principles to an orchestra which is composed of different sections - strings, brass, woodwinds, and percussion. Together, they compliment each other and produce a melodius, full and pleasant sound. Likewise, Self-Help Principles are independent — they can stand alone because of their values. Each one is helpful to successful living. When they are combined, they form a PMA Action Philosophy with Successful Results.

You are the Maestro. The ability to RECOGNIZE, RELATE, ASSIMILATE and USE the PMA principles is your baton. Use it — and blend the Success Principles into a meaningful and productive life.

Like any formula, it is made up of individual parts. Let's analyze each ingredient:

R RECOGNIZE . . . is to identify the principle, idea or technique.

R RELATE . . . is to connect or join together; to establish a relationship to your own life.

A ASSIMILATE . . . is to make similar or alike; to incorporate; to absorb; to become a part of you . . . your thinking, your action.

A ACTION . . . is to denote USE: follow-through; doing.

Each ingredient is important and has special meaning; but, when combined, they become a Formula for your Success. By using the formula, you will be able to focus the spotlight on the Success Principles that have directed and guided Napoleon Hill and many other successful men in achieving their objectives. The same principles can and will help you achieve your Definite Major Goals in Life.

“HOW TO” . . . DEVELOP THE HABIT OF RECOGNIZING, RELATING, ASSIMILATING AND PUTTING THEM INTO ACTION!

THE **R₂A₂** FORMULA.

First of all, you need a MENTAL SUCCESS REFLEX, a trigger phrase that will immediately direct your mind when you RECOGNIZE a Success Principle, Idea or Technique . . .

EXAMPLE

RECOGNIZE: I RECOGNIZE the principle, idea or technique that is being used. It helped someone else — I can see the results — it will work for me - if I use it. — “THAT’S FOR ME!”

RELATE: Ask yourself, “What will the success principle, idea or technique do for ME?” IMPORTANT: You must RELATE it to yourself. Start with the most important living person as far as you are concerned — YOU.

ASSIMILATE: or . . . “HOW CAN I USE PRINCIPLES, IDEAS or TECHNIQUES TO ACHIEVE MY GOALS OR SOLVE MY PROBLEMS? How can I absorb them into my behavior so that they become a part of me? How can I develop a success habit — a success reflex so that the right thing will be done?”

ACTION or . . . “WHEN AM I GOING TO USE IT? When am I going to start?” Ask yourself this important question and then follow through with the self-starter: DO IT NOW! Yes, DO IT NOW!

The **R₂A₂ FORMULA** should become so ingrained in your mind that you can **RECOGNIZE** Success Principles, ideas or techniques from listening to a sermon, reading a newspaper or magazine article, from reading a self-help book, by listening to an Inspirational Recording, by studying the lives of great men and many other sources. **Remember, Develop and Use your own success reflex - THAT’S FOR ME! . . .**

The PMA Science of Success Course

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DEFINITENESS OF PURPOSE

**First in a series of
Seventeen Dynamic Lessons
by Napoleon Hill**

Presented By

NAPOLEON HILL FOUNDATION

*Successful people move on
their own initiative, but
they know where they are
going before they start.*

DEFINITENESS OF PURPOSE

1. *Definiteness of purpose is the starting point of all achievement.* Remember this statement, because you will hear a lot about it before you are through with this lesson and this course. *Definiteness of purpose is the starting point of all achievement*, and it is the stumbling block of ninety-eight out of every hundred persons because they never really define their goals and start toward them with *definiteness of purpose*.

2. Think of it! Ninety-eight percent of the people of the world are drifting aimlessly through life without the slightest idea of the work for which they are best fitted, and with no conception whatsoever even of the need for such a thing as a *definite objective* toward which to strive. This is one of the tragedies of civilization. It was Andrew Carnegie's recognition of this tragedy that inspired him to influence some five hundred great American leaders of industry and business to collaborate in the organization of this philosophy of individual achievement.

3. You may be surprised to learn that of the more than thirty-five thousand persons who studied this philosophy, only two out of every hundred had anything even remotely akin to *definiteness of purpose* — and that two percent are the ones who are succeeding. Among that two percent are men such as Henry Ford, Henry J. Kaiser, Frank Vanderlip, Earl Nightingale and Lee Braxton. *They are the people who did not settle with life for anything short of what they wanted.*

4. As a student, will you resolve that from this day forward you will not settle with life for anything short of what you want? Will you do that? These are not just idle words. That *definiteness of purpose* is the starting point of achievement has been the observation of thinking people over the centuries.

5. It has been proved many times that if a person is really determined to get a thing he can get it. If you have the ambition to start making life pay off on your own terms, this course can stimulate your thinking and awaken your desire for *definiteness of purpose*.

IDEAS

6. At this point, let's discuss ideas. Ideas begin as the result of *definiteness of purpose*.

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Did you know that ideas are what make the world go 'round? Ideas are the only assets which have no fixed values. Men of all ages and in all parts of the world have recognized ideas as of prime importance. There is an old oriental proverb which puts it this way:

“If you would plant for days – plant flowers;
If you would plant for years – plant trees;
If you would plant for eternity – plant ideas!”

7. Ah, yes, indeed – ideas. This course has been organized for the purpose of inducing a flow of ideas through your mind. It is intended to introduce you to your other self (the self which has a vision of your innate spiritual powers and will not accept or recognize failure) – and to arouse your determination to go forth and claim that which is rightfully yours. The material in these lessons comes from practical businessmen who acquired it the hard way – by the trial and error method. These men lifted themselves, in many cases, from dire poverty to high estates and adequate fortunes through its application.

A VALUABLE SECRET

8. Here is a valuable secret that you should know: The most important part of the lesson is not written on these pages, but is already *in your own mind!* You can learn how to harness the stupendous potential power of your own mind, and how to organize the knowledge you already have and turn it into the power necessary for the attainment of your major purpose in life.

9. From the thoughts expressed in these lessons, your mind – *if you are ready* – will grasp an idea that may well mark the turning point in your entire life! Somewhere in these lessons you will find yourself – that other self which will throw off the chains of all the limitations which have bound you. It will reveal to you the giant genius of power asleep in your own mind, which needs only some outside stimulus to awaken it. This course is designed for the purpose of supplying that awakening force. It will come in the form of an idea that you will pick up as you read and think!

10. The immortal Ralph Waldo Emerson, considered by many to be the

greatest thinker America has ever produced, expressed his estimate of an idea thus:

“One single idea may have greater weight than the labor of all the men, animals and engines for a century.”

11. Let us examine a few of the outstanding achievements of mankind and see how ideas backed with *definiteness of purpose* have changed this world of ours.

THE FIRST TALKING MACHINE

12. The first talking machine was nothing but an abstract idea in the mind of Thomas A. Edison until he applied to it the principles to be explained in this lesson. Mr. Edison, familiar with these principles, took his idea of a machine that would record and reproduce the human voice and instrumental music and, with *definiteness of purpose*, turned the idea over to his subconscious mind, where it was projected into that vast reservoir of creative power which we call Infinite Intelligence.* Infinite Intelligence, operating through his subconscious mind, flashed back to him the plans for making it a mechanical reality. As we go along, we shall explain how you, too, can avail yourself of this tremendous power for the solving of your problems and the realization of your ideas, provided you really have *definiteness of purpose*.

MOTION PICTURES

13. The motion picture camera also originated as an idea, in the fertile imagination of Thomas Edison. And this idea, backed with *definiteness of purpose*, was translated into reality. The two inventions, the talking machine and the motion picture camera and projector, when put together, formed the basis for our marvelous present-day motion pictures.

**The eminent power which pervades every cell of matter, animate and inanimate, in the entire universe and which in orthodox religion is called God. In order not to offend anyone's particular religious beliefs and to stay clear of the controversial subject of religion, we allude to this unseen power as "Infinite Intelligence."*

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THE ROTARY CLUB

14. The Rotary Club movement began as an idea conceived in the mind of Paul Harris, a lawyer who was seeking a way of extending his personal acquaintanceship for the purpose of building up his law practice without violating the ethics of the legal profession. It was just a simple idea, born in an humble heart. But it was backed with *definiteness of purpose*. So the idea grew until today it circles the earth and brings men of nearly every nationality together in a spirit of friendly fellowship.

THE DISCOVERY OF AMERICA

15. Indeed the very discovery of this great New World came about as a result of an idea germinated in the mind of an humble sailor, who backed it with *definiteness of purpose*. Think for a moment of the importance and far-reaching effects for all mankind of this single idea. America now holds a position of eminence among the nations of the world and holds aloft the ideal of human freedom and the right of the individual to be self-determining. Thus a single idea extended to its ultimate conclusion may well influence the entire human family.

A SCIENTIFIC GAME

16. Another idea which has transformed mankind's mode of living was the object of one of the most fascinating games which men of science ever played. This was the idea that an invisible opportunity – a rich scientific prize – was hidden in the air. It had been hinted that a power in the atmosphere could carry the communications of men. Edison and Tesla in America, Hertz in Germany, Kelvin, Lodge, Crookes, Fleming in England, Branly of France, Popoff in Russia, each played his hand in this greatest of games. Fate, however, stacked the deck in such a way that a young man in Italy held the trump cards, and he played them as if inspired. Signor Guglielmo Marconi stepped boldly and fearlessly across the threshold approached by others and claimed the prize. You know the rest of the story. Marconi wireless was the forerunner of greater miracles. Dr. Lee DeForest, by discovering and developing the vacuum tube, transformed wireless into radio and made possible that giant industry with its

allied fields of radar and television. And there are almost limitless opportunities and possibilities yet to be explored.

MANKIND'S NEWEST SCIENTIFIC DISCOVERY

17. This lesson would not be complete without mention of another idea which is engaging the minds of men throughout the whole world today. It started in the minds of individual physicists who first suggested that the atom, long considered the smallest particle of matter, was actually a reproduction of the vast universe which unfurls before our eyes on a starry night. What an idea! Everyone had always thought that steel and iron and wood were solid. Then along came men who said they were not solid at all, but a moving mass of particles, widely separated from one another, and whirling around at a terrific rate of speed. Actually, they said, there is not very much matter at all. There is more "space" than there are particles, and the space is filled with electrical energy which can be released for useful purposes. We are discovering how to do it. This is the beginning of the thinking which led to the smashing of the atom. Unfortunately, man seems always to turn new forces to destructive purposes until later refinement makes them available for beneficial purposes. Let us hope that there will be no further need for events such as occurred at Hiroshima, but that the great potentialities of man's next development may be turned to the curing of disease, the reclaiming of desert wastes, the liberation of men from want and privation!

A POWER FOR GOOD

18. Christianity, one of the greatest powers for good known to the world, was planted in the minds of many by Christ, who dwelt among us as an humble carpenter. So powerful was His idea that, through continued application of the principles of *definiteness of purpose*, it has gone marching onward for nearly two thousand years. And its spread is related to the ultimate purposes of the Creator.

As he thinketh in his heart, so is he. (Proverbs 23:7)

SUMMARY

19. In summarizing this section on ideas, let us emphasize the fact that

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ideas arise from *definiteness of purpose*. They form the foundations of all fortunes, the starting points of all inventions. They have mastered the air above us and the waters of the ocean around us. They have enabled us to harness and use the energy known as the ether. There can be no evolution of any idea without a starting point in the form of *definiteness of purpose*. Hence this principle takes first position in the philosophy of personal achievement.

Such as are thy habitual thoughts, so also will be the character of thy mind, for the soul is dyed by the thoughts.

(Marcus Aurelius, Roman emperor and stoic philosopher)

BIG IDEAS BEHIND DEFINITENESS OF PURPOSE

20. There are certain factors which enter into this subject of *definiteness of purpose* that may be classified as *mental*. Other factors might be classified as *spiritual*, and others might be classified as *economic*. We are going to analyze each one of these factors so that you will have a complete and thorough understanding of them, to the end that you may take full advantage of the benefits of this great principle of individual achievement. There are seven big ideas around which this analysis will center.

FIRST BIG IDEA

21. *The starting point of all individual achievement is the adoption of a definite major purpose and a specific plan for its attainment.*

22. As soon as you have decided on your *definite major purpose*, you can expect to enjoy some advantages. These advantages come almost automatically.

FIRST ADVANTAGE

23. *Definiteness of purpose* develops:

- | | |
|------------------------|----------------------------|
| 1. Self-reliance | 4. Enthusiasm |
| 2. Personal Initiative | 5. Self-discipline |
| 3. Imagination | 6. Concentration of Effort |

24. All of these are required for material success. As we proceed in this and subsequent lessons, we shall discuss in detail just what is meant by

these qualities and how they are acquired, developed and made a part of your equipment for success.

SECOND ADVANTAGE

25. *Specialization. Definiteness of purpose* encourages you to specialize, and specialization leads to perfection. Your success in life will depend a great deal on your specialization. Andrew Carnegie believed in specialization. He was firmly of the opinion that, regardless of one's vocation or definite major purpose, he must eventually specialize. General education is advisable until you have selected your purpose in life. When you have found the right combination of your own basic aptitudes (physical and mental capacities) and desires (likes and dislikes) and the corresponding opportunity to utilize them, you should immediately begin to acquire specialized knowledge in your major interest field (the things you most want to do). *Definiteness of purpose* has a way of magnetizing the mind so as to attract to you the specialized knowledge necessary for success.

THIRD ADVANTAGE

26. *Budgeting of time and money. Definiteness of purpose* will induce you to budget your time and money and to plan all of your day-to-day endeavors so they will lead to the attainment of your major purpose. Time budgeting always pays dividends, because each unit of time is made to yield a corresponding unit of progress toward the goal. Money is used to best advantage to maintain the standard of living established and to assure the passage of certain mileposts along the road to ultimate success. This may call for the possession of specific amounts of money at definite times.

FOURTH ADVANTAGE

27. *Alerts the mind to opportunities: Gives courage for action. Definiteness of purpose* alerts your mind to recognize opportunities related to the object of your major purpose, and it inspires the necessary courage to act upon these opportunities when they appear. Here are examples of this from the lives of men who are well known to everyone.

28. One of them is Edward Bok. He was the man who came from Hol-

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land as a small boy, not even speaking the English language, became editor of *Ladies Home Journal*, the greatest magazine of its kind in the world. But he didn't get there in a single stride, you may be sure. He kept his mind alert to every opportunity along the way which would serve his purpose. In his famous book, *The Americanization of Edward Bok*, he gives the details of his rise from dire poverty and ignorance to a place of eminence in the world of letters. So powerful has been the influence of this book on American life that many have said it might better be called the "Bokanization of America."

29. While still very young, Mr. Bok started writing to famous Americans whose names he read in the encyclopedia. Many of these people, amused or amazed at his nerve and originality, replied. He gathered their replies into what became the most valuable collection of personal letters from famous people in this country. His collection attracted the attention of the newspapers who sent their top-notch reporters to interview him, and they sought his permission to publish the more famous of his letters. All the while though, Bok realized that his hobby was costing him money rather than earning for him, so he decided to do something about it.

30. For the moment, his major purpose became that of making some money out of the wide acquaintanceship with famous people which his letter-writing had made possible. His mind immediately became alerted with this *definiteness of purpose*. Now note carefully what happened.

31. One day he saw a man open a new box of cigarettes and take out of it a picture which he threw on the floor. When the man had gone, young Bok picked up the picture, which was a photograph of some famous actress of the day with a suggestion to the purchaser that it was one of a series which, if collected, would soon form a complete set of pictures of famous persons. Bok turned the piece of paper over and noticed that the back side of it was perfectly plain. His alert mind immediately saw this as an opportunity to fulfill his major purpose. He recognized that the value of the enclosure would be greatly enhanced if the blank space were devoted to a brief biography of the person pictured. He sought out the cigarette manufacturer and learned the name of the lithograph firm which printed the enclosures. He proceeded immediately to this firm and explained his idea to the manager. The manager promptly said, "I'll give

you ten dollars apiece if you will write me a one-hundred-word biography of one hundred famous Americans. Send me a list, and group them, as, for instance: presidents and vice-presidents, famous soldiers, actors, authors, etc.”

32. Thus came Bok’s first literary assignment. Soon the demand for his short biographies became so great that he could not do all the writing himself, so he offered his brother five dollars apiece for all that he would write. Before long he had five writers busy turning out biographies for the lithograph presses. Bok, of course, cast himself in the role of editor, which was to indicate the direction his future life would take.

33. This is just one example of how a mind alerted by *definiteness of purpose* recognizes opportunities and inspires the courage necessary to seize upon such opportunities when they are presented. Mr. Bok’s life was filled to the brim with such incidents. One more will suffice to illustrate the point.

34. One night young Bok was at the theater. It was the custom then for men to leave the ladies and go out for a smoke or a drink between acts. The ladies had little to do except read the program. Bok turned his attention to the program and noticed it was large and cumbersome, poorly printed and generally very unattractive. He conceived the idea of making a smaller program, one which could be more conveniently held in the hand, and including in it some interesting reading matter. Next day he prepared a dummy of his idea and discussed it with the theater manager. Also, he pointed out that where previously the programs had cost the theater money, he would supply such programs free of cost, for the exclusive rights. Bok then formed a partnership with a friend who had more extensive experience in publishing and advertising than himself. Realizing that their idea might be copied, Bok proceeded to get exclusive rights from all the theaters. The business flourished and this publishing alliance eventually went into the regular magazine field and created what was later known as the *American Magazine*.

35. You will notice that young Bok indeed exhibited *definiteness of purpose* and profited by the alertness of his mind which resulted. He later pioneered what we know as the syndicated column in our daily newspapers. He conceived the innovation of the “Woman’s Page,” and eventual-

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ly, of course, became perhaps one of the greatest molders of feminine opinion in the world.

If you can see an opportunity as quickly as you can see the faults of others, you will soon be rich.

FIFTH ADVANTAGE

36. *Develops the capacity to reach decisions. Definiteness of purpose* tends to develop the capacity to reach decisions quickly and firmly. Successful people make decisions quickly (as soon as all the facts are available) and change them very slowly (if ever). Unsuccessful people make decisions very slowly, and change them often and quickly. *Read that last statement again. Ponder over it.* Copy it down on a separate piece of paper and pin it up in some conspicuous spot where you will see it often. It is a very valuable key, so valuable, in fact, that if you received no other idea from this lesson, you would have received full value for your tuition. Remember the fact stated at the beginning — only two people out of a hundred are ever able to make up their minds what it is they want in life. The reason is, they cannot make a decision.

37. We could take you into the office of a man who is quite well known because of his active membership in a popular lodge, and show you his desk. In one corner there is an accumulation of magazines published to his trade, dating back for months. They contain articles he's going to read "some day." In the center of his desk is an array of odds and ends, including samples of materials used in the conduct of his business, which he requested salesmen to submit and the purchase of which he is going to make "some day." On the right-hand corner there is a pile approximately a foot high of letters, file folders, ragged newspaper clippings, and other pieces of scratch paper with notes on them, which is what is left of a proposed advertising campaign that has been hanging fire for a long time and is no nearer actual adoption and carrying out than it was when presented to him.

38. This man is supposed to be an executive of a municipal utility, and he earns a modest sum because his desk is indicative of his mind in general. He has never been able to make a decision. He manages by crisis. That is, when things have drifted along to a point where something simply

must be done, he makes some temporary arrangement to bridge the gap and then crawls back into the comfortable rut of procrastination. From a lengthy study of this man's mind one would feel sure that he is mentally capable of earning several times his present salary; but he will not discipline his mind to make decisions when the facts are available. This point has been stressed, because it is a little thing that makes a big difference between the ninety-eight who drift through life without purpose and the two who become the leaders and the doers and who set the pace of the progress of our world.

39. You may wonder how to start overcoming this terrible habit of avoiding decisions. The way to develop decisiveness is to start right where you are with the very next question you face. Make a decision. Make *any* decision. Any decision is better than none. Start making up your mind. If you make some mistakes at first, take courage – your batting average will improve. Knowing what you want will help in making decisions, of course, because you can always judge whether or not it will contribute to the overall picture you hold of your life plan.

SIXTH ADVANTAGE

40. *Inspires the cooperation of others.* Not only does *definiteness of purpose* develop confidence in your own integrity and character, it attracts the favorable attention of other people and inspires their cooperation.

41. A Californian told a story which is very worthwhile repeating. It is about a young married man who lived there with his family. Roy had been a precision craftsman for years and during the war was employed as a tool maker in a large war plant. When V-E Day came around, Roy decided to obey an urge he had long suppressed – he decided to try selling.

42. Any of you who are familiar with the selling field know full well the difficulties salesmen had after the war due to material shortages. About all any salesman could do was show the customer a picture in the catalogue and express a hope. Roy started as a salesman by bumping his head against stone walls on almost every hand. This, at times, became discouraging.

43. One day, during one of these periods of discouragement, Roy dropped by the office of a friend and poured out his troubles. He said he was almost

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on the verge of deciding that he had made a mistake – that maybe he should not try to be anything but a bench worker. He was seriously thinking of quitting this job he had dreamed about.

44. At this point his friend interrupted the conversation to say: “Now look here, Roy, if you are really a salesman, you should develop that trait. Let me tell you about a book which contains some very potent ideas that can help you make a wise decision. The name of the book is *Think And Grow Rich*, written by Napoleon Hill, and I strongly urge you to read it. I am going on a vacation for the next two weeks. When I get back, let me know what you decide.”

45. The very day on which his friend returned home, the telephone rang and Roy was on the wire anxious to come over for a chat. A few minutes later, a brand new shiny car rolled into his driveway. Roy got out waving his arms and shouting, “What a book!”

46. Hardly waiting to say hello, Roy excitedly said, “That book you recommended sure has dynamite in it! See that new car? I got it while you were away as a result of reading that book. Here is what happened:

47. “As I walked into the showroom, I saw a car just like the one I wanted and I made up my mind I would have it; in fact, I could already feel myself driving it down the street. Another thing: I had heard about the rackets rampant among automobile dealers – that in order to get a new car you had to hand them a sizeable gift under the table, take a terrific loss on your old car, and buy many extras. I had conditioned my mind according to the instructions in the book, and I refused to accept these limitations. I made up my mind that I was going to get a clean, legitimate deal, or none at all. To make a long story short, within a week I got delivery of the car I wanted. It was no surprise to me, for I had every confidence that I would do just that. But apparently it did surprise everyone else – including the dealer himself. As I was about to drive away he asked me, ‘Mister – do you know why it is that you are getting this preferential delivery on your car?’ I looked quizzically back at him,

wondering what his point was. Then he said, 'I want you to know the reason. It is because when you walked into my office for the very first time, I sensed or felt something different about you that I have never experienced before with any of my customers. Something in the way you walked and in your attitude made me feel that you really *needed* the car, and that you were *determined* to get it. Your self-confidence so inspired me that I decided I would do all I possibly could to see that your desire was fulfilled. That's why you're driving away a car today.'

48. What's the pay-off on this story? That young man *walked* with *definiteness of purpose* and he had conditioned his mind so thoroughly that the automobile dealer subconsciously picked it up and acted in accordance with a positive suggestion.

49. This is a simple story, but it reveals a precious secret. You may draw your own conclusions as to what the secret is. The most profound truths are wrapped up in simple incidents which escape the notice of most people. This is not the end of this story: Roy has completely changed his habits of thinking. He left the first sales job which was proving so disappointing, and within a week after getting the new car, he was offered five different selling positions, each one of which held greater opportunities. As Roy expressed it, "I carry this book around with me and whenever I feel that I am slipping, I pull over to the side of the road and read a chapter, and it puts me back on the right track."

50. *Definiteness of purpose* does indeed inspire the cooperation of others. The man who knows where he is going and is determined to get there will always find willing helpers along the way.

SEVENTH ADVANTAGE

51. *Prepares the mind for faith.* Greatest of all the benefits of *definiteness of purpose* is that it opens the way for the full exercise of that state of mind known as *faith*. It makes the mind positive and frees it from the limitations of fear, doubt, discouragement, indecision and procrastination. Doubt usually results in alibis, excuses, apologies for failure.

52. Nearly everyone agrees that discouragement is the keenest tool in the devil's tool kit. We have emphasized the dire results of permitting

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indecision to leave you forever on the fence, letting others do your thinking. Procrastination is another deadly form of this same weakness. It is the common weakness of mankind and is overcome only by persistence and strict self-discipline. More information on this subject will be given in a future lesson dealing with self-control and habit.

EIGHTH ADVANTAGE

53. *Provides a success consciousness.* *Definiteness of purpose* provides you with *success consciousness* and protects you against the influence of *failure consciousness*. Through the application of a principle to be discussed under the third big idea, the mind becomes sold on succeeding and refuses to accept the possibility of failing.

54. Here's a true story illustrating how *success consciousness* launched a young man into a growing industry in a novel and dramatic way, and caused him to lead his entire field with new ideas. This young man lived in Salt Lake City several decades ago. He was an industrious fellow who worked hard and saved his money. All his friends admired his thrift. Then he did something which caused many of his acquaintances to shake their heads and question his good sense. He took all of his hard earned money, amounting to over \$4,000, out of the bank one day, went to New York City to the automobile show, and spent every cent of it for a new car. As if this were not a sufficient display of apparent foolishness, when he got the new automobile home he put it in his garage, jacked up all four wheels and proceeded to take the car apart, piece by piece, until he had the whole shop littered with parts. After carefully examining each part, he put the car together again. Folks who saw only his outward action felt that he was just plain wacky. He gave them still further reason to tap their heads and point at him in derision, for he repeated the process of taking the machine apart and reassembling it not once, but many times.

55. In a few years, those who had scoffed became convinced of his good sense. For that young man was Walter P. Chrysler and when he began making automobiles, his product led the entire industry in worthwhile improvements and innovations which increased the joy of motoring. Little had the casual observers known what had been going on in the young man's mind. They had lacked the insight and understanding necessary

to see a method in his madness. They had never heard of a man's *definiteness of purpose* conditioning his mind and deliberately making him *success conscious*, before he ventured into business.

56. Mr. Chrysler had studied his new car in his Salt Lake City garage, and had saturated his mind with the good and bad features of it. He was thus prepared to do an outstanding job of designing and building a car bearing his own name. Walter P. Chrysler proved the value of *definiteness of purpose*. His rise to fame and fortune was not left to chance. *He knew where he was going and he prepared himself adequately and carefully for the journey.*

THE SECOND BIG IDEA

57. *All individual achievements are the result of a motive or a combination of motives. The ten basic motives which inspire all voluntary action are discussed here.*

1. The desire for *self-preservation*
2. The emotion of *love*
3. The emotion of *fear*
4. The emotion of *sex*
5. The desire for *life after death*
6. The desire for *freedom of body and mind*
7. The desire for *revenge*
8. The emotion of *hate*
9. The desire for *self-expression and recognition*
10. The desire for *material gain*

58. These ten motives constitute the alphabet of success in dealing with other people, for all sane people are engaged in voluntary action because of a motive. Unless you are familiar with the ABC's of success, you will not learn to live very well. You *must have them*. Not only are they important to an understanding of other people and what makes them tick, but you, yourself, as a fellow human being, respond to these same motives. And you will find that unless specific goals of your life, no matter how small, are supported with a proper number of these motives, you are not going to be interested in carrying out those plans to a successful conclusion. A

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burning desire behind your specific goal is essential, and you are not going to have a burning desire unless you have a motive that literally sets you on fire. We will discuss more fully a burning desire in connection with the third big idea. The more of these basic motives that you have urging you on, the more likely you are to get in touch with the subconscious mind and draw on the power of Infinite Intelligence.

FIRST MOTIVE

59. *Desire for self-preservation.* Everyone is motivated in this direction. We will not discuss it too fully since it is already quite generally understood. We might say, however, that primitively this motive was useful in defending one's person against aggressive physical foes. Now it is largely related to the desire for material wealth just discussed, and the struggle for preservation from want and fear. *It is manifest in our society as the desire for economic security.*

SECOND MOTIVE

60. *Love.* The greatest of all motives is love. Love is a psychic force related to the spiritual side of man. When we speak of love, we have reference not merely to physical attraction. We mean love in its bigger, broader sense. Love is the greatest and most powerful motive known. Volumes have been written about love, and here we can only point out some of the salient aspects of it. There are many kinds of love. Love of self is the lowest order, for it implies selfishness. Love of truth or principle is the highest, for it is based on righteousness. Somewhere in between comes love of neighbor, which, if understood correctly, brings participants into harmony with the basic rhythm of life. There are varieties of neighborly love: that of parents for their children, and children for parents; that of friendships, regardless of age, sex, or social relationships; then there is also the love of sweethearts.

61. Generally speaking, there can be three different attitudes in the expression of one's love:

1. *A labor of love:* This is work which you enjoy doing, and which brings forth your best creative effort. A love of this type is based

on intelligent self-interest, something vastly different from self-love or selfishness. To have a labor of love is to have one of the great riches of life.

2. *A love of truth or principle:* This is love of an ideal, which finds expression in one's thirst for spiritual enlightenment and the continual search for further knowledge of things as they are. It leads to understanding and a realization of "worthyship," which is the real meaning of the word worship. A person motivated by this kind of love has true humility in his heart.
3. *Love of a beautiful woman or a handsome man:* They are: Your girl friend, your sweetheart, or your wife or husband. In this type of love there are these three basic ingredients: physical attraction, affectionate response, and intellectual and spiritual companionship. Rich and blessed indeed is the man or the woman who can truly say that his or her relationship to someone of the opposite sex actually fulfills these requirements. If this were a more frequent occurrence and somehow became general, divorce courts would find it more difficult to function. And, in addition to that, how many people would become outstanding successes in life! It is only natural for a person to put forth extraordinary effort and his finest talent to please the object of his affection.

62. See this truth demonstrated by the boy from the days of grade school, when he starts turning handsprings on the sidewalk to attract the attention and earn the admiration of some little girl he walks home with. In adolescence he begins lifting weights, to develop a manly chest and bulging biceps that look good in the sunshine at the beach. He attempts still further development as he strives for skill at football, basketball, or track, to win the approving smile of the cheerleader or that cute little blonde. The full-grown man works overtime to buy a bigger and faster car than his competitors, so Suzie will prefer him to the others. Girls manifest the same instinctive desire to please and attract boys by excelling in the activities suited to their natures.

63. Let us say that blind devotion to anyone or anything, regardless of the principles or the consequences it involves, cannot be considered real

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love. Contrary to popular opinion, love is not blind. Love really springs from understanding rather than mystery. It springs from light, not darkness. You grow to love the things you know and understand. The more you learn of life and the interrelation of every form of it, the more profound will be your appreciation, respect and reverence for the Infinite Intelligence behind it. No thinking person can doubt that he is moving toward a *definite purpose*.

64. There are many things in connection with which we should express our love every day. We should express the highest form of love in our daily prayers, and make them prayers, not so much for the things we want, but *prayers of gratitude for what we already have*. As you learn to pray this way—to make your prayer of thanks for the blessings you have already received, you will find that you attract more of those things to you. And, in praying this way, you will find that you will get results almost instantaneously.

THIRD MOTIVE

65. *The emotion of fear.* There are seven basic fears, some combination of which every human suffers at one time or another. They can rob you of your personal initiative and help keep you in poverty all your life. All of the basic fears must be conquered if you are going to eliminate their negative influence.

66. Remember this truth! Every human being has the capacity to take complete control of his own mind. The Creator has given man the right of absolute control over one thing, and that is *thought*. This fact, plus the further fact that everything which man does begins in the form of a thought impulse, gives us the clue as to how fear may be overcome. All thought tends to continue to its physical expression by the most convenient means available; therefore you can see that it is imperative that a person who wishes to conquer his fears must find a way to select and control the type of mental food upon which he allows his fears to feed.

67. Fears are nothing more than states of mind. One's state of mind is subject to control and direction. The purpose of all of these principles is primarily to enable you to take possession of the powers of your mind and keep them turned in a positive manner upon the object of your desire.

Definiteness of purpose is the first step towards attaining this mind control, and hence it is the first step in overcoming fear.

In a later lesson on *applied faith*, we will discuss the seven basic fears in more detail.

Fear of poverty. You are living in the richest country in the world. A country which offers you the greatest opportunities in the world. Everything you could possibly need is available to you at the right time, under the right circumstances.

Fear of ill health. The body with which nature has provided us will automatically maintain itself in perfect working order if we keep our minds free from negative thoughts.

Fear of criticism. There are actually no critics except those which we create in our imaginations. No one can really criticize you except with your own cooperation.

Fear of the loss of love of friends and relatives. We know well enough it is our own conduct which determines the degree of love others manifest toward us.

Fear of old age. We should accept maturing as a means of obtaining greater wisdom and understanding.

Fear of the loss of liberty. We know that liberty is a result of harmony in our human relationships.

Fear of death. We know that death is nothing but a transition or a change of scene, and is inevitable and beyond our control.

FOURTH MOTIVE

68. The emotion of *sex* is a fourth motive. *Sex* is the physical complement of love. Nature carefully applies the principle of *definiteness of purpose*. No more ingenious plan could be conceived than the one by which nature absolutely guarantees the perpetuation of the various forms of life. Every living thing, whether animal or vegetable, exhibits an affinity for others of a similar order that may not be denied. By a wonder of wonders two tiny specks of protoplasm come together, passing on to each individual in each genus and species a portion of the nature of all of its ancestors, through this principle of mutual attraction we call *sex*.

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69. The desire for physical expression of the mating instinct is the most powerful of human emotions. And to satisfy this urge, men develop imagination, fortitude, and creative ability which may be totally lacking in them at other times. The desire for this expression is innate and natural. The fact that sordid minds have made unsavory associations with the word *sex* has shrouded *sex* with mystery and ignorance, and caused many people with an abundance of this native energy to develop negative complexes regarding it.

70. The emotion of *sex* cannot be entirely suppressed, but it can be sublimated and diverted in such a way that it becomes a truly irresistible power for action behind one's goal in life. It may be likened to a river, which may be dammed, causing the force of the flowing water to be directed into the penstocks of a giant dynamo which will light a city. If it does not find a useful outlet, it will eventually break through the restraining wall and cause destruction.

71. It seems necessary to point out that while *sex* alone is a powerful urge to action, its power may be disorganized, wild, erratic, and even destructive. *The emotion of love is a great balance wheel and a tempering medium.*

72. When the emotion of love, which is psychic, is blended with the emotion of sex, which is physical, an influence or power is generated which steps up or increases the vibratory rate of every cell in the body. These emotions are the handiwork of nature, instruments through which the Creator provided for perpetuation of the human race.

73. Andrew Carnegie made the following statement, which seems a fitting summary to this topic: "There has never yet been born a great leader in any form of human endeavor who did not attain his leadership through the mastering and direction of the power generated by the great emotions of love and sex!"

FIFTH MOTIVE

74. *The desire for life after death.* This is a very strong motive and it is the one upon which nearly all religious activity is based. Surveys have been made of the peoples of the world and they show that every culture, from the lowest degree of social development to the highest, worship something. They all have some form of religion. And, oddly enough, the

central theme of all such religions is immortality, or everlasting life. Some students of this subject have suggested that perhaps the greatest evidence favoring a belief in the continuation of consciousness after earth life, lies in the persistence with which this idea recurs in all cultures. A desire for perpetual life is closely allied with the desire for self-preservation and it is instinctive in the nature of man.

SIXTH MOTIVE

75. *The desire for freedom of body and mind.* The basic wish in everyone's heart is the desire to be free and unfettered. Ask the average man you meet and he will tell you that someday he's "going to be his own boss and nobody is going to tell him what to do." This elementary expression of a basic urge does not go beyond a mere idle wish in most cases, and sometimes it is just plain laziness that prompts it, rather than a definite desire to be free. In fact, working for oneself does not necessarily mean freedom. There are men who own their own businesses who work early and late to make ends meet while their employees work their eight hours and go home. But these are unusual situations. It is true that owning your own business is one way to be self-determining. This great country of ours affords more opportunities for personal freedom than anywhere else in the world. It is up to the individual to take advantage of the opportunity by having a definite idea of what he wants which will make him free, and a definite plan by which he can obtain his purpose. Freedom of body and mind requires very careful planning to achieve and "few there be that find it." Many persons, even with money, bind themselves to too many things and fail to be really free.

As long as you are willing to let life push you around, it will.

SEVENTH AND EIGHTH MOTIVES

76. *The desire for revenge and the emotion of hate.* Although the feeling of *getting even* with someone is basically human, it is utterly wasteful. It builds or improves nothing – and no one. Holding a grudge can result in only one thing – a negative mental attitude, which is exactly opposite to the constructive or positive mental attitude which is required for success. Getting angry and holding hatred in our hearts is a waste of mental energy,

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a dissipation of our psychic force and an unproductive use of our precious time. You would be astounded, however, to know how much energy some people put into the desire for revenge – and the desire to strike back. “I’ll take it out of his pockets or hang his hide on the barn door.” How often have you heard that or its equivalent?

77. Revenge is a motive for action and a very strong one. It might be compared to racing the motor of your automobile while it is not in gear. The power developed is wasted: the fuel has been consumed, the energy expended, the machine worn, and still the car has not arrived anywhere. Such is the waste of energy and personal power when we harbor revenge in our minds and hearts. Also, you may be sure that it will kick back on anyone who permits this desire to remain with him. Newton states in one of his laws: *To every action there is an equal amount of reaction.* This law, which pertains to the physical properties of matter, is also applicable to the eighth motive, the desire for revenge, with a slight alteration: *There will be an equal and opposite force resulting from the expression of revenge.* The only people you should *get even with* are those who have helped you.

NINTH MOTIVE

78. *Desire for self-expression and recognition.* We should be working harder for the opportunity to express ourselves and to gain public recognition than for any amount of money. There are a great many people who are doing just that and they become successful. Many thinking men believe that the ultimate purpose of all life is seeking new and better ways to express one’s self. In the process by which life evolves new models it proceeds from a simple type of idea to a more complex one, for the reason that it wishes to enjoy a greater variety of impression and expression. The ego, the self-existent, living entity of man, follows this principle and has this desire for expression. A rich source of satisfaction of this desire may be found in daily contacts with people, if contacts are made with a positive mental attitude.

79. Things you give to others, through expression, are the only things you are able to retain, remember, or keep for yourself. Any gems of thought or wisdom which you are anxious to remember, you must re-

peatedly give to others, or they will elude your grasp at the critical moment. Here is a simple way to test the truth of what has been said. Listen to a good story someone tells you, one worth remembering, one you would like to tell others. Do you know that if you do not tell it to someone right away you will forget it yourself? And do you know that if you do tell it, not only to one person, but to many persons, you will never forget it?

80. You have heard of the saying, *It's better to give than to receive*. Here is one place where this is literally and particularly true, because in order to retain the understanding of this or any other subject you are studying, you must give it away to someone else. That is, share it, explain it, pass it along to another person. If you try to hoard it to yourself, you will forget some of the subtle points which may be important at a certain place in your career. Share these principles with others, not the details of your purpose or plan. These details you are cautioned to share only with the greatest discretion and to keep strictly to yourself at certain times.

81. Giving is a form of expression and giving is living. Let us read a story which perfectly illustrates this point. The story has been adapted from a book by Bruce Barton.

82. There are two seas in Palestine. One, the Sea of Galilee, is fresh and fish live in it. Trees spread their branches over it and stretch out their thirsty roots to sip of its nourishing water. Christ loved this spot. He looked out across its silver surface when He spoke. And on a rolling plain not far away, He fed 5,000 on loaves and fish from this very sea. The river Jordan fills this sea with sparkling water from the hills and then flows on south into another sea. Here is no splash of fish, no fluttering leaf, no song of bird, no children's laughter. Travelers choose another route unless they are on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink of them.

83. What makes this mighty difference in these neighboring seas? Not the river Jordan. It empties the same good water into both. Not the soil on which they lie; nor the country about. No, none of these; but there is a difference. The Sea of Galilee receives, but does not keep the Jordan. For every drop that flows into it, another drop flows out. The giving and receiving are in equal measure. The other sea is selfish, hoarding its income jealously. Every drop it gets, it keeps. The Sea of Galilee *gives* and *lives*.

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The Dead Sea gives nothing. It is indeed *dead*. There are two kinds of people in this world – just as there are two seas in Palestine.

84. In this business of becoming successful, you will find you will need both hands. One hand will be stretched upward, to receive the blessing of Infinite Intelligence, with the other extended down and outward, sharing and giving to others who are helping you in the climb. No one ever achieved outstanding success without the cooperation of others; and you realize, of course, that you must give something in return for this cooperation.

You can promote yourself to almost any position you desire by the simple process of getting yourself ready to fill the job.

TENTH MOTIVE

85. *The desire for material gain.* Desire for material gain is fundamental in human nature. If you combine these first three: *the emotion of love, the emotion of sex, and the desire for material wealth or gain*, you will have the three emotions which make the world go around. You may be sure that if you are motivated by this emotion, you will be much more anxious to get the job than you are to get through with it and away from it, and you will not feel that your work is a burden. You will feel it is a privilege, because by your work you will be obtaining the means of satisfying your desires. You know, work is a liaison office between our desires and their fulfillments.

86. Criticism has been leveled by some people because they feel there is too much consideration for the material things in life. If we seem to overemphasize the importance of money and material riches, it is because so many people let fear of poverty ruin their chances to enjoy the other riches in life. *The real good there is in money consists of the use to which it is put and not the mere possession of it.* True happiness consists not in the possession of things, but in the privilege of self-expression through the use of material things. They are but a means to an end – physical instruments of impression and expression. You must have money in order to enjoy freedom of body and mind, which is a choice blessing. A person cannot be really free if he must be chained to a routine job most of his

waking hours and receive in return for that a mere subsistence. If a person has to pay that much for existence he is paying too high a price! These lessons will give you the formula for breaking with past habits of accepting the crumbs from life's table, and teach you a proven way in which you can rid yourself of self-imposed limitations and enjoy your fill of life's riches.

87. But let anyone who imagines that he does not want money try to get along without it. He will soon find out that one of the worst crimes a man can be guilty of is to be poverty-stricken and broke. Let us be realistic enough to face the facts of life, and demand from life the best that it can give.

88. This principle is one of human freedom and abundance. It is an antidote for poverty and want. Money is the most common form of wealth, and hence financial security is the most sought-after goal. Our entire national economy is based on the profit motive and let us hope that nothing ever happens to remove or stifle that incentive of reward for personal initiative. It is the basis of the American way of life.

89. Is it any wonder then, that the desire for wealth or gain is a powerful motive for action? Uncontrolled, this desire leads to greed. When it is controlled and guided by a worthwhile definite goal, it is a source of constructive action which may bless and enrich the lives of men and women.

90. Our suggested creed concerning material riches may be summarized in a few short statements:

I give thanks daily, not for mere riches, but for wisdom with which to recognize, embrace, and properly use the great abundance of riches I now have at my command. I have no enemies because I injure no man for any cause, but I try to benefit all with whom I come in contact, by teaching them the way to enduring riches. I have more material wealth than I need because I am free from greed and covet only the material things I can use while I live.

91. Incorporate this creed into your specific goal in regard to the satisfaction of your own individual desire for wealth.

92. *Definiteness of purpose* will enable you to condition your mind so

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that you can get anyone to do anything you want him to do, providing your request is not injurious or harmful to him. Nature not only compensates you for the things she takes away from you, as in the case of exchange of wisdom for youth; but she penalizes you for that which you take away from others without compensating them for it. There are a lot of people who ought to remember that. Consider how many people deal with others – they are always trying to get in through the back door and come out with something to which they are not entitled, always trying to get something without giving proper return for it. Isn't that the condition of the majority of the people in the world today? It should not be that way because there is a better way of teaching you how to get the things you want, and in such a manner so that everybody will be glad to let you have them.

THE THIRD BIG IDEA

93. *Any dominating idea, plan or purpose held in the conscious mind through repetition of thought and emotionalized by a burning desire for its realization is taken over by the subconscious and acted upon through whatever natural and logical means may be available.*

In this section of the lesson, we shall present a discussion of how ideas are transferred to the subconscious mind from the conscious mind, in order to present them to *Infinite Intelligence*. We are now getting near the crux of the whole lesson, where we are going to describe as clearly as possible just how the mind operates and how you can have what you will from life by taking possession of your own mind.

94. *It is significant that the only thing over which you have complete right of control at all times is your own mental attitude. Right of control means that you can control it. It does not mean that you do control it. The purpose of this lesson and others in this series is to teach you how to exercise this right as a matter of habit.*

95. You are somewhat familiar with the concept of the two divisions of the mind – the *conscious* and the *subconscious*. Here is a brief explanation:

96. The *conscious mind* is where reasoning or thinking occurs. It is where deliberation and weighing of facts take place. It is capable of analyzing information and data which come before it, and one of its functions is to

act as the guardian of the passageway to the subconscious. The *conscious mind* is the part of the mind with which you will select your goal in life, after considering the many factors involved. The *conscious mind* develops as a result of experience. That of newborn infants may be likened to a new recording disc on which are to be recorded the lessons learned through the perceptive avenues of the five senses: seeing, hearing, feeling, smelling, and tasting. You may also compare it to unexposed motion picture film, which is ready to receive the images of perception as they come in through the five senses.

97. The *subconscious mind* is the natural uncultivated part of the mind, which comes as standard equipment at birth. It does not think, reason or deliberate. It acts instinctively in response to the basic emotions of humankind, discussed earlier in this lesson. These basic urges to action, or drives, are common to all human beings. They are similar in all persons; that is why we can understand and make use of them. The differences in persons around us are caused by the different ways in which they have trained their conscious minds; subconsciously there is very little individual difference.

98. To illustrate the power potential of the *subconscious mind*, we will mention some with which you are familiar. *The subconscious mind may be likened to an automobile, while the conscious mind may be considered the driver.* The power is in the automobile – not the driver. The driver learns to release and control the power in the motor. In the same way, a person may learn how to tap the power of the subconscious mind and direct it into channels of his own choosing. The *conscious mind* is the *architect*; the *subconscious mind* is the vast *storehouse* from which may be requisitioned the mental materials for the project which is under construction. The *conscious mind makes the plan* and decides what shall be done. *The subconscious mind develops the power to do it.*

99. None of us really knows very much about the subconscious mind. We do, however, know how it works. We know that we have some characteristic in our mind which acts very much the same way as the sensitized film in a camera. It is capable of receiving any image that is transferred to it by the conscious mind under the influence of a strong emotion. The conscious mind acts as the lens in the mental camera. It collects the

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light rays reflected by the object of your desire and brings them to a focal point. Getting good pictures with this camera is like getting them with any other – the focus must be sharp, there must be good exposure, and the timing must be right.

100. Correct focus means getting a clear definition of the object – that *definiteness of purpose*. The arrangement or composition of the picture must be made with care and precision. The reproduction cannot contain anything that is not sharp and clear in the original. That is why it is absolutely necessary that you know precisely what you want. Like ordering from a mail order catalog, you must know the size, the shape, color, texture, value and quantity of whatever it is you want, or the equivalent of these qualities if it is something intangible.

101. When you have a vivid image in your conscious mind, and when you relate all the elements in your dream picture to some one or more of the ten basic motives, this motivation will enable you to create a burning desire. While under this emotion you will be able to transfer the image to your subconscious mind, the film, in all of its original detail and brilliance. The *timing* is in relation to the intensity of your desire when the *exposure* is made, and the particular type of camera used. Several shots are usually needed before the picture can be fully developed.

102. Let us emphasize the fact that your burning desire must not be a mere wish or hope. It must be a *burning desire*, so definite and associated with such powerful motives that it becomes an *obsession*. You feel that you simply *must have* it and that you are willing to pay the price marked on its tag whatever the price tag says. Whether it be little or much, you must condition your mind to pay it. And since repetition is the mother of memory, in order to make sure that you do not transfer a faulty picture to your subconscious mind you must go over and over your plans and purposes, feeling the way you will feel when your purpose is an accomplished fact.

103. Do not be afraid of working yourself up to a highly emotional state while you are impressing your subconscious mind with whatever you desire. When your purpose is a worthy one, you must not fear the practice of this type of auto-suggestion. The intensity with which you impress your subconscious mind with a precise picture of your plan and purpose directly

affects the speed with which it will go to work in attracting the physical counterpart by inspiring you to take steps in the right direction – toward fulfillment.

FOURTH BIG IDEA

104. *Any dominating desire, plan or purpose which is backed by faith is taken over by the subconscious mind and acted upon immediately.*

At first this sounds like a repetition of the third big idea, but when you have studied the lesson on *Applied Faith* you will clearly see the significant difference. The mind, stimulated by dominating desire, draws power directly from the subconscious, and, when reinforced by the power of *faith*, is able to create a conviction of such force that it completely rejects the idea of a possibility of failure. This constitutes genius. And genius is that which may be developed by any person in possession of his or her normal mental faculties.

105. A good many people have the mistaken idea that there are certain types of people in this world who can be called geniuses. The ingredients which make up genius have been discovered in the last forty years and it is now known that those persons often alluded to as possessing a rare genius actually do not have any powers which you do not possess. They are invariably persons who are consciously and subconsciously following certain basic principles which are responsible for their apparently abnormal power. *The following are the basic ingredients of genius*, as determined from an extensive analysis of the lives of outstanding men of this nation.

106. *The first ingredient* is the subject of this entire lesson – *definiteness of purpose*. A genius knows what he wants from life. Today's geniuses are busy at the moment, moving directly, with little waste motion, toward accomplishing their objectives.

107. *The second factor* is *applied faith*. Not just a general faith, but *applied faith*, faith which is concentrated upon the attainment of the definite purpose. *Definiteness of purpose* is the foundation upon which all faith is based.

108. *The third factor* is something that is contagious; it is called *en-*

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thusiasm, and you should catch some of this. *Enthusiasm* is the expression of a certain dynamic vitality in the way you walk, talk, and act. It is the result of your motivation and your physical magnetism and energy. It is the light in your eye, the vibrant timber of your voice, the vigor of your handshake. It is the element which can really build a fire under your desire and make it literally a *burning desire*. It is a quality which must be controlled and turned on and off at the right time.

109. *The fourth ingredient is imagination*, the activity of the mind that makes possible the creation of new ideas. Without imagination nothing new would ever be created. It, too, must be controlled and directed. It is usually most productive when activated by a specific aim or issue.

110. *The fifth factor is motive*. You are familiar with the ten basic motives previously discussed. No sane person does anything without a motive; there has to be a reason back of every act.

111. *The sixth factor is personal initiative*, backed by intense action. You will never be a genius unless you get into the habit of doing what should be done without waiting for someone to tell you to do it. *Personal initiative* is the *self-starter* and it must be kept in perfect shape for instant use. Another way of defining *personal initiative* might be: *The ability to see things as they are and to do things as they should be done*.

112. *The seventh factor is the habit of going the extra mile*. You will never be a genius unless you make it a habit to do more and better than you are paid to do, every single day of your life.

113. *The eighth factor is forming a master mind alliance with other people*. The number in the alliance depends on what you want to accomplish. For your goal in life you may not require more than a dozen or a half-dozen – maybe only one; but if you are going to be a genius you will have to learn to use other people's brain power.

114. *The ninth factor* and last is perhaps the most important of all. You may have guessed it. It is a *positive mental attitude*. You certainly will never rank as a genius until you can positivize your mind and keep it that way at will. Without a *positive mental attitude*, none of the other ingredients of genius will be available to you.

115. These are the factors which go into genius. Many of those factors you undoubtedly already have. You will now be able to take inventory of yourself, and learn which are missing. You will find that this course will tell you how to acquire or develop the missing ones.

116. Before leaving this section it is worth reminding ourselves that thought, backed by faith, will give precedence to a specific objective over all others in the matter of the definiteness and speed with which it is handed over to the subconscious mind and acted upon. Faith plays the role of an accelerator, which can speed up the reaction between the conscious and subconscious minds. It is a known fact that the person who is capable of freeing his mind from all self-imposed limitations generally finds a solution to all his problems regardless of their nature. Such a person does not know what is impossible and what is not, so he goes ahead and does what needs to be done.

FIFTH BIG IDEA

117. *The power of thought is the only thing over which any human being has complete, unquestionable control.*

Man is the only creature on earth with the power of self-determination, the right to choose what his thoughts and actions will be. Animals of a lower order are governed by six inherent habits and instincts and do not possess the power to understand situations, except in the simplest acts of existence such as detecting the presence of food by its smell, or finding a way out of a maze by bumping their heads against a wall until an opening is found. The distinguishing characteristic of the human species is its ability to think. Man possesses one thing over which he has the inherent, absolute right of control, and that is his mental attitude. The very idea of man's having absolute control over his thoughts is tremendous. It shows unmistakably a close relationship between the mind of man and *Infinite Intelligence*. The implications of this simple statement of fact are awe-inspiring. Management of the mind is the key to both the power of our own subconscious mind, and the power of *Infinite Intelligence*. *In the final analysis it means that any plan or purpose which man can conceive in his conscious mind, he can fulfill, either to his benefit, edification, improvement and joy, or to his misery, degradation and ultimate destruction.*

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118. Remember that the subconscious mind does not change your plan. It responds instinctively to whatever suggestion is given to it in an emotion-alized state. It will not challenge or alter or modify your plans and purposes, be they good or evil. Hence a word of caution in the selection of your definite goal in life: choose and plan only for such a goal as will be constructive and express an ultimate good. Never aspire to cheat your neighbor or to go contrary to any of the other fundamentals of sound ethics or the laws of nature.

119. The conscious mind is the guardian of the garden spot of the subconscious mind. Neither negative nor positive thoughts can enter the subconscious mind without full consent of the conscious mind except thoughts *out of the blue*, received through the *sixth sense*. All sense impressions received through the five senses are stopped at the gate by the conscious, thinking mind, for inspection and acceptance or rejection. The conscious mind is therefore a sentry posted to guard the approach to the precious subconscious.

120. Weeds will grow in abundance in the fertile garden spot of the subconscious if the seeds of preferred crops are not sown. Through *self-suggestion*, you can voluntarily feed your subconscious mind on thoughts of a creative nature or, by neglect, permit thoughts of a destructive nature to find their way into this rich garden.

121. *Definiteness of purpose* will keep your mind clear of the things you don't want and keep it so busy working on the things you do want that it will have no time to grow the weeds that are undesirable. Judging from the products many people are harvesting, their minds must resemble neglected victory gardens.

122. Here are a few of the highlights of the story of Vash Young. He started out in life in humble circumstances. He tried this occupation and that, finally getting into the business of selling life insurance. But he didn't do so well at it. When things got so bad that he was thinking of committing suicide, he had an idea. It dawned on him one day when he was in a self-examining mood that his mind was like a factory, and he took a look at the product coming out of this factory. He found he was producing fear, impatience, anger, and doubt. No wonder people would not buy

from him – would you? Then he carried his thinking a step further. He came to the realization that he was chairman of the board, director of the factory, the principle stockholder, the chief engineer, the works manager and so on down the line – yes, even to being janitor. And it was in this capacity that he was probably more neglectful than in any of the others; he had let a lot of rubbish accumulate and find its way into the final product.

123. Armed with this startling information, he decided to bring out a new line of merchandise. He retooled his factory, so to speak, and started turning out such products as love, courage, cheerfulness, activity, compassion, friendliness, generosity, tolerance and justice. Nine magic products, all positive, all dominant, and what is more important, all products that other people *like* and *want* and for which they will pay! Needless to say, his new line was a tremendous success.

124. Truly, the man who takes possession of his own mind has at his command a power that will help achieve any purpose!

*This is a fine world for the man who knows precisely
what he wants in life and is busy getting it.*

SIXTH BIG IDEA

125. *The subconscious mind appears to be the only doorway of individual approach to Infinite Intelligence, and it is capable of being influenced by the individual. The avenue of approach is faith, based upon definiteness of purpose.*

There is an accumulation of evidence to support the belief that the subconscious mind is the doorway to Infinite Intelligence. Apparently it is the interpreter of the desires of our conscious mind to this vast medium of infinite power and, conversely, it reflects the responses of Infinite Intelligence to our conscious minds in the form of conscious flashes, intuition, revelation, or whatever you choose to call it. To prove this point, let us mention several famous men of achievement who put their subconscious minds to work by planting their problems in them during the day and reaping a harvest while they slept or just after waking in the morning.

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126. Notable among these men is Mr. Robert LeTourneau, known everywhere as the "heaven and earth man" because he is concurrently occupied in manufacturing heavy-duty earth-moving machinery and in preaching the Gospel. His hobby is flying around the country preaching religion. He has a secret of putting his subconscious mind to work so that he may reap a reward by actually having his problems solved for him while he sleeps. One evening, cruising along shortly after he boarded his plane, Mr. LeTourneau stretched out on a sofa which had been installed for that purpose and dozed off. He had not slept more than perhaps twenty minutes when he raised up on one arm, took a small notebook and pencil from his inside coat pocket, and made some notations. Upon completing the note he returned the notebook and slept on.

127. Twice during the flight, at intervals of approximately twenty or thirty minutes, he repeated the same performance. He failed to awaken completely while he was making his notes, and when asked about it denied any such action. But when he was told to take a look at the notebook he consciously remembered that here was the answer to the problem he had been trying to solve for some time. He explained that his company had encountered a knotty problem in building a special machine and none of the engineers had been able to solve it, so he had taken over the problem personally. He had concentrated his conscious mind upon all the known factors and turned them over to his subconscious. The subconscious mind, either from its own reserves of information or from Infinite Intelligence, supplied the missing factors and handed over the answers *while he was still asleep!* Mr. LeTourneau admits the fact that he takes God in as his partner and that his success dates from the forming of this spiritual alliance. We can have our opinions about this, but we cannot deny his positive results, and this is how he achieves them!

128. It is no longer a secret that Thomas A. Edison solved many of his toughest inventive problems just the same way, by taking short cat naps and allowing his conscious mind to relax its vigil so that the subconscious could go to work and give him the answers he demanded. Mr. Edison followed this routine when he was so engrossed with a problem that he worked around the clock.

129. The important point is that here are examples of two world-famous

men who deliberately and with purpose aforethought utilized the subconscious mind as an intermediary between their conscious minds and the eminent source of all power, Infinite Intelligence. It seems unnecessary to suggest that perhaps more of us could profit by their example. If these men can do this, why can't you? Have you met your other self, that power within you that is yours, for which you need no person other than yourself? You have the power within you as an individual to contact Infinite Intelligence for the solution of your own problems. It is a power so great that you can get anything you want in life by using it.

130. Whatever you want in life, you are capable of obtaining! Some of the finest people, the most useful ones, have been physically unfortunate and yet have lived productive, successful lives. Charles P. Steinmetz was one of these, and the world has never known a greater genius in his field. Blair Hill was born without ears, but because he was given the right sort of mental treatment in his childhood, nature compensated for her original mistake and now he is an unusually effective man in everything he does, especially in relating himself to other people.

131. If there is something you don't like, some circumstance of life which you cannot entirely eliminate, you can at least change your mental attitude so that the person or circumstance does not irritate you. You have complete control over your mental attitude and, regardless of what happens to you, nothing is so important as the way you react to it through your mental attitude. When you understand more about this principle of *definiteness of purpose*, and know how to apply it, you will make it throw out the things you don't want and make it give you the things you do want. You will find this a pretty wonderful tool to have around!

SUMMARY

132. To summarize this section concerning the holding of a dominant idea, plan or purpose in the mind and transferring it to the subconscious mind under the influence of a powerful emotion, the following is very important: *The outstanding characteristic of the subconscious mind is its susceptibility to suggestion.* When you have arrived at a goal in life (that is, formulated in your conscious mind what you wish to get, or do, or be in life), if you interpret or express that plan or purpose in terms of one

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or more of the basic emotions, you can turn the plan over to your subconscious mind as self-suggestion and it will release the power which will make possible the fulfillment of your plan. *A strong, burning desire, held persistently in the conscious mind, will induce action because of the ability of the subconscious mind to receive and respond to suggestion. That burning desire is all-important. It is the condition of your mind that causes voluntary action in the subconscious mind.* It gives your subconscious mind raw material of a constructive nature with which to work, for your subconscious mind is operating at all times.

SEVENTH BIG IDEA

133. *Every brain is both a broadcasting station and a receiving set for the vibrations of thought, a fact which explains the importance of moving with definiteness of purpose instead of drifting.*

The brain may be so charged with *definiteness of purpose* that it will begin to attract the physical appearance of that purpose.

134. Messages were transmitted and received before either Marconi or DeForest developed radio. Each of us carries around a radio in his brain. What a radio transmitter does is change the mechanical audible, or audio, vibrations of speech and music, into electrical impulses of a much higher frequency, known as radio frequency, and by putting a great deal of energy behind them, push them through the ether until they strike the antenna of a receiving set. In the receiver, this process is reversed. It picks up the radio-frequency electrical impulses and transforms them into mechanical vibrations of audio frequency which our ears can hear. This is, of course, a simplified explanation of how radios work.

135. The human brain does essentially the same thing. Through some process which no one understands except by the radio analogy, but which is perfectly natural and for which we inherently have the equipment within our brains, man has the capacity to speed up the thoughts in his mind to a high frequency and radiate them into the ether in much the same way that radio waves are broadcast. And this same brain has the power to pick up the thoughts from other minds and bring them to the conscious level.

136. This power, known as telepathy, is very valuable and useful. For instance, in the case of the *master mind alliance*, where the subconscious minds of the members become blended into a single *master mind* power, there is exhibited a power that individual members do not possess singly. Telepathy is sometimes dangerous, as we go around every day picking up vibrations from other minds and often acting upon them, imagining that they originated with ourselves. The chief danger lies in the fact that the mass of humanity expresses a negative attitude in which the average person is continually releasing thoughts of poverty, ill health, lack of harmony in human relations – desires for revenge and hatred. We must develop techniques to protect ourselves from accepting these negative thoughts into our own consciousness. *Definiteness of purpose*, knowing what you want, where you're going and how you're going to get there, and persistently maintaining a *positive mental attitude* are the safest and surest ways to guard against the constant barrage of negative thoughts being hurled at you from all sides.

137. Here are two simple techniques to use to keep your mind positive at all times. The first one you should use in the morning when you get up. When you wake up and get out of bed, these thoughts might come to you: "I guess the weather won't be so good today; it looks foggy and cold out there." Or, "I don't feel so good today; I'm in for some bad luck." If these thoughts should come to you, say immediately to your other self, "I don't want any of these ideas in here; tell them to get out and stay out!" And then turn your mind to your plans and purposes for the day. Soon it will be filled with the things you are *going to do* so that you will have no place for worry or fear, or to conjure up any limitations for yourself. In other words, your mind is hitting on all its cylinders for the rest of the day. Work out a technique for getting yourself into a positive frame of mind for the day, and a way to keep yourself on the beam.

138. There are three imaginary walls of outer defense you should keep around your ego at all times. Starting with the outside one, and working inward, the first wall should be high enough to keep away the people who really have no business getting to you and taking your time. This outer wall has several doors in it, and it is not too difficult for anyone to enter at times. If a person can establish a reasonable right to your time, open

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one of the doors and let him in, but he has to establish that right first.

139. The next wall is very much taller and there is only one door in it which should be watched closely. The number of persons who get in through that door is comparatively small. Before that door swings open to admit anyone, he must have established the fact that he has something which you want, or that you and he have something in common which will be mutually helpful.

140. The third and final wall is so tall that no person in the world should ever be allowed to scale it, and there isn't any door to it at all. Throw a protective wall around your own mind. Have a place where you can retire to yourself, where you can commune with Infinite Intelligence. One of the greatest tragedies of this civilization in which we live is that there are too many people rubbing elbows and getting into each other's hair.

141. The subject of this section, the capacity of man to communicate with others by means of mental telepathy, gives a hint that mankind in general may be on the threshold of a whole new era of possibilities when he learns how to control and direct his mental faculties. In this philosophy of achievement we may be the vanguard; we may be pioneers, as it were, in the practical adaptation of mental psychic forces to the accomplishment of our purposes in life. Through *definiteness of purpose* we can harness these tremendous powers for the attainment of any worthwhile objective.

*If you take possession of your own mind, then worry
will have to look for another boarding place.*

HOW TO APPLY THE PRINCIPLE OF DEFINITENESS OF PURPOSE

142. Up to this point you have been given the *what* of the principle of *definiteness of purpose*. In other words, you have now become familiar with the theory and facts behind it and examples of what it has enabled other men to achieve through its application.

143. We now come to the *how-to* division of this lesson, wherein you will be given detailed, step-by-step instructions on *how* to apply the princi-

ple in the attainment of *your own* plans and purposes.

144. Here is a statement made by Henry Ford: "Education is good only when it furnishes the kind of knowledge which puts a man in full control of his faculties for leading a sane, industrious, useful life. When it merely fills a man's head with a quantity of ornamental but useless information, it is *not good*. Such education makes an impression on those around a man who think he is a smart fellow, but adds little or nothing to a man's real progress in the world." This quotation is appropriate for two very good reasons. First, the whole purpose of the *Science of Success* philosophy is to do just what Mr. Ford suggested, namely: to put a man in full control of his faculties. Secondly, Ford is perhaps one of the most outstanding collaborators used in the preparation of this philosophy, and he certainly was a striking example of a man who put these positive principles into practice. Through his own achievements he made a priceless contribution to the *Science of Individual Success*.

When you have talked yourself into what you want, right there is the place to stop talking and begin saying it with deeds.

IMPORTANT IDEAS TO BE INCLUDED IN YOUR SPECIFIC GOAL IN LIFE

145. The one thing this philosophy cannot do for you is make up your mind about what it is that you desire most from life, or what should be your definite goal. That is something that you and you alone can decide. We know how extremely difficult it is for most people to reach this decision; therefore we have outlined some ideas which you should include in your overall goal in life. This goal might be likened to a blueprint you are drawing of your future life, including every single element you can possibly anticipate at this time as an object of your desire.

146. Look ahead and visualize your own possible growth; see yourself five years from today; then ten years, and so on, in five year periods. Or you may take a shorter, closer view, say from one year to a maximum of five years. If you are not accustomed to setting up goals and achieving them, and if you are not accustomed to long-range planning, start out with a minor, but important, purpose. Set up a purpose which must be

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accomplished, say within six months or a year from now. Then as it is achieved, set yourself another higher, more difficult and longer-range objective, thus growing into the habit before setting down your goal for your lifetime.

To be an educated man you must learn how to get what you want without violating the rights of others.

147. Your goal in life should consist of that which can be attained only by a series of day-to-day and month-to-month steps. It should harmonize with your present occupation, business or profession, so as to capitalize on your experience and background, and so that each day's work will enable you to come one day nearer the attainment of your goal. It should represent your greatest purpose, the one single purpose which above all others you desire to achieve, and the fruits of which you are willing to leave behind as a monument to yourself.

148. Your objective, or some portion of it, should always remain a few jumps ahead of you, as something to which you may look with hope and anticipation. The hope of achievement is one of the great riches of life. Once you have caught up with your goal, a new expanded and widened purpose should be adopted. To test whether the objective you have in mind is worthy of being a specific goal in life, ask yourself these questions: Are you willing to spend most of your lifetime making it come true? Will it be worth the price you may pay for it?

149. Your specific aim or ambition may result from the attainment of different combinations of lesser or minor aims, such as:

- a. The nature of your occupation, which should be of your own choice.
- b. The amount of your weekly, monthly, or yearly income, which should be sufficient to enable you to live a planned life at the standards of living which you have chosen.
- c. The budgeting of income and expenses so as to provide for sickness, accidents, old age and loss of earning power.
- d. A plan for developing and maintaining harmony in all of your human relationships: in your home, at work, where you play and relax. Human relationships are vital to your aim in life, since you

must have the cooperation of others in order to achieve any success above mediocrity.

150. Do not hesitate to choose a definite goal which may for the time being be out of your reach, for you may always prepare yourself to obtain whatever qualification you will require for your objective. Always allow for personal growth and the development of your innate talent.

Don't be afraid to aim high in choosing your life goal, for the higher it is, the more room you will have for achievement.

151. Here is an old Oriental proverb: *A journey of a thousand miles begins with one step.* It is difficult to anticipate just how a situation will develop in every detail until you take a step forward and try out your present equipment. Then, if weaknesses appear, you will have clues as to how to strengthen your resources. No scheme or plan is perfect. Perfection is a process, not an end.

A little job well done is the first step towards a bigger one.

152. If the engineer in a train waited to see the block signals show green all the way to his destination, you may be sure no trains would run. But he doesn't do that; he opens the throttle as soon as he sees one or two green lights lining up and is confident that as the train gains speed and momentum, other lights ahead will flash the GO signal.

153. And here is a final word about the selection of your aim and objective before we give you the mechanics of how to proceed. You know that you will probably never feel that you are completely ready to start any project. There will always be something else you could do in preparation for your take-off. But if you start where you stand and work with whatever tools you have at hand, other and better goals will reveal themselves as you move forward.

THE STATEMENT OF YOUR DEFINITE GOAL IN LIFE

154. Write out a clear, concise statement of your goal, just as though you were writing a letter to a friend, explaining what it is you really desire from life. List the benefits which will result either during the process or after attainment of your major goal. For example:

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1. List the *information* or *knowledge* you desire to acquire.
2. List the *kind of work* you desire to do.
3. List the kind of *personality* you desire to *be*.
4. Write down how much you desire to *earn* and *receive* each year.
5. List the places you desire to visit and *see*.
6. List the skills, arts, crafts, and sciences you desire to *master*.

155. As you list these, write out a separate statement of the motive which prompts each desire. Each one of us, as a normal human being, does everything he does in response to some one or more of the ten basic motives. Relate each one of the elements in your objective to some strong motive. This will enable you to develop a *burning desire* behind it and continually impress your subconscious mind until it has a complete preoccupation with the attainment of your aims and purposes.

156. A student hit upon the ingenious plan of typing his objectives in two contrasting colors, red and black. In the black type he put the goals, and immediately followed each of these with another paragraph, typed in red, expressing the motive which was related to the achievement of that particular goal. You should spend considerable time organizing the benefits of your major goal in life according to some plan which will suggest itself from the subject matter. Here are six headings: vocation, personal growth, health, home and family life, spiritual enlightenment, and social responsibilities. Under each of these will be grouped the aims and purposes suggested by the heading. Use your imagination and see what you can work up in the way of something unique which will express your individuality.

157. Sign your statement and make it a binding legal document *between you and your other self*, just as you would an agreement with some other person. Your *other self* will bring your aims to completion and make them a reality. Read the statement of your specific goals in life aloud to yourself once each morning and each night until you have memorized them. Call them to mind every time you possibly can. In the repetition of your purpose, emotionalize each item and visualize the benefits which will accrue to you and all others concerned in its fulfillment. In this way you will focus all of your mental, physical and psychic powers upon yourself.

158. You don't have to be a religious person or belong to any church or make any religious proclamations whatsoever in order to carry out the suggestions which follow. Those of you who do have faith in prayer will soon see what a great advantage it gives you if you make your definite goal the subject of prayer.

159. There will undoubtedly be some of you who read this who will say: "I know what I want. What's the purpose of writing it down on paper?" There is a tremendous difference between planting an idea in your mind and going to the trouble of putting it on paper, because in doing that you take the *first step* toward translating your thought impulse into reality. In the process of writing out your description you will be forced to clarify your ideas and make them specific. This will be helpful in making the transference to your subconscious mind the way you want it. You can thus do your editing and changing on paper, before submitting it to your subconscious mind for action by Infinite Intelligence. If you will follow these instructions to the letter, you will move steadily forward toward your objective. This principle is not an experiment; it is a demonstrated fact.

THE STATEMENT OF YOUR PLAN

160. Write out a definite, clear, concise plan by which you intend to achieve your specific goal in life. State the precise maximum amount of time you will allow for the fulfillment of your major goal. Break the achievement down into units of effort, minor goals and plans, which are in the realm of possibility and probability. Put time limits on each plan leading to your major goal. It is also important that you describe precisely *what you intend to give* in return for the realization of your purpose. There is no such reality as something for nothing. You must feel that you are entitled to the money you want or the influence you will wield, or whatever your aim is. Everything has a price tag on it. You must be willing to read the price tag and pay it *in full* before you get the object of your desire. This price must usually be paid in advance. It is possible to pay it on the installment plan in easy steps, but the total price *must* be paid before the object of your desire becomes your own.

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161. Make your plan flexible so as to permit changes. The plan for achieving that purpose may change many times. Infinite Intelligence may reveal to you a plan which is far superior, for your purpose, to the one that you've dreamed up. Stand ready at all times to receive, accept gladly and gracefully, and adopt willingly any better plans which occur to your mind out of the blue. Always be on the alert for such *hunches*.

AN IMPORTANT CAUTION

162. Keep your specific goal in life and your plans for achieving it strictly to yourself. Do not talk about it or tell anyone about it except the members of your *master mind alliance*, and, of course, your instructor. One reason for this secrecy is that continually talking about your objective and plans to those not really interested in them will dissipate your power. Here's a little jingle to remember: *The steam that makes the whistle blow will never make the engine go.*

163. Take a look at a teakettle boiling away on a kitchen range. It is sizzling away its power. If you could cork up the spout and fasten down the lid, the accumulated steam pressure would soon blow the whole thing apart. You must get up steam behind your purposes and plan, and avoid sizzling it away aimlessly in idle chatter.

164. Another reason – and an even more important one – for keeping quiet about what you intend to do, is that to disclose your plans to those who are not in sympathy with you, gives them the very ammunition they need to defeat you. People prompted by jealousy, envy, and other negative thoughts will seize with delight any opportunity to make fun of you and your definite aim. Do not permit them to enjoy themselves at your expense. Avoid exposure to their discouraging negative influence. Unfortunately, the members of your own immediate family may sometimes be the very ones who will take advantage of your confidence and discourage your ideas for self-improvement.

165. There are people in this world who have nothing better to do than stand on the side lines of life and stick out their feet just to see others tumble, and if they learn which way you're going, they may be lying in wait for you. If you don't tell them in what direction you are heading,

they won't be there to cause your downfall. Remember to call your specific goal in life and your plans for achieving it into your consciousness as often as may be practical. Eat with them; sleep with them; and take them with you wherever you go. Bear in mind the fact that your subconscious mind can thus be influenced to work for the attainment of your goal while you are asleep. *Keep your mind on the things you want and off the things you don't want!*

166. In ending this lesson there is nothing more appropriate than a paragraph from John Ruskin: "I say, *without seeking*, truth cannot be known at all. It can neither be declared from pulpits, nor set down in articles; nor in any wise 'prepared and sold' in package ready for use. Truth must be found for every man by himself out of the husks; with such help as he can get, indeed, but not without stern labor of his own."

167. You are reading the results of over forty years of research in collecting and testing the success secrets of the greatest men of achievement in America. It is up to you to take hold of those secrets and put them to work on your plans and ambition.

It is well men should be reminded that the very humblest of them has the power to fashion after a divine model. — Maeterlinck

*There is an abundance of
everything for the person
who knows what he wants.*

***A Course on the
Science of Success***

**Lesson II:
The
Master
Mind**

PMA

**No Man Can Become A Permanent
Success Without Taking Others
Along with Him.**

THE MASTER MIND

1. The principle we shall discuss in this lesson has been referred to as the very *hub* or *axis* of the entire *Science of Success* philosophy. It is the principle which makes it possible for an individual, through association with others, to acquire and utilize all the knowledge needed for the attainment of any desired goal in life.

2. To begin with, the *master mind principle* consists of an alliance of two or more minds working in *perfect harmony* for the attainment of a *common definite objective*. That is about as brief a definition of the *master mind* as can be given.

3. No one has ever attained outstanding success in any calling without applying the *master mind principle*. This is because no one mind is complete by itself. All truly great minds have been reinforced through contacts with other minds. Every mind needs association and contact with other minds in order to grow and expand. The greatest minds, however, are the result of understanding and deliberately using this *master mind principle*.

Remember: Friendship and harmonious cooperation are priceless assets which can be acquired only by giving them in return.

There are fundamental rules in connection with this subject which we will analyze one at a time.

FIRST RULE

4. The *master mind principle* is a practical medium through which you may appropriate and use the full benefits of the experience, training, education, specialized knowledge and native intelligence of others as completely as if they were your own.

5. The *master mind principle* is a method of applying the assets of others to whatever end you may wish to pursue through a mutually beneficial association. It will enable you to overcome practically every obstacle standing in the way of the attainment of your major purpose, regardless of how high you are aiming or what your background or education may have been, if you use it correctly.

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One cannot succeed and remain successful without the friendly cooperation of others.

Here are a few examples, taken at random:

6. *The Geologist.* Through appropriating the specialized knowledge of the geologist, we can understand the history and structure of the earth on which we live without actually being trained in geology.

7. *The Chemist.* Through the experience and knowledge of a chemist, you can make practical use of chemistry without being a trained chemist.

8. *Other Scientists.* Through the knowledge and skill of scientists, technicians, physicists and practical engineers, you can become a successful inventor, as did Thomas A. Edison, with no specific training in any of these subjects. Mr. Edison had only three months of formal schooling in his entire life, and yet in his work as an inventor he made use in one way or another of practically all of the natural sciences.

9. *Mankind's Accumulated Knowledge.* You can make full use of the acquired knowledge of mankind, and an education, without possessing either, through a friendly and mutually beneficial alliance with others who have the information you specifically need. There are many of you who have ideas that you would like to carry out, but who do not have the courage to try because you feel that you lack some form of knowledge. Perish the thought that you cannot carry out *any* idea you have! Through the *master mind principle* you can benefit by an alliance with the knowledge of other people.

10. *Success Rules.* Through the application of the *master mind principle* you can appropriate and use the entire philosophy of the *Science of Success* without spending years searching the lives of successful men for the principles they employed. Through study of this course you can, figuratively speaking, call back to life some of the most successful men America has produced, and learn from them the secrets of their outstanding achievements.

SECOND RULE

11. An active alliance of two or more minds in a spirit of *perfect harmony* for the attainment of a common objective stimulates each mind to a higher

degree of courage than is ordinary, and paves the way for that state of mind known as *faith*.

12. In this statement there are several important key words upon which we wish to enlarge so that you may not mistake the source of power in this type of alliance. The words are: *active, perfect harmony, courage, faith* and *common objective* (which is just another way of saying *definite major purpose*). *Two or more persons* who have a *common, definite objective* and are *active* in attaining it will develop the necessary *harmony, courage* and *faith* through the correct application of the *master mind principle* to succeed in the achievement of their objective.

13. *Active.* Once a *master mind alliance* is formed, the group as a whole must become and remain active. The group must move according to a definite plan, at a definite time, toward a definite common objective. All the benefits accruing to the individual from *definiteness of purpose* as outlined in the first lesson will be manifest on a greater scale in this group action. Indecision, inactivity, or delay will destroy the usefulness of the alliance. There is an old saying which says:

The best way to keep a mule from kicking is to keep him so busy pulling he will have neither the time nor inclination to kick.

14. *Perfect Harmony.* There must be *harmony* in the relationship of the minds in the alliance. And it is not unlike the harmony in music, which is simply a pleasing arrangement of tones. You must keep any thoughts of discord out of your alliance. There must be a complete meeting of the minds, without reservations on the part of any member. There must be accord on the facts, agreement in opinions, and a clear understanding of the definite objective. Each member of the alliance must *subordinate his own personal ambitions* to the fulfillment and successful achievement of the definite purpose of the alliance.

There is always a place for the person who can create harmony in human relationships.

15. Naturally, you will not achieve such harmony immediately upon forming the association. This kind of harmony is something which is cultivated and grows and is based upon four elements:

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1. Confidence
2. Understanding
3. Fairness
4. Justice

Confidence is reliance or trust based on proven fidelity. Fidelity comes from the Latin word *fidelitas*, meaning faithfulness to duty, or loyal observance of an obligation. Your relationship with others under the *master mind principle* should be one of *confidence*. And it should be *confidential*. The purpose of the alliance should not be discussed outside the ranks of the members unless this purpose happens to be the performance of some public service. Some men, in their desire for self-expression, will give away vital trade secrets of their business to anyone who will listen. It seems unnecessary to caution you about allowing such a person to become a member of your *master mind alliance*.

16. *Understanding.* This means possessing a complete knowledge and comprehension of the nature, significance and implication of a situation or proposition and a sympathetic attitude toward it. Each member of the alliance must be in sympathy with the definite purpose that is undertaken. This means that each one agrees that it is a good idea, and one to which he will give wholehearted support.

17. *Fairness.* This indicates the absence of any partiality or prejudice. It implies freedom from bias and selfishness. Thus, when a *master mind alliance* is formed, all the members should agree at the outset regarding the contribution of each toward the enterprise and what division will be made of any benefits or profits which may accrue from the success of the alliance. Such an agreement prevents dissension which might otherwise arise and completely destroy the association.

18. *Justice.* This implies that just men deal with one another on the highest ethical terms. No member of the alliance should seek an unfair advantage at the expense of the other members.

19. *Courage.* This is a state of mind which enables you to meet danger and difficulties with firmness, resolution and valor. It is, in reality, a form of mental power which comes from self-confidence and a *success consciousness*.

The easiest way to visualize how courage is stimulated in one mind by association with other minds is to compare the mind of an individual to

a storage battery. A flow of *electrical energy* is produced within the battery by the reaction of the positive and negative chemicals upon one another. Similarly, the mind of every person releases a flow of *thought energy* which reacts on other minds. Indeed, it is believed that this thought energy permeates all space in the universe.

20. It is a well known fact that a group of storage batteries will provide more energy than a single battery. It is also true that a single battery provides energy in proportion to the number and capacity of the cells it contains.

21. This comparison holds true with the mind. It accounts for the fact that some minds are more efficient than others, and leads to the important conclusion that a group of minds coordinated in the spirit of harmony will provide more thought energy than a single mind.

Friendly counsel carries more weight than unfriendly criticism.

22. This illustration gives a clue to the power potential of the *master mind principle*. There is still another valuable conclusion to be drawn from this metaphor. The increased thought energy made possible by the functioning of minds in harmony is available to each individual mind in the group.

23. As we have done in other principles of this philosophy, let us turn to nature for an example of the operation of the *master mind principle* to see if our conclusions are valid. We see that the animals of an order lower than man gain courage and initiative when driven by the spirit of the pack. A dog, for example, may never think of killing a sheep on its own initiative, but let that same dog join a pack of dogs whose leader is bent on sheep-killing, and it will engage in the fight viciously and without hesitation. Someone summed it up this way:

*For the life of the wolf is the pack,
And the life of the pack is the wolf.*

24. Faith. The state of mind known as *faith* is the subject of an entire lesson, so it will suffice here to say that in this philosophy we define *faith* as *a state of mind in which the individual clears his mind of all negative ideas and conditions it for the inflowing of Infinite Intelligence*. The hu-

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man mind is an agency which is capable of continually renewing its power by absorbing and responding to the Vital Force from whence it originally emerged. This is how *inspiration* is received. A technique for using this source of personal power will be described for you in the next lesson.

THIRD RULE

25. A *master mind alliance*, properly conducted, stimulates each mind in the alliance to move with enthusiasm, personal initiative, and imagination, and accelerates the capacity of the minds in the alliance to receive and transmit thought through the sixth sense.

26. You will find that when your mind comes in contact with other minds in a *master mind* meeting, you become conscious of a form of stimulation which amounts to mental intoxication, or excessive elation. This condition lasts for many hours after the meeting ends. Two or more minds working together in a spirit of harmony have the effect of stepping up the vibrations of the individual minds. This is similar to the change which occurs when an electronic broadcasting station transforms vibrations audible to the ear into electrical impulses of a much higher frequency so that they can be released through space. Such an increase of the vibratory rate of the mind enables you to tune in on a higher plane of communication than is ordinarily experienced, and enables you to make contact with Infinite Intelligence, the influx of which is the power of faith.

27. Observe the state of mind of salesmen who have attended a sales pep meeting where some dynamic leader worked a group up to a high pitch of enthusiasm. You will notice that every salesman carries with him a definite amount of enthusiasm far above that which he had when he entered the meeting. This is a cue to all of you, no matter what may be your avenue of life, who wish to project your own influence into the minds of other men.

28. It was pointed out to you in the lesson on *definiteness of purpose* that every mind is equipped to send and receive thought messages. This process of communication between the minds of individuals is going on all the time, but rarely is any individual conscious of the fact. This has great significance in connection with the *master mind principle*. It has proved conclusively that an individual's mind, the alertness of which has

been increased through *master mind* stimulation, becomes more receptive to thoughts released by other minds than it would be under normal circumstances. Likewise, the mind of the individual thus stimulated has greater power to project the thoughts of his own mind to the minds of others.

29. Here is the key that will unlock a great power, and it seems only proper to include here a word of caution. This power, like all other great powers, is a two-edged sword. Be careful which thoughts of others you pick up and permit to remain in your consciousness while you are under the stimulation of the *master mind meeting*. And be equally careful of the thoughts you release to others.

FOURTH RULE

30. The *master mind principle*, when actively applied, has the effect of connecting the subconscious sections of the minds of the allies, and gives each member full access also to the spiritual powers of all the other members.

31. Here again we must emphasize the importance of *harmony* among the minds of the allies in a *master mind* group. Without the factor of harmony, the alliance may be nothing more than ordinary cooperation, or friendly coordination of effort, which is something vastly different from the *master mind*. In the case of ordinary cooperation or coordination of effort, there may be a meeting of the conscious minds of the parties to the task. In such a case, the cultivated, trained, conscious minds of the individuals may be pooled for the accomplishment of a given objective. Undoubtedly economic advantage will accrue to any person who surrounds himself with the advice, counsel and personal cooperation of a group of men of ability who are willing to work together. This type of association is considered the *economic* side of the *master mind principle*. It is responsible for many outstanding commercial successes in America.

32. Emerson made the statement, "Every institution is a lengthened shadow of one man." If he were alive today to witness the huge corporations which have evolved under our American system of cooperation, he would probably permit a modification of his statement: Every business is the extended shadow of the *men* who manage it; or, more correctly: A

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corporation today is the extended shadow of the *master mind alliance* which guides its destiny.

33. In addition to the *economic* side of the *master mind principle*, there is a *mental* side which far exceeds the economic association in its creative effort. It is the blending or fusing of the subconscious minds of the members of the alliance, making available to each member the limitless resources of the thought energy of the group.

34. Pay very close attention to what you will now read, for herein lies the key which will make this philosophy work for you. Research in modern physics has shown that matter and energy are interchangeable. The atom has yielded to bombardment by high velocity energy particles in a cyclotron, thus breaking down what we once thought was solid matter and releasing its energy.

35. From these experiments we can declare to the world what advanced thinkers have long believed. *Energy is nature's universal set of building blocks* out of which she constructs every material thing in the universe, including man himself, and every form of animal and vegetable life. Through a process which we may eventually understand, *nature changes energy into matter and reverses the process.*

36. Nature's building blocks are available to man in the form of *thought energy*. When two or more minds coordinate their thinking in a spirit of *harmony* and work toward a definite objective, they place themselves in a position, through that alliance, to absorb power directly from the great universal storehouse of *Infinite Intelligence*. This is the greatest of all sources of power. It is the source to which every great leader turns, whether he is conscious of it or not, and most leaders recognize or acknowledge it sooner or later.

37. When the subconscious minds of men are united in harmony with singleness of purpose, there is brought into being *the most powerful influence on the face of this earth*. It far exceeds the force of the atom because it is subject to complete control and direction. This is the highest form of creative effort now known to man, and its potentialities stagger the imagination.

38. We open these vistas of thought to your consciousness and suggest

that you utilize this power for the good of your fellow men. Perhaps in a *master mind alliance* lies the answer to the problem of world peace and other difficulties which beset mankind. Nothing short of miraculous is the power of the human mind when united with other minds in harmony and with a definite major purpose.

FIFTH RULE

39. It is a matter of record that all individual successes, based upon above-average achievement, are attained through the *master mind principle*. Most successes are the result of personal power of proportions that enable one to rise above mediocrity. This power is never attained without the application of the *master mind principle*.

40. Here are illustrations of the *master mind principle* in action, from which you will get ideas of the scope of their application and the tremendous results it produces.

41. *Supplanting Fear With Faith:* One example is that of Franklin D. Roosevelt when he was first elected President in 1932. He used an effective method to induce the American people to supplant fear with faith.

42. In 1932 the people of this country were in a state of fear – selling their property, stocks and bonds, for whatever they could get for them. Actually there was a *master mind alliance* based on fear and racing downhill. Mr. Roosevelt stepped in with the qualities and the temperament needed to change the minds of the people and start them thinking in terms of achievement and recovery instead of panic and depression.

43. Through an understanding of human nature and the power potential of this principle of the *master mind*, he went to work to turn the tide of fear and replace it with a sustaining faith. Here are the highlights of how that *master mind* was organized.

44. *First.* Both houses of the Congress worked together in harmony for the first time. Under the magnetic personality of the new President who inspired their confidence, a majority of the members of the Congress momentarily forgot their party lines and put their collective shoulders to the wheel to pull the nation out of the sloughs of depression.

45. *Second.* Many of the newspaper publishers of the nation were called

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together in a conference and asked to replace the *scare headlines* they were using with headlines which would show some hope and promise and the possibility of a brighter future for America. Instead of playing up business failures, they were asked to accent business successes. Human interest stories were to point up those who had remained valiant and who had kept their heads above water.

46. Third. Operators of radio stations were asked if they would cooperate and have their commentators and news editors say something pleasant instead of continually painting the darkest, gloomiest aspect of events. For some reason, the average person loves to hear about misery and trouble, poverty and want, disaster and peril. And in the early thirties the newspapers and the radio reflected this negative thinking until it became a vicious cycle, one supporting the other, so that it was almost impossible to put over a positive idea.

The winning personality of the new President had its effect, and there began to be signs of cheerfulness, even in the radio scripts. And then along came Gabriel Heatter, a well-known radio commentator, with his "There's good news tonight!" That was just what we needed, and it had a telling effect on public feeling.

47. Fourth. Religious groups, disregarding denominational difference, got behind the movement and worked together to promote positive, hopeful thinking.

48. Fifth. The leaders of both major political parties supported the administration. We are not talking about the rank and file; we are talking about the *leaders*. May it be said to their credit, they got behind Franklin D. Roosevelt, Republican and Democrat alike. If they had not, the fear stampede would not have been stopped and there would not have been a restoration of confidence in the short time in which it was achieved.

49. Sixth. An overwhelming majority of the people, forgetting political and religious beliefs, rallied behind President Roosevelt and supplied the impetus and popular acceptance necessary to bring success to the President's program.

50. When we elect a President, he is our President for four years. Whether we believe in his policies or not, it is far better for us to get behind him

and help him to be a good president than to criticize.

51. The presidency is to some extent like any new job. A man may come into a new job in industry and be doomed from the first because the other employees take a dislike to him. When that condition arises, he might as well get out. On the other hand, men may come in with such hearty approval of the other employees that they become more efficient men as a result of that support. We have never known a man to become President of the United States without immediately becoming a bigger and wiser man. The job lifts the man up. And so it was in the case of Franklin Delano Roosevelt. Through his efforts the nation as a whole was influenced to discard its fears and to believe in and work toward recovery. This entailed an absolute reversal in the thinking of the entire country and the tide of events. It required tremendous power. And this power Roosevelt generated by creating the dedicated alliance of the *master mind* groups enumerated above.

52. Andrew Carnegie's Master Mind: Here is another illustration of the *master mind principle* in operation. Mr. Carnegie did not know the details of making, distributing and selling steel and didn't pretend to; but he had in his organization men who, together, knew all that was known at their time about these things.

53. When Mr. Carnegie first entered the steel business, steel was selling at \$140.00 a ton, which made it prohibitive for a great many uses. He was determined to reduce the price, and he did. As a result of the combined knowledge of some twenty men directing and controlling his mills and enterprises, he whittled the price of steel down to around \$20.00 per ton. This made steel an every day commodity instead of a luxury. Mr. Carnegie truly was the father of the *steel age* which was destined to change the appearance of every city of importance and to affect the daily lives of men and women in many ways.

54. Mr. Carnegie was one of the ablest men in history in the use of the *master mind principle*. His achievement and fortune were due to wise use of the knowledge of the men he had with him. This is what he said about his relations with them: "My job is to keep these men working together in a spirit of perfect harmony. It is extremely difficult to get even two people to agree on anything for five minutes." And you know this is only

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too true. Here is one of the stories Carnegie told about his *master mind alliance*. It shows the vital importance of the element of harmony, which has previously been pointed out in our consideration of the major points of the *master mind principle*.

55. Mr. Carnegie decided he wanted the best trained man he could find for his chief chemist, so he sent a scout to comb the world to find him. The scout finally found the one he thought would be satisfactory. He was in the great Krupp Steel Works in Germany. Carnegie entered into a contract with him on a five year basis, but before the end of the first year he had to release him. The reason? He was temperamental; he could not work in harmony with the rest of the *master mind alliance*. He kept the other members of the alliance in an upheaval all the time. Mr. Carnegie soon realized that it would be fatal to keep such a man on his payroll, so he paid him and sent him back home.

56. Mr. Carnegie said that one man with a negative mental attitude turned loose in a factory of a thousand people could discolor the minds of the rest of them without saying a word. That statement, from so astute a judge of human character as Andrew Carnegie, is worthy of our examination. Think about it!

57. There is a reason why one man with a negative attitude can influence a thousand others in an organization without ever saying a word. There is a way in which his mind reaches the minds of other men. It is the medium of telepathy, which was pointed out in connection with the principle of *definiteness of purpose* and in the discussion of the *master mind principle*. Your mind is constantly in tune with every other mind within its range. Some minds have a much longer range than others, and you are constantly picking up the thoughts of other people and often mistaking them for your own thoughts. That is why you cannot afford to remain in a negative atmosphere unless you have a technique for protecting your mind from *negative broadcasts*.

58. Here is a suggestion for immunizing yourself against such negative persons even though they may live in the same house. If you will practice this technique until you can demonstrate it at will, these negative people might just as well be far away from you, because they will have no influence on you.

59. Practice pulling down your *mental curtains* to shut out negative influences. For example, let us say that you are leaving home to perform an important job. You will find it advisable to concentrate on the purpose of your errand and to dissociate your thinking from all other influences which surround you.

60. This protective shell is necessary to preserve the delicate sensitivity to Infinite Intelligence which you should be developing, and upon which you will call many times. Guard against the stray negative thoughts of the masses of humanity, and build your own enthusiastic and positive mental attitude.

61. Condition your mind in the same way when you sit down to write the answers to the questionnaire. Have your mind continually open for the reception of Infinite Intelligence.

62. By now you must have reached the conclusion that a *master mind alliance* actually becomes a part of your own mind. It is as though you had extra sharp ears or eyes, or some other faculty which supplements and adds to your regular senses. A group of men thinking alike and working together in harmony, without jealousy, practically create one mind that is available to every individual within that alliance. You see why it is important to have harmony; the moment any lack of harmony creeps into the mind it breaks the circuit and destroys the *master mind*.

63. In concluding this division dealing with Mr. Carnegie's *master mind* group, we want to point out that each one of these privileged men became wealthy in the goods of this world, and in spiritual values as well. It was primarily a business alliance, so material values were, of course, uppermost in their consideration. Here is another point: Every one of the men in that alliance earned the right of membership by *going the extra mile* and by demonstrating that he had *definiteness of purpose*. Mr. Carnegie's policy was to allow every man the opportunity of setting his own pace and displaying his own initiative. He kept the door open so that any man who showed exceptional ability, plus the willingness to render more and better service than that for which he was immediately paid, could rely on being rewarded according to his efforts. Mr. Carnegie said on one occasion that, while at first his definite major purpose in life was to make money, he

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soon changed to the purpose of *making men*. The fact that this objective was fully realized, is on record for those who will read it.

64. *The Master Mind That Now Benefits You: The master mind alliance* that made possible the unified presentation of this philosophy is a perfect example of this principle in operation. It consisted of the collaboration of some five hundred top-ranking men of America who worked with me over a period of years in a spirit of perfect harmony for the organizing of this great philosophy of human freedom and American achievement. It would have been impossible for one man, no matter how gifted, to give the world this philosophy during one natural lifetime had he lacked such an alliance.

65. The alliance, of course, was made possible by a suggestion from Mr. Carnegie. But I had to sell myself to over five hundred men, very busy men whose time was very valuable. It would have been a difficult task for me to make such contacts without Mr. Carnegie's cooperation. With his help and the proper approach I got their time and full cooperation.

If your education consists solely of what you have learned from books, it will not be complete until you have had the post-graduate course in experience.

66. Appointments were usually made by letter. Here is a sample of the letter used:

"Dear Mr. Ford:

"I have been commissioned by Mr. Andrew Carnegie to engage in some twenty years of research for the purpose of uncovering the causes of success and failure in the lives of individuals. I have come to you for help because of the long years of rich experience you have had in your business.

"It will be necessary for me to contact you on a great number of occasions and take up a considerable amount of your time, which I hope you will willingly give me, and I am sure that you will when I tell you that I am asking this collaboration, not on behalf of myself, but on behalf of the people of the world, some of whom are not yet born.

“This cooperation will not be worth to you the postage stamp I am putting on this letter, but it may mean the difference between success and failure to many a worthy man and woman who will study this philosophy based on your experience – believe in it, and succeed by it.”

67. Do you see in what position that put Mr. Ford? It is a curious fact that most people will do something to help humanity, even when they wouldn't do it just to help you.

68. We will pass on to you a technique for getting cooperation that will help you to get through life successfully. No matter what you are doing, you will come to the point very soon when you will want to apply this philosophy. Selling your service, your merchandise, your products, your ideas, or whatever it is you want to market, you will need the cooperation of other people in order to do it. Salesmanship is an important thing. We all have to be salesmen and we *are* all salesmen at one time or another.

69. Here is a story of a woman who came to see the author. She started to tell him all her difficulties. She was blind and he couldn't help feeling sorry for her, or he wouldn't have permitted her to take up his time with her tale of woe. She started giving him a summary of her life for the last twenty years. She had formerly worked for the movies and had invested considerable money in a movie concern which went broke. Her husband started drinking, her mother passed away, and she had trouble with other relatives. Apparently there was not one constructive or good thing that had happened to this woman in twenty years. Then she asked, “Mr. Hill, *why* do you think my eyes went bad on me?”

70. I said, “Mrs. Blank, I hope you will understand that I do not wish to be harsh with you, but I must somehow get you to face the facts. Frankly, I think with your negative attitude it's a wonder you are able to do anything at all. I'm not a bit surprised that your husband drinks. It's a wonder he doesn't leave home.”

She then asked, “What can I do to stop him?”

I replied, “You can't do anything for him now, but you can do something to help yourself. You've been thinking about your losses to the exclusion of everything else. The more you concentrate on them, the more

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you attract other losses. Stop thinking about them, make up your mind you are going to benefit by your experience, and then adopt as your specific objective in life the restoration of your sight. Keep your mind filled with the fact that you are going to see again. Dwell upon the idea that your eyes will be healed so that you will see once more. The first thing you know, your changed attitude will cause your husband to regain his interest in you and he will probably stop his drinking. Your relatives will stop abusing you. This is all I can tell you at this time. When you manage to get yourself into a positive frame of mind, come to see me again, and perhaps I can help you further. Before I can really do anything for you, *you must do something for yourself.*”

71. The reason I tell this story is that I want to say the same thing to you. I don't suppose you have a tale of woe like the one just mentioned – let us hope not. But the first thing for you to do is start a *master mind alliance* with that other personality, that positive other self who recognizes no such thing as defeat, and start cultivating his friendship. Get on good terms with him. Then, when you have done a good job of working on yourself, you will find the application of this philosophy much easier and it will mean more to you. You will then attract people who will willingly cooperate with you.

72. In the case of the men whose assistance I required, it was known before they were interviewed that they were going to collaborate and give what was needed. That idea was transmitted to their minds by a positive mental attitude when approaching them. Whatever you are doing, make up your mind that you have a right to cooperation before you ask anybody to help you. Sell yourself the idea that it's right before you ask anyone else to cooperate.

73. There's still something else to tell yourself: You can get anything in this world that you really want, if you are willing to pay the price for it.

When you start out to get something, it is important that you get an affirmative answer from the man you approach. To make sure that you will get this, do not always make a frontal attack, or go directly to him. Instead, send out an investigator to find out in advance what his reaction is likely to be. Base your strategy and approach upon the information your investigator brings. Know what his objections are going to be and prepare a good answer to them before you go near him.

74. Let's say you want to borrow money. Don't just walk into the bank and tell the cashier: "I'm John Doe and I need a thousand dollars." Cultivate the acquaintance of the particular official of the bank who has the responsibility for loans. Sell him a very impressive list of the true possibilities of the project you have in mind. Let him know that you have a sound reason for wanting the money. Outline your plan for repayment. With this approach you are almost sure to get what you need.

75. All this adds up to the fact that you must first condition your own mind to believe in whatever you are going to ask the members of your *master mind alliance* to do for you. Do not try to operate a *master mind* while you are in a negative attitude. Keep away from your *master mind* allies until you make yourself positive. If you don't, the same thing will happen to your group that Mr. Carnegie said would happen when he turned a man with a negative mind loose in his organization. States of mind are contagious. There are certain diseases which are also contagious, like measles, whooping cough, and tuberculosis, but the thought may never have occurred to you that mental states are just as contagious or more so.

76. Be sure the things you are passing on to other people are positive and not negative. They will react according to the state of mind you send out to them.

77. Your mental attitude determines your success or failure in business. You want to succeed, and we have undertaken to give you the principles which can guarantee your success. Your idea of what constitutes success is your own. Right where you are now is the place from which to start for success, regardless of where you're headed. You, and you alone, can make the start because you make the start in your own mind, your own mental attitude, and over this you, and you alone, have complete control. The place to begin is in your own mind. *Your success and failure are in your own mind.*

78. It may take a long time to find that out, but when the truth is finally recognized, the twelve riches of life listed below will become realities for you and you will have an abundance of each.

1. A Positive Mental Attitude

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2. Sound Physical Health
3. Harmony in Human Relationships
4. Freedom from Fear
5. The Hope of Achievement
6. The Capacity for Faith
7. Willingness to Share One's Blessings
8. A Labor of Love
9. An Open Mind on All Subjects
10. Self-Discipline
11. The Capacity to Understand People
12. Financial Security

These are listed for your benefit so you can check off the ones you have and note those you still wish to acquire.

79. Once you have learned to control your mental attitude, you will find that you will be able to attract the things you desire. When you go after something you will not have to resort to subterfuge or deceit; you will find other people willing to cooperate with you and help you. This statement may be hard for you to believe, but you will never know whether it is true until you begin to carry out the instructions given to you. Take a firm hold on your own mind and then, whenever you plant a definite major or minor purpose in it, your mind will start to function immediately, creating plans and guiding you to the fulfillment of your purpose.

A TRULY GREAT MASTER MIND

80. One of the most outstanding *master mind alliances* you will ever read about was that which existed between Mr. and Mrs. Henry Ford. It had its beginning in the kitchen of their home, in the days when Mr. Ford was experimenting with his first internal combustion engine. It was then that he found out the important part that a wife's love and devotion play in her husband's plans. She had a sincere interest in sustaining him through the trying period of inventing and perfecting a mechanical device in order to realize his purpose in life.

81. Their mutual appreciation of each other, and the harmony that bound them together in the months of patient effort required to make the engine run, were to last a lifetime. Although the world heard little of Mrs. Ford,

who preferred to remain inconspicuous, those who know realize that she was largely responsible for the achievements of her famous husband. It was to her that he turned in moments of crisis, for her encouraging smile, her understanding admiration, her ever-fresh hope of achievement, the comfort and care that tided him over.

82. Their *master mind alliance*, based on the *definiteness of purpose* of two people who were willing to work in the spirit of harmony for the fulfillment of that purpose, is an inspiration to all who would achieve greatness. It is needless to elaborate on the tremendous power which grew out of this alliance, and brought into being one of the greatest industrial empires the world has ever seen. Power was generated in the minds of two humble people who knew what they wanted to do, who rendered service on the basis of *going the extra mile*, and who blended all their forces and concentrated their attention on their major purposes until success was achieved.

MR. EDISON'S GREATEST ALLIANCE

83. Thomas A. Edison used this *master mind principle* as the basis of his entire career. He did this to bridge the gaps in his own educational background by utilizing the special skills and knowledge of his associates. In this way he created the physical inventions of his great laboratory. But there was another *master mind alliance* which was in reality far more important to him than those involving the use of physics, chemistry, and mechanics. That was the alliance with his wife. He had the good fortune to have a wife with a sympathetic understanding of his problems. She always backed him up completely in any undertaking. No matter how late at night Mr. Edison would come home from his laboratory, she was up and ready with a cheerful greeting and an eager anticipation for the recounting of the day's activities.

84. Mrs. Edison's confidence and faith in her husband's ability and her sustaining love encouraged him over many tough spots and inspired him to carry on against what were sometimes almost overwhelming odds.

85. In these last two examples you have some very important hints. Perhaps the greatest alliance any man can ever make is with his wife. If you have complete singleness of purpose with the woman you marry,

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there is nothing in which you cannot succeed. If you lack this harmony in your home, you might as well face the fact that you have a few strikes against you. And this works both ways. Ladies, you must have the harmony and cooperation of your husband, to lighten the burden of your work in life. It must be a two-way arrangement.

86. This subject is of such vital importance that we feel compelled to outline a few ideas that may be helpful to you in establishing the proper marriage relationships.

Our first advice is to the young man not yet married, since a man usually does the proposing. You should have a series of very frank discussions with your prospective partner, covering the fundamentals of marriage. Explain how you intend to make a living and be sure she approves of your chosen occupation or profession and your methods of following it. After the honeymoon is over, you will face the reality of the practical side of marriage. The sensible approach, then, is to consider these realities beforehand.

87. In the examples given above, you saw the result where a wife had a genuine interest in her husband's work and purpose. Most marital difficulties find their beginning with the discovery of a lack of such interest. A wife who maintains a real interest in her husband's affairs nourishes his ego by personal encouragement. Another problem that this mutual interest anticipates and solves before it arises is the *spending* of the income. A carefully planned budget, mutually agreed upon, puts the home on a sound financial basis and this is an essential foundation to a happy life.

88. How about the man who is already married? This may take some re-selling on the part of both himself and his wife. It may take quite a while to correct certain bad habits which may have crept in. A specific time each day should be set aside for a *master mind conference* between the members of the family. This can be somewhat like a board of directors' meeting, at which all important issues are brought up for discussion and conclusions reached. If a lack of interest exists on either side, it will be a matter of careful re-education and readjustment.

89. Next, review the section dealing with love and sex, in the lesson on *definiteness of purpose*. Without doubt the emotion of sex is one of the

main sources of attraction which brings men and women together in the marriage alliance. But a permanent home can rarely be built on sexual relationships alone. Only when the two great driving forces of *love* and *sex* are combined and transmuted into some form of service, can permanent happiness result. The emotion of sex is nature's own source of inspiration, through which she gives both men and women the impelling desire to create, build, lead and direct. The sex relationship, however, to be of enduring benefit as a medium of inspiration, must be kept on a high level of romance. True happiness has in it something of the spiritual qualities of both men and women.

90. Man's greatest *master mind alliance* is that with the woman he loves and that is why it is so essential to nourish that love by keeping the spark of romance alive. The thrill of romance takes drudgery from toil. It raises the thoughts of the humblest worker to the status of genius. It drives away discouragement and replaces it with *definiteness of purpose*. It transforms poverty into a mighty stimulus and irresistible power for achievement. It is the very essence of enthusiasm and it fires the imagination and forces it to creative action.

91. The understanding woman sends her husband forth to his daily work inspired by her belief in his ability, and she is seldom disappointed. Such a woman learns the art of wielding her magic influence in order to fan the flame of her man's desire to achieve. Hers is truly a *burning desire*. This is the secret of real genius!

THE WORLD'S GREATEST MASTER MIND ALLIANCE

92. One of the most important *master mind alliances* in the entire world is the alliance between the states of our great nation. From this alliance comes the freedom and liberty of which we in America feel so justly proud. The strength of this alliance lies in the fact that it is voluntary and is supported by the people in a spirit of harmony.

93. The alliance between the states has created a greater variety of opportunities for the exercise of individual initiative than exists anywhere else in the world. It has created the power to defend its people and the system under which it operates against all who may attempt to interfere with our privileges.

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94. Our nation is great because of the power and vision of the combined forces of the minds of many people who, working in harmony, enable industry, banking, agriculture and private enterprise to put up a solid front. Our form of government is an excellent example of the principle of the *master mind*, combining as it does the harmonious cooperative effort of both the state and federal units of government. Under this friendly alliance we have grown and prospered as no other nation has done.

95. Successful businesses have become successful because their leaders adopt and use this same principle of friendly alliance among those who manage.

96. The *master mind alliance* which gave this nation its birthright of liberty and freedom consisted of a composite mind that grew out of the harmonious alliance of the men who signed the Declaration of Independence. Back of this *master mind* was the *definiteness of purpose* which we know today as the *American Spirit of Self-Determination*, a portion of which has served as the motivating power in the development of American industry.

97. No one mind, no matter how great it might have been, could have given this nation the vision, the initiative, the self-reliance by which its leaders in every walk of life have been inspired.

98. The *master mind principle* under which our country operates is so flexible and democratic that it can be modified, changed, or improved at will, to meet the needs of changing times. It serves as a dependable pattern by which individuals or corporations desiring to adopt the *master mind principle* can be safely guided. When our *master mind alliance* becomes inadequate for our needs, the people who formed it can improve it by the process of adding an amendment to our Constitution.

99. The operating principle of the *master mind alliance* under which our country is governed is simple. It consists of a triumvirate known as the *Executive* branch (presided over by the President), the *Judiciary* branch (represented by the Supreme Court), and the *Legislative* branch (formed by the two Houses of Congress), all working in a spirit of harmony, in direct response to the will of the people.

100. This system is used in the management of the individual states as

well as in the management of the entire alliance known as the Federal Government. The system can be changed by the will of the people, and the public officials who administer the system can, with very few exceptions, be retired on short notice.

101. We will close this section by recalling to your mind a picture familiar to all Americans. It is bitter cold. A group of ragged, underfed, under-clothed men are huddled around their leader. Their heads are bowed as he is pouring out his heart in humble supplication to the Providence which has seen them through thus far. Badly outnumbered, fighting against overwhelming odds, they are consolidating their spiritual forces as they face the showdown. These men are fighting for a cause which touches all our hearts – the cause of human liberty, the right to be free and self-determining. Afterwards bloody footprints in the snow bore testimony to the spirit of those men. Theirs was a *master mind alliance* which gave this nation its birth.

102. We too can capture the Spirit of '76 in our own lives and businesses, through the *master mind principle*.

TWO TYPES OF MASTER MIND

103. There are two general types of *master mind alliances*. One type is for purely social or personal reasons, consisting of one's relatives, friends and religious advisors, where no material gain is sought. The other type is the occupational, business or professional alliance, consisting of individuals who have a motive of a material or financial nature – in other words, an economic alliance designed to help you sell your personal services, your skill, your ability, or to help you succeed in business.

104. *Educational Activity.* No man is ever through learning. If your major purpose in life is aimed above the average, you must continue to learn from every possible source, and especially where you can acquire knowledge particularly related to your purpose. Books in the public library make available to you the entire accumulated experience of mankind all highly organized and presented to you in concise forms. All they require of you in return is your effort in reading and studying them. Another source of knowledge and information too often overlooked is found in your daily

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life. By carefully choosing your friends and associates you can acquire a liberal education in a variety of subjects by the very enjoyable medium of conversation. This is a rich source of help, and one that you can tap by carefully selecting a social *master mind* group who will find the exchange mutually beneficial.

105. *Religious Activity.* We advocate no specific religion, but recognize the value of the contacts one may make in associating with church groups. These spiritual experiences enrich life, and the church or synagogue brings people together under favorable and harmonious circumstances. Often an alliance with members of your religious faith can be of immeasurable service to you in the furtherance of your definite major purpose.

106. *Political Activity.* Since the preservation of our privilege of becoming self-determining depends largely on keeping our government as it was intended to be, every citizen has a solemn responsibility to become informed on the political issues of the day and to vote intelligently. Political affiliation is also a source of contact which is often quite valuable.

107. *Social Activity.* This is a way to become acquainted with people with whom you can enjoy an exchange of helpful ideas. Here is where your wife can be of tremendous assistance to you. A mind – to remain brilliant, alert, receptive and flexible – must constantly have the companionship of other minds. The medium of the *master mind* fulfills this requirement as nothing else can.

108. *An Economic Alliance.* No man can achieve greatness alone. Every outstanding success is based on cooperative effort. For instance, take the modern transportation and communication systems which cover our nation. They offer services which have never been achieved elsewhere. Using the *principle of the master mind*, they have combined all the resources necessary to implement and maintain elaborate organizations, coordinating the efforts of thousands of men and women for a single purpose.

109. Consider the United States Armed Forces and the amazing power they make available through a military *master mind*. Recently, a more closely knit *master mind* unit was formed, unifying the command of these armed services under a single head who has cabinet rank: the Secretary of Defense.

110. The Allied Nations of World War II were an outstanding example of a *master mind alliance*. The Allies were fighting for the continuation of personal freedom, opposing another *master mind alliance* which was determined to destroy personal freedom. It seems significant that *any master mind, to endure, must be based upon justice and fairness to all whom it affects*. Hitler and his master mind alliance suffered the only fate which could logically grow out of their disregard for moral justice.

111. In the United Nations, we attempt to establish a huge *master mind alliance* for the preservation of world peace. The member nations have not, as yet, achieved the spirit of harmony toward which they are constantly striving.

INSTRUCTIONS FOR FORMING AND MAINTAINING A MASTER MIND ALLIANCE

112. *First.* Adopt a definite purpose to be attained by the alliance. Choose individual members whose education, experience and influence are such as to make them of the greatest value in achieving that purpose.

113. Do not form a *master mind alliance* just to have someone to chat with. It will soon fade away if you don't have a strong motive behind it, and it's up to you to plant that motive in the minds of the group members.

114. Your allies for this group should be chosen for their ability to help you and them get to where you each wish to go. Do not choose people because you know them and like them. It is an expensive experience to learn that merely liking a person is not an adequate reason to have him as a member of your economic *master mind alliance*. It is all right to have such a person in your social or personal alliance, where his contribution may be this very friendship you appreciate.

115. Make a careful analysis of your purpose and list the items you will need for its attainment. Then systematically supply the links with which to forge the chain. Each member of the alliance should make a distinctive and unique contribution to complete the picture.

116. In making your selection of allies for this economic group, you may have to be a little cold-blooded at first. It is no easy job to select the right

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members. You may have to select and eliminate until you get the right ones. This is costly in time and money. You should be guided in your choice by the things you need which you do not already have. If you need money to finance the deal, you will want a person who has money to invest. You must find this person and cultivate his willingness to cooperate, by showing him his opportunity to make a profit from his investment.

117. Of course, you don't take the first person who answers the major requirement, unless he also possesses the other necessary attributes. He must also qualify for membership in the light of his ability, his personality, and his willingness to cooperate with you. You cannot over-emphasize the necessity for harmony, if yours is to be a successful organization.

118. *Second.* Determine what appropriate benefit each member may receive in return for his cooperation in the alliance. At this point review the ten basic motives of success: Self-preservation, love, fear, sex, desire for life after death, freedom of body and mind, anger, hate, desire for recognition and self-expression, and the desire for material wealth. Base your appeals for cooperation on one or more of these motives.

The motive which will have the greatest appeal for most members is one that you have in your mind right now.

119. It's the desire for material wealth, or profit. If you make a profit, be willing to divide it with those who help you. Be fair but generous with them, and the more generous you are the more help you will get from them. Remember the principle of *going the extra mile*.

120. *Third.* Establish a definite place where the members of the alliance will meet. Have a definite plan, and arrange a definite time for the mutual discussion of the plan. You will recall the importance of a plan in connection with your *definite major purpose*. This is the time and place to reveal that plan to those who are your friends and harmonious associates, who will have a zealous interest in the success of the venture. You may think your original plan is very good, but before you get through discussing it with your allies you will undoubtedly have discovered many new ideas to modify and improve it.

121. When you have established a harmonious relationship between your mind and the minds of others in your *master mind alliance*, you will find

that ideas will flow into your own mind and the minds of each of the members. A *master mind* in action produces ideas that would not come to your mind alone. This technique is now being adopted in some businesses, where regular creative thinking sessions are scheduled for executives.

122. The round table discussion is the place where everyone meets, and where each member may speak with confidence. You need have no secrets from such a group, because of the care with which you have selected its members.

123. It is important that frequent and regular contacts be made between the members. Indefiniteness on this point will bring defeat. You must keep in continuous contact with the other minds of the group if you are to get full benefit from them. Meetings should be scheduled often, and telephone numbers exchanged, so that it is possible to discuss any sudden development with the group within a few minutes.

124. *Fourth.* It is the burden of the leader of the alliance to see that harmony is maintained among all the members and that action in the pursuance of the definite major objective is continuous. Action, or work, is the connecting link between desire, plan and fulfillment.

125. *Fifth.* The watchword of the alliance should be *definiteness of purpose*, concreteness of plan, backed by perfect harmony and consistent action. The major strength of such an alliance consists in the blending of the minds of all members. Jealousy, envy, friction, or lagging interest on the part of any member will bring defeat unless he is removed at once.

126. *Sixth.* The number of individuals in an alliance should be governed entirely by the nature and magnitude of the purpose to be attained. If you are going after a purpose comparable to that of Mr. Edison's, you will require a large number of persons with special talents and training. A lesser undertaking will call for a correspondingly smaller group. In general, it is better to have as few members as possible, because it will be that much easier to maintain harmony among them. Quite often a man will need only a cooperative alliance with his wife in order to achieve the purpose he feels inspired to achieve.

RELATIONSHIP OF THE MASTER MIND PRINCIPLE TO OTHER PRINCIPLES OF THIS PHILOSOPHY

127. This is how the master mind principle interlocks with certain other principles of this philosophy:

First. Number one is *definiteness of purpose*, the starting point of all achievement. It is the first thing you must have in creating and maintaining a *master mind*.

128. *Second.* You must have *personal initiative*. In other words, you must take the lead. You can't wait for somebody else to come along and help you out. For example, in developing this philosophy it was necessary to find out who had certain knowledge, and then go after him to get it. We had to take the initiative, which sometimes meant traveling a great deal in order to secure the collaboration of a successful man.

129. *Third. Applied faith.* There cannot be a *master mind* in the true meaning of the term without *applied faith*. *Faith* is a necessary foundation to harmony. And continuing *applied faith* in the possibility of achievement is essential to final success.

130. *Fourth.* The principle of *going the extra mile*. You will be surprised how easy it will be to obtain cooperation from others when you follow the habit of *going the extra mile*. The mental attitude you show when you *go the extra mile* will cause others to help you.

131. *Fifth. Self-discipline.* You cannot have a real *master mind* until you learn to discipline yourself. Learn to control yourself before you try to control others. One of the most difficult jobs you will encounter is to discipline yourself to concentrate on your definite major purpose, excluding all other ideas from your mind.

132. You cannot succeed in life by scattering your forces and trying to do a dozen things at the same time. You have to concentrate on one thing. Even then a lifetime may be too short to realize a major purpose completely.

133. In closing this discussion of the *master mind*, we want to stress the fact that in this principle there exists a fountain-head of inspiration and

a formula for generating personal power which you can use to achieve success beyond your fondest dreams. If you accept it and do something about it, you can use it in the following ways:

134. Begin at once to establish a true *master mind alliance*. The most important one, you know, may be with the one you love – your sweetheart, your wife, or your husband as the case may be. In addition to this, select some person who can qualify as your ally. Do not select a person simply because you happen to like him. Consider how he can help bring success to your plans and how he can also benefit by what he does to help you. It should be someone who will accept you as you are, and with whom you can work harmoniously. The size of your group depends upon the size of your undertaking and its relative complexity.

135. When the members of your alliance have been selected, take them into your confidence regarding your purposes and plans. If true harmony exists you can consider the mind of each member a literal extension of your own faculties. Tell your plans and get the ideas of your allies about them. Perhaps they can improve them. They should be able to, if they are the right members. This is not a mutual admiration society, but a practical working alliance with a definite objective, and each member must make a distinctive individual contribution, and share in the returns.

136. At the first sign of any lack of harmony among the members, find out immediately what is causing it and, if it is the negative attitude of any particular member, deal with the problem at once. Do not permit one negative member to influence the minds of the others, thus causing the disintegration of the whole group. Democracy, of course, is the prevailing philosophy in your meetings, but it is sometimes necessary for the leader of the group to exercise authority to keep the ship on an even keel and on course.

137. You, as the leader of the group, should keep your own mind positive and receptive at all times, especially when you appear before your associates. It is your job to maintain interest. If it should lag for any reason, you should give each of the other members a strong motive for lending their wholehearted support and cooperation in the venture.

138. So far as possible, *convert* the other members of the alliance to the

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principles of this philosophy. This can go a long way toward maintaining harmony in your group.

139. And remember: the first step to take toward a successful *master mind alliance* is to get on good terms with yourself. Do some master minding with your other self until you are thoroughly acquainted with each other. This is one alliance you cannot do without.

***A Course on the
Science of Success***

**Lesson III:
Applied
Faith**

PMA

You Can Do It If You Believe You Can.

APPLIED FAITH

1. Here is a story which we would like to pass on to you. A man was driving from Los Angeles to Palm Springs, rolling along just fine — until his car stopped dead. He tried the starter repeatedly, but not a cylinder would fire. Being a businessman and no mechanic, he didn't know the first thing about the mechanics of his car. But he got out, lifted the hood and looked in rapt amazement at the confusing array of gadgets which greeted his eyes. Angered by his own mechanical ignorance, he slammed down the hood, locked the car and started down the highway to find a garage.

2. For nearly three miles he trudged along in the hot desert sun and arrived at a garage in a good sweat. The mechanic drove him back to his stalled car. Now when the mechanic lifted the hood, he knew what to look for, and he loosened a nut on the side of the carburetor, took out a tiny screen, held it up to the sunlight and, after a glance, blew on it quickly. He shook it a few times and put it back in. The engine immediately responded to the starter. All that was wrong with the engine, the mechanic explained, was that the flow of its gasoline had been temporarily shut off by the dust which had collected on the little screen. Being somewhat of a philosopher, the mechanic made the observation that men are like that: sometimes their mental screens become clogged and they fail to accept the bounteous blessings with which a generous Providence has surrounded them.

3. This caused the driver to do some thinking. He had received a tremendous lesson in *applied faith*. Suddenly he realized how many unhappy situations in life are caused by interruptions of inflowing life-energy from *Infinite Intelligence*. He understood more clearly than ever before how the screen of the mind, clogged by doubt, fear and worry, could shut off the life-giving inspiration and energy which is forever flowing around us.

This simple story brings us face to face with the matter of *applied faith*.

AN APPROACH TO FAITH

4. We feel keenly the responsibility that we have assumed in attempting to lay before you a practicable, working technique for taking possession

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of the forces of the universe in which we live. We will do our best to tell you what *faith* really is and explain the source of its power. Here is a simple method by which you may make *faith* effective in your life. When you understand *applied faith*, you will have taken a long step forward toward achieving your objectives.

5. We would like you to understand clearly that we use the word *applied* in connection with the word *faith* to distinguish it unmistakably from any sort of religious connotation. It is not our purpose to encroach on the field of the clergy. The *faith* of which we speak is *applied* to the achievement of a *definite major purpose* in life. Hence the term *applied faith*.

6. Undoubtedly you have heard and read many different definitions of *faith*, and some of them have appealed to you more than others. There are as many definitions of *faith* as there are persons who have seriously contemplated the great universe in which we find ourselves, and who have arrived at an explanation of the elements of our environment which gives them the courage to face life with chin up, eyes bright, and a smile on their faces.

7. The purpose of this lesson is to describe the exact meaning of *faith*, with suggestions for its application to the solving of your daily problems. We are talking about the active, motivating *faith* that you can put into daily practice, without regard to any form of theology or religion. The only religion we intend to deal with is the broad, general religion of *right thinking* and *right living* as you meet the important human relationships in the real situations of life.

8. We will not merely tell you to *have faith*. Men have been saying that to each other since the birth of civilization. Very few have gone on to explain *how you may get faith and use it* in the solution of life's problems. This we will attempt to do. Many years of experience in dealing with the minds of other men, and with the unfolding of our own minds, have taught us ways and means of acquiring and using faith.

9. But you must use your own mind and reach your own conclusions on this profound subject. If we succeed only in inspiring you to serious thought and deep meditation on the subject of *faith*, we will have rendered you a service of great value. For a true understanding of *faith* you will have to become acquainted with the inner workings of your own mind.

10. You will appreciate the fact that we are working with you through the printed page, and this throws more of the burden upon you than would be the case if we were sitting opposite each other across a table, sharing those subtleties of mental communication discussed in connection with the *master mind principle*. We are capturing our mental attitude in these words, and your mind – if it is alerted and ready for this truth – will be able to pick it up from this page. So contagious are positive ideas!

11. The real difficulty in defining *faith* is that it is a state of mind. It is not a *passive* state of mind, where the mind is merely giving assent, but an *active* state of mind in which the mind is in the process of relating itself to the great eternal *elan vital* (vital force) of the universe. The word *faith* is an abstract idea, a purely mental conception, and that is why it is difficult to understand. Perhaps the best way *faith* can be explained is to say that it is man's awareness of, belief in, and harmonizing with the universal powers surrounding him as he feels them.

12. In the final analysis, *faith* is the activity by which individual minds find themselves and establish a working association with the power variously referred to as *The Universal Mind*, *The Great Unseen*, *The Divine Mind*, and by more orthodox religionists as *God*. In this philosophy it is termed *Infinite Intelligence*.

13. Thus it will be seen that we must describe *what faith does, or causes us to do*, rather than try to penetrate its essence. This can be demonstrated very readily by illustrations from the lives of men and women of achievement, and these illustrations and ideas will serve as stimuli for your own mind to commence its search for this unlimited power.

AN EXPLANATION OF INFINITE INTELLIGENCE

14. At this point we would like to explain just what is meant by the term *Infinite Intelligence*, because it is our opinion that no one may ever reach the state of mind called *faith* without a positive, definite belief in a *Supreme Being*.

15. In arriving at such a belief and conviction, you may employ every faculty you possess. Observation, experimentation, feeling, prayer, meditation and thought are all legitimate approaches. As in all other activities

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you use your natural gifts, the sense of body and spirit, and the power of mind, to organize information and knowledge, so in this case, all methods by which facts are discovered may be used in establishing your contact with this *Supreme Power*.

*A man's religion should be worn in his heart –
not on the lapel of his coat.*

16. Man learns things primarily by seeing their effects or by accepting the statements of others whom he trusts. In the search for this basic reality, the *Infinite Power* behind all creation, you may look for evidence in the external universe, that which lies beyond the borders of your own body; you may look to your own inner self, by exploring as best you can the workings of your own mind; and you may examine the accumulated history of the race.

17. The external universe, to thinking men, has always been an evidence of the existence of a *Supreme, Creative, Directing Power*. The heavens today still remain the sublime object of our investigation and speculation; they are indeed witnesses of some great power at work. The advance of science reveals many secrets of the working of this power which we call nature. Every process of nature is orderly. No chance, disorder, or chaos has been seen in the physical universe. The sun does not rise in the East today and in the West tomorrow. All of the phenomena of nature are products of law; not a single exception has thus far been found. The universe exists under a reign of perfect law. Prevalent order, such obedience to law, clearly implies intelligent planning and *definiteness of purpose*. Order is the product of intelligent direction. Men of science today declare that the universe appears as a product of *thought!* That conclusion is inescapable. There can be no thought without a thinker. The universe declares that there is intelligent purpose in nature and that, therefore, there must be a supreme *Infinite Intelligence* directing it.

"The sun, the moon, the stars, the seas, the hills and the plains.
Are not these, O Soul, the Vision of Him who reigns?"

– Lord Tennyson

18. Take a look at the wrist watch on your arm. You know who made it; you can learn how it operates; you can analyze the metal of its parts. You know also that your watch did not come into existence without the

aid of organized intelligence, and you know that the particular intelligence in this case is the mind of man. Equally well, you know that the intelligence which the man used did not originate in his mind, but that he was merely an instrumentality expressing the creative force of a greater intelligence.

19. If you take the watch apart, separating the pieces from their correct working relationship to each other, and put them in a hat and shake them, never in a million years would they, nor could they, reassemble themselves into the smoothly functioning machine called a watch. Your watch operates accurately only because there is *organized intelligence and a definite plan* behind it. Is it not reasonable, therefore, to have *faith* that there is an *organized Infinite Intelligence* behind the operation of the universe?

20. You can see *Infinite Intelligence* operating in the miracle of reproduction. Two tiny specks of protoplasm combine and bring into being the marvelous chemical, mechanical, electrical, spiritual machine we know as man. Those two small particles form the nucleus which attracts energy, matter, and intelligence sufficient to reproduce the racial inheritances of man for unnumbered generations.

21. You can see it in the mystery by which an acorn and a handful of soil produce an oak tree. It may be seen in the matchless engineering and functional design by which the tree is attached to the ground so that it can defy the fury of storms and winds, and draw its sustenance from the ground while remaining immovable in its original position in the earth.

22. The food we eat and the fabrics we wear originate as a chemical reaction between the light of the sun, air, water and earth of our planet. All forms of green vegetation live by the process of photo-synthesis, or light-building-up, which man is beginning to understand. The delicately balanced chemical equations that are necessary for this wonderful process eloquently bespeak the work of an *Intelligence* which is beyond our understanding.

23. So much for the external universe. Man's knowledge of the forces of his environment is not limited to the narrow senses of seeing, hearing,

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tasting, smelling and touching. Man has other senses which enable him to contact reality beyond the reach of these. The existence of such senses no longer is doubted by sound thinkers. In the *unseen* world it has been found that *cause follows effect*, just as it does in the visible universe, and that the human machine possesses the power to *tune in* and receive knowledge from a plane above that of the ordinary senses. Recall the statement of the communication of one mind with another by means of telepathy. Remember, also, how the subconscious mind apparently acts as the doorway to this *Infinite Power* we are attempting to define.

24. Man is aware of something inside him which we call conscience, and he recognizes instantly when it is functioning and when it is not. Man has felt some subtle changes within himself when engaging in that conscious activity we call prayer. Sometimes the feelings resulting from psychic experiences become the motivating impulses of our entire lives.

25. The history of the human race is replete with incidents that bear unmistakable testimony to the validity of spiritual perception. Here is but one example. The whole course of civilization in the western world was molded and shaped by the whisperings of the "still, small voice" to Saul of Tarsus.

26. Call this power by whatever name you wish, but you cannot deny its existence. Man cannot locate the source of this power, because it is in everything the physical senses can perceive, from the smallest grain of sand or drop of water to the largest star that makes its appointed rounds in the universe. It appears in the balanced forces of energy in the atom. It is in the all-pervading medium we call space and, therefore, it surrounds us as an ocean of potential power which we may consciously contact and direct to our own worthy ends.

27. Yes, man has been equipped by the Creator with certain faculties which enable him to enter into a definite, positive relationship with this *Infinite Power*, and to adapt it to the fulfillment of his own intelligent purposes in life. This relationship is established by *applied faith*.

A DEFINITION OF APPLIED FAITH

28. Here is an acceptable definition of *faith*: *Faith is a state of mind*

which may develop by conditioning your mind to receive Infinite Intelligence. Applied faith is the adaptation of the power received from Infinite Intelligence to a definite major purpose.

29. Your mind differs from every other mind. Your reactions to the experiences of life are different from those of every other person. Therefore you, yourself, must determine the process by which you will clear your mind of all negative thoughts and prepare it for the inflow of *Infinite Intelligence* so that you may acquire *faith*. You will find suggestions throughout this lesson which can be of assistance to you in working out the particular technique adapted to your personality.

30. *Applied faith* has been called the dynamo of this philosophy, because *applied faith* gives you the power to put this philosophy into action. A dynamo is a generator of electric power. *Faith* is the state of mind wherein you temporarily relax your own reason and will power, and open your mind completely to the inflow of power from *Infinite Intelligence*. When you apply this faith by accepting the guidance of *Infinite Intelligence* for the attainment of some definite purpose, you have acquired *applied faith*.

*There is no such reality as passive faith. Action is
the first requirement of all faith.*

31. The lesson on *definiteness of purpose* emphasized that our mind is the only thing over which the Creator has given us the complete right of control. This fact conveys the suggestion that the Creator considered this right the greatest asset which could be given to man. It also makes clear the fact that the Creator intended us to assume the responsibility of exercising this right and using it to further our purposes on earth, thereby cooperating with Him in fulfillment of His ultimate purposes.

32. The mind has been provided with a gateway of approach to *Infinite Intelligence* through what is known as the *subconscious mind*. From the vast reservoir of *Infinite Intelligence*, through the gateway of the *subconscious mind*, there flows into the conscious mind of man a continual stream of intelligence upon which we are dependent for our growth and development, and the unfolding of our innate powers. It is in this inflowing stream of intelligence that "we live and move and have our being."

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33. Therefore, keep this gateway open. Keep it free from self-imposed limitations and restrictions. Do nothing which might stop this inflowing energy. *Infinite Intelligence* recognizes no limitations except those which we impose upon ourselves.

34. Whatever the mind of man conceives, man can achieve, so long as his conception does not run counter to any natural laws and is in harmony with a moral and orderly universe.

35. One of the purposes of man's existence here on earth seems to be to act as the receiver and distributor of the power of *Infinite Intelligence*. We can see that, to the extent that man cooperates in this purpose, he allies himself with the forces behind all nature. And, conversely, to the extent that he looks out only for his own selfish ends, he is opposing this power, or retarding its flow.

36. The power of *Infinite Intelligence* pours life into us as a flowing stream, maintaining all of the functions of our bodies and minds. We can use it to guide and govern the circumstances and conditions of our lives, if we will act as conductors of this energy, and shape it according to our constructive purposes.

37. This inflowing power has no limitations. It is forced to manifest itself in this world in a way in which we, as individuals, can understand and express it.

38. Life energy flows into a positive, receptive mind in a continual stream, just as strips of aluminum alloy are fed into the punch presses of a fabricating plant. Going into it is potential life, potential abundance, potential power, potential riches. But, like the forced aluminum strips, our thoughts *coming out* can be only what we have expressed – what the stamping machines of our own convictions and beliefs have impressed upon the original material.

39. Whatever we accept, whatever we love, cherish or desire with a *burning desire* and hold constantly in our thoughts as our own, finds fulfillment in our lives. As sunlight, passing through a prism, is broken up into its component color rays, so *Infinite Intelligence*, in passing through our conscious minds, takes on a variety of forms. The prism of our minds can be darkened only by the imperfections of our own creations of worry,

fear and failure consciousness, which shut out all the lighter, happier colors. It is a stream of intelligence that starts through us, but just as a poorly made die in the punch press can cut rude and ugly pieces from the best of raw material, just as a faulty prism can turn beams of sunshine into shadows, so can our disbeliefs and doubts turn perfect life-energy into sickness, poverty, discord and misery.

40. The first essential then, is to be careful of the pattern of the die, to watch your desires and beliefs as carefully as the director of the United States Mint watches the die that casts the silver coins. Instead of picturing the things you fear and do not want, and thus stamping a negative on the *Infinite Intelligence* flowing into your mind, be sure to picture the conditions you do want.

If you would have faith, keep your mind on that which you want and off that which you do not want.

41. What do *you* want? Determine your answer precisely through *definiteness of purpose*. Then *apply* the power of your *faith to that definite purpose*. Like the flower which lies latent in the unopened bud, the seed of your burning desire needs only the sunshine and moisture of your *faith* to start germinating.

42. You acquire this power of *faith* by utilizing your subconscious mind, your instrument of contact with *Infinite Intelligence*. You activate your subconscious mind and focus this Infinite Power upon the accomplishment of your purposes, by continually bombarding it with a clearcut statement of your definite purposes *while you are in a state of high emotion*. In the first lesson we listed the ten basic emotions of man, so you now have all of the tools at your finger tips. You also have instructions as to how to proceed. Further specific instructions will follow later in this lesson.

43. Here's a tremendous idea for you to contemplate: *The creative force of the entire universe functions through your mind when you establish a definite purpose and apply your faith to its fulfillment!*

44. The one way to separate yourself from the mass of humanity and climb out of mediocrity to stardom is – not to journey to some desert or forgotten island, or lock yourself in solitary confinement – but to hitch your wagon to the star of some strong purpose. In this way you will pull

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yourself out of the mass of self-centered, self-seeking, negative humanity and ally yourself with the great life-giving power of *Infinite Intelligence*.

45. *Faith in Infinite Intelligence* is something you must acquire for yourself. One way to do this is by examining closely the evidences of the existence of *Infinite Intelligence* as they appear in the known realities of the physical world about us. Then apply to these evidences the power of your analysis, meditation and thought.

46. The importance of silent meditation cannot be overemphasized. This form of concentrated thinking activates the subconscious mind and accelerates its vibratory rate so that it establishes contact between your conscious mind and *Infinite Intelligence* more efficiently. This is a wonderful way to take possession of your own mind and tap this inexhaustible source of power.

47. You should set a definite period of not less than one hour out of every twenty-four in which you engage in deep, serious thought about your relationship with *Infinite Intelligence*. You will find that this investment of time will pay you dividends that will enrich your life far beyond your present dreams. If you are a religious person, you can make this a period of prayer. As you read on you will get a different idea of prayer than that which is held by the average individual.

48. From what has been said, it must be obvious to you that *faith* is a state of mind which you can attain only by properly conditioning your mind. This is done by clearing it of all negative thoughts of want, poverty, fear, ill health and disharmony. When you have cleared your mind of these negative thoughts, there are three easy steps you can take to create the state of mind known as *faith*:

- a. Express a definite desire for the achievement of a purpose and relate it to one or more of the basic motives.
- b. Create a definite and specific plan for the attainment of that desire.
- c. Start acting on that plan, putting every conscious effort behind it.

49. This procedure places your spiritual strength squarely back of your desire and hands the problem over to your Creator! From this point on

your subconscious mind will carry the plans to their logical conclusion. Since *Infinite Intelligence* is available through the subconscious, if you *rely upon your faith in the Infinite*, ideas and plans to further your desire and enlarge, or improve, your original plan will be transmitted to your conscious mind in the form of a hunch, or intuition.

50. Never mind what your reason tells you about this method of procedure. In conditioning your mind to receive *Infinite Intelligence* so that it can guide you, you have temporarily relaxed your faculty of reason. This part of the instruction is *very important*. Unless you can willingly follow it, your reason will challenge you at every step and you will not be able to relax your will and submit yourself entirely to the Higher Power you are seeking. You will need practice to acquire this art of conditioning your mind to be receptive.

51. You may wonder how you will know when you have an answer. You will recognize the soundness of the plan which occurs to you, and the authenticity of its power, by the feeling of intense enthusiasm that accompanies its inspiration. *When the plan comes through to your conscious mind, accept it with appreciation and gratitude – and act on it at once.* Do not hesitate, argue, challenge, worry or fret about it, or wonder if it's right. Act on it!

52. It is not your responsibility, or anyone else's, to demand of *Infinite Intelligence* an explanation of how or why It works. You have done your part when you have followed instructions.

53. A further word about prayer: If you will make your prayers an expression of *gratitude and thanksgiving for the blessings you have already received*, instead of requests for what you do not have, you will obtain results a great deal faster.

54. If your plans do not mature when you expect them to, repeat the procedure outlined until you get results. You may be confident that if your purpose is right and worthy, is not calculated to harm or destroy, is not contrary to the laws of nature: your faith cannot fail. To question this is the same as questioning the power of your Creator. The working principle of faith is as definite and as precise as the power of your Creator. It is as definite and precise as the power that holds the stars and planets

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in their fixed courses. *It cannot fail* if you open your mind completely for its guidance!

Our doubts are traitors, and make us lose the good we oft might win, by venturing to attempt. . . . Shakespeare

55. Be willing to do your part. Carry out the foregoing instructions to the best of your ability. And *Infinite Intelligence* will do Its part.

56. *Do not expect Infinite Intelligence to bring you the physical equivalent of your desire.* Accept with gratitude a plan by means of which you can fulfill your desire through the rules of human conduct. *Infinite Intelligence* prefers to work through natural laws, employing whatever physical means are available.

57. *Do not expect something for nothing.* Nature frowns on bargains. You must give an equivalent value for the object of your desire. Anything you happen to acquire through sharp practices will have no enduring value for you. Like the quick paper profits on stock market speculations, they are in reality only call loans from the bank of life. Sooner or later these loans will be called, and you will either lose them or pay the utmost farthing.

58. Examine your motives and desires carefully to be sure that they include no injustices to others. Unjust motives will set up a force of opposition which may be far stronger than your desire. Be sure that your desires tend toward *giving and good*. It is hard to make a snowball by pushing it up the hill, counter to the natural law of life. If you try, you will find that it will become bigger than you and get out of control. Every seed brings forth after its kind. Be sure to include in the seed of your desire some love of your fellowman, some of the milk of human kindness.

59. *Faith is the strongest power known to man.* Recall the stimulation of one mind by another, cooperating in a spirit of harmony as in a *master mind alliance*. Such stimulation prepares both minds for the power of *faith*. There is no enduring success that does not require the harmonious cooperation of other people.

60. Once you have glimpsed the possibilities of the actual service your mind can perform, you will never again fear to draw upon the forces available to you, through your mind, for every need of life. You will have

no difficulty in opening your mind, at will, for the guidance of *Infinite Intelligence* when you face problems which seem beyond solution by your own reason.

61. Strangely enough, with all this miraculous power available, the majority of people permit themselves to be filled with negative ideas which exist only in their imaginations. The worst enemy of mankind is fear.

62. You cannot exercise the power of *faith*, which is the expression of *Infinite Intelligence* in your life, as long as there is any fear or worry in your mind. The first step in conditioning your mind for *faith*, is to get rid of those ideas which are causing you to be afraid. *Faith and fear cannot exist in the heart at the same time.*

CONQUERING YOUR FEARS

63. Nearly everybody in the world suffers from one or more of the seven basic fears, and some people suffer from all of them. You must drive out these negative influences before the positive power of faith can come into your mind. Here are listed the basic fears you will have to master:

First Basic Fear

64. *The fear of poverty* is the most destructive of the seven basic fears. It heads the list because it is the most difficult to master. Nothing brings man so much suffering and humiliation as poverty. Only those who have experienced poverty can understand its full meaning. If a man has money, very few ask how he acquired it. He virtually makes his own laws: he is the invisible power behind the political scene, he establishes business policy, and nearly everyone about him bows low in respect at his presence.

65. Back of the fear of poverty lies the worst indictment of man's dealings with his fellowmen. Through bitter experience men have learned that some of their brothers are not trustworthy when it comes to money matters, for they use the faculties which separate them from lower orders of animals to take advantage of their fellowmen in an economic way.

66. If you resent poverty and are determined to be rid of it, analyze yourself most completely for signs of this fear. Then fasten your mind on a positive substitute for each of the negatives which are binding

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the habit upon you. To aid you in your self-analysis, some of the major symptoms of a fear of poverty are given in the following paragraphs.

67. One of the most virulent symptoms developed by a fear of poverty is a *lack of ambition*. Do you accept whatever life hands out without challenging it? Are you generally lazy – mental and physically? If so, adopt a positive, driving ambition to vanquish this symptom of the fear of poverty.

68. Do you *fail to make your own decisions*, but permit someone else to make them for you? This is a second symptom of the fear of poverty. Do not surrender the most precious gift your Creator has bestowed upon you. Make your own decisions! Take advantage of the blessings of American liberty and become self-determining!

69. A third subtle symptom of the fear of poverty is the habit of *making excuses for your failures*. Do you offer alibis as to why others have passed you in the economic race? Do you envy and criticize the success of others?

70. Often the person who suffers from the fear of poverty lives beyond his means, is intemperate in his personal habits, lacks poise and self-control, wears a frown or scowl, and continually *finds fault* with everything and everyone about him.

71. Fear of poverty breeds within a man the habit of expecting failure instead of success: a general *negative mental attitude*. Instead of concentrating on ways to succeed, he discovers all the reasons why a given plan or program will not work. His heroes are “sad sacks” rather than successful men and women. He is generally pessimistic.

72. And finally, those suffering from the fear of poverty tend to *put things off*. They are afraid to assume their responsibilities and to institute the proper action to fulfill their duties in life. Thus they never do today what they feel can just as well be put off until tomorrow. They expect and accept poverty, instead of demanding and receiving riches.

73. For emphasis, let us repeat here that fear of poverty, like all other fears, is a state of mind, and only you have the power to control your state of mind. You need tolerate this fear of poverty only so long as you wish. Just so long as you allow this fear to dwell within your mind it will

rob you of initiative, imagination and enthusiasm. It will limit your self-expression and prevent your enjoyment of the riches of life.

74. But you can *substitute a positive mental attitude* any time you wish. You have it within your power to *acquire a success consciousness* which will prove the perfect antidote for fear. *Definiteness of purpose* is the beginning of such a success consciousness. Find out what it is you want from life and look for it all the time. Demand much! Set a high goal, and believe that you will, with the aid of *Infinite Intelligence*, reach that goal. Then get into action! Here is a poem, written by Jessie B. Rittenhouse, which expresses this truth very well:

I bargained with Life for a penny
And Life would pay no more;
However, I begged at evening
When I counted my scanty store.

For Life is a just employer;
He gives you whatever you ask.
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire
Only to learn dismayed
That any wage I had asked of Life,
Life would have willingly paid.

75. Successful men do not bargain with life for poverty! They know that there is a power through which life may be made to pay off on their own terms. They know that this power is available to every man who comes into possession of his own mind. Carve out a career! Don't bore your way through life.

The man who acquires the ability to take full possession of his own mind may take possession of everything else to which he is justly entitled. . . . Andrew Carnegie.

Second Basic Fear

76. The second basic fear is the *fear of criticism*. Have you any idea what criticism does to people? Let's consider the effects of this fear under

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two divisions: first, those of a trivial nature, and secondly, those of a serious nature.

77. A good example of one of the trivial effects of the fear of criticism is the regard which people the world over have for style. If the clothing manufacturers didn't capitalize on this very common fear of criticism, much less emphasis would be placed on style in clothing, and people would wear their clothing for a much longer period of time. But the manufacturers are well aware of this trait of mankind, so they change styles of apparel, get some of the well-to-do group to wear the new creations, and immediately people all over the nation flock to the stores to get the latest. This accomplishes the purpose of the manufacturers which, of course, is to sell more clothes and make more money.

78. The makers of other necessities, conveniences and gadgets also capitalize on this fear of criticism. New automobiles are sold every year to people whose cars are nowhere near worn out. Wrist watches, costume jewelry, electric refrigerators, washing machines, electric toasters, almost everything you can think of, undergo constant change in an effort to capture the dollars of those who are fearful of what their neighbors will say. This is not all bad – because every once in a while some improvement is made which actually enhances the efficiency of a given device.

79. Now for the more serious aspects of this fear of criticism. This basic fear of what people will say or think keeps many from developing and presenting ideas which would give them independence if acted upon. Thus fear of criticism robs man of his individuality. It undermines his self-reliance and develops an inferiority complex within him.

80. Often the most cruel critics of everything we do, or plan to do, are our relatives. Therefore it is necessary to caution you again: Keep your definite major purpose to yourself. Do not express it before those who may seize upon it with criticism and attempt to thwart your ambition to excel your previous efforts.

81. Parents, with good intentions but a limited understanding of human relations, often do their children irreparable injury by criticizing them, shaming them, or making fun of them and their childhood dreams of achievement. Teasing an adolescent boy about his girl friends, and vice

versa, is very definitely a dangerous practice which may lead to permanent social maladjustment in the case of a sensitive personality.

82. Strangely enough, criticism is one form of service which nearly everyone renders willingly, and usually without charge or invitation. It is the one type of service with which nearly everyone is very generous.

83. *There is, however, a very significant difference between criticism and constructive suggestion.* Often an employee, an associate, or a child, needs correction. Some of his habits may be unproductive, wasteful or in bad taste. A well-balanced person will learn to accept constructive suggestion in the spirit in which it is given, and will not brood over mistakes of the past.

84. The three most obvious symptoms of the fear of criticism are:

- a. *A desire to keep up with the Joneses.* This will prompt you to try to maintain a front in competition with your neighbors, even if it causes you to spend beyond your income.
- b. *The habit of bragging about your achievements,* either real or imaginary. It often happens that a person will cover up his feelings of inferiority by boasting, emulating others who are successful, and generally trying to give an impression of superiority.
- c. *An easy embarrassment.* This is occasioned by an inability to express definite decisions, a fear of meeting people, reticence, and lack of self-confidence. It often results in fear of those in higher authority, avoidance of responsibility, and lack of personal initiative.

85. Fear of criticism is almost as general as fear of poverty. Similarly, it saps initiative and prevents the full play of the imagination, thus undermining two essential ingredients for personal achievement and success.

Third Basic Fear

86. The third basic fear, *the fear of ill health,* is related to another fear which comes later in the series: the fear of death. Ill health brings one near death sometimes, so the social and physical heredities of a person tend to develop this fear.

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The habits of acting and thinking in accordance with the custom or social patterns of behavior to which a person falls heir, by reason of his membership in a particular culture, are his social heredity.

The actual physical body one receives at birth, with whatever inherent weaknesses and tendencies toward disease it may have, comprise physical heredity.

87. This fear is also related to the desire for self-preservation. It is a very prevalent fear.

88. One of the symptoms of this fear is the willingness to try anything anybody suggests as possibly being helpful in remedying the condition causing ill health. The patent medicine manufacturers capitalize on this fear to sell their nostrums and panaceas.

89. There are a considerable number of persons who *enjoy* ill health because it gives them an excuse to be lazy and to be treated more tenderly than if they were well. And there are many cases of ill health which are real and the patients actually need treatment, such as broken bones, infections in vital organs, and various other conditions which require surgery. Then again, sometimes the chemistry of the digestive system needs balancing, or one has to visit the dentist to have teeth repaired or extracted. Yet a study made some years ago, among doctors in all fields of therapy, showed that more than fifty percent of the people who go to doctors' offices are suffering from nothing more serious than hypochondria, or imaginary illnesses. In such persons the fear of ill health is so strong that they actually believe themselves to be unwell and, therefore, think themselves into the condition they fear.

90. There is overwhelming evidence that a disease can originate from a negative thought which the person continues to sell himself through autosuggestion, until the physical symptoms of that disease actually occur within him. Many medical doctors agree that there is a definite relationship between the patient's mental attitude and his physical condition. If this be so, then it follows that you can guarantee yourself sound physical health by maintaining a positive mental attitude and developing a sound health consciousness whereby you expect, demand and receive health-sustaining elements from your food, the fresh air and sunshine!

Some of the symptoms which denote the existence of the fear of ill health are discussed in the next few paragraphs.

91. *The drug store habit.* Examine your habits. Do you run to the drug store to purchase any or all of the cures you hear advertised in radio and television commercials, or which are recommended to you by well-meaning friends? If you do, then remember that good health does not come in bottles, but rather, it comes as a result of intelligent care of one's body and faculties by utilizing a positive mental attitude .

92. *The habit of self-pity.* This is the habit of playing sick because you feel sorry for yourself. It is nothing other than an excuse for laziness, and an alibi for lack of ambition.

93. *The habit of excessive drinking.* There are many causes for excessive drinking, and fear of ill health can be listed among them. Aside from the moral aspect of this habit, intemperance in drinking alcoholic beverages to cover up pains like headaches, backaches, toothaches, and other ailments, is definitely not the way to promote sound health. Rather, the cause of the pain should be sought out and remedied.

Fourth Basic Fear

94. The fourth basic fear, *the fear of the loss of love*, stems from the basic need for love which every human being has, and is aggravated by the tremendous competition that goes on in the selection of a mate. It is the fear upon which jealousy is based. It is probably the most dangerous of all fears for it sometimes leads to permanent mental unbalance. It can also be very costly. The important aspects of love were discussed in the section on motives. If you recall this discussion, you will realize that there is no reason why you should harbor this fear. The affectionate response between man and woman, which is the type of love one most fears losing, is one of the great blessings in this world, and it can be yours . . . very surely yours . . . if you pursue it with a positive mental attitude and are willing to pay its price. This holds true of the other forms of love which also are so very important to the individual, as, for example, the love of parents for children and children for parents.

95. The fear of the loss of love is so intimate, and the symptoms so generally well understood, that it is unnecessary to elaborate further.

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But we would like to point out that in dealing with this fear of the loss of love within one's self, it is necessary to approach the problem with a positive mental attitude and discretion so that one does not pay too great a price.

96. Take for example, the otherwise honest man who goes to prison for income tax evasion. His only defense, and obviously it is not good enough, is that he needed the extra money to favor his wife, whose standard of living he was otherwise unable to maintain. Clearly this man has not approached his problem with reason, with discretion, or with a positive mental attitude. Allowing himself to be goaded by the fear of losing his wife's love, he has done the very thing that will keep him forever bound by this fear. He has not faced the problem directly, but has tried to evade it by spending money that was not his to spend in an attempt to buy his wife's love. And after each expenditure he has felt that he must continue to expend further amounts. Had he gone to his wife and explained his difficulty in maintaining the standard of living she was taking for granted, he would very probably have secured her cooperation in solving the difficulty. Then he could have been sure of her love. But by using a negative approach, under the influence of fear, he has paid a terrible price and run the great risk of losing both his wife's love and his reputation.

Fifth Basic Fear

97. *Fear of old age* is the fifth basic fear. We like to jump on this fear with both feet, and to laugh about it — because it is a lot better to laugh than to cry about it. When you have a birthday, take a year off your age instead of adding one. Thus you will begin to feel younger and to change in appearance so that you will look younger. This will be so because you will have sold yourself on the idea of youth rather than old age.

98. It has been discovered that some of the men of greatest achievement have done their life's best work after fifty-five, and some even after sixty and seventy. The reason for this is that nature compensates you for the loss of youth with one of the greatest things in the world — *wisdom*. Wisdom comes from experience, and experience comes with age. One has a good time when he is twenty, twenty-five and thirty, but when he has passed these years, he would not choose to go back to them again.

He is more useful to the world as he matures. True enough, he can no longer stay up such long hours and get around so well at night, but most of these activities disappear with maturity.

99. The worst part of the fear of old age is that it causes one to slow down and develop a feeling of inferiority just at a time when he actually is in his best years. You should have a positive appreciation for the increased assets of wisdom and understanding which come with more years. Incidentally, that word *understanding* is one of the most meaningful words in our language. It is the thing the world needs most.

100. Just one word of caution about having a positive mental attitude as you grow older. It is poor taste and bad judgment to try to dress and imitate the mannerisms of youth after you have reached maturity. To do so will make you seem ridiculous. Act your age.

101. Perhaps some of you who read this are getting along to the point in life where you need a technique for keeping yourself sold on the idea of a youthful outlook. Maybe you find that early in the morning, when you first get out of bed, Father Time sometimes sneaks up along side of you. The moment you see him coming say in loud, unmistakable tones: "Get out of here, old man, and stay out! I have no need of your services whatever. Get out of here!" Try this and you will see that it is not so ridiculous as it sounds at first. It is a technique to get a positive mental attitude while the body is warming up for the day's activities.

Sixth Basic Fear

102. *Fear of the loss of liberty*, the sixth basic fear, is the opposite of the desire for freedom of body and mind, one of the basic motives previously discussed. And this fear is prevalent throughout the world today, for we know that certain influences are constantly and deliberately working to destroy the hard-won liberties so dear to mankind. Men all over the world, in centuries past and in more recent years, have shed precious blood to gain and maintain the personal and political liberties which we now enjoy. They are not to be taken for granted or held lightly. A positive mental attitude demands that we make the most constructive use of our liberties and be ever vigilant in their defense.

103. One does not have to be a prophet, or possessed of any special

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perception, to discern the serious threats to our liberty which are daily gaining ground in the world. One of the basic ideas of this *PMA Science of Success* philosophy is that the American way of life, the democratic way of life, is essential to individual achievement on any level. Here is something worthy of your most serious thinking. We must be on the alert to preserve our liberties. Liberty is something dearly bought and preserved only by constant vigilance.

104. Every person who seeks success in America owes it to himself to understand and respect the fundamentals of Americanism. Those who ignorantly neglect, or wilfully refuse to support the institutions of America, may unconsciously contribute to their downfall, thus cutting the very foundation from under their own opportunities for personal advancement. And the same thing holds true for the citizens of every other country which today has achieved the benefits and blessings of a democratic way of life. No one may enjoy permanent success if he is out of harmony with the forces which have provided him his opportunity to succeed.

Seventh Basic Fear

105. *The fear of death*, the seventh and last basic fear, is the grandfather of them all. This one is always difficult to whip because of the complex background of the social inheritance of many people. This is really a very strong fear – and a universal one.

106. From the beginning of time mankind has sought the answers to the questions: “Whence have I come?” and “Whither am I going?” There is a tendency to fear anything which we do not understand and for which we do not have complete, absolute answers. How can we overcome this fear?

107. Well, all the author can do is to tell you how he has succeeded in keeping this fear quieted within himself. He analyzed what we call life, and what we call death, by observing the way nature works. He found that there are only a few things in the entire universe which can be recognized and isolated. These are time and space, energy and matter, and back of them all: intelligence. These five things are all nature has to work with, and a study of elementary physics reveals that one can

neither create nor destroy energy or matter. These two elements may be transformed from one form into the other, but they cannot be destroyed. Life is energy, if it is anything. If you cannot create or destroy energy, you can't destroy life; and nature doesn't destroy it either. That which we call life, like other forms of energy, may pass through successive changes or transitions, but it cannot be destroyed. Death, or the change we thus designate, is probably only a transition.

108. So the author said to himself: "Death is probably one of two things: either death is just one long eternal sleep, or else, if it isn't sleep, it's an experience on some plane far better than we have on this earth. In either event, there is nothing to fear because it's going to come anyway."

109. When one reasons like that, it is possible to write off the fear of death. You don't discuss it. You don't think about it. You simply realize that at one time or another you will be called upon to face death and there is nothing you can do about it. So you accept this fact, for you would be a simple-minded person if you devoted time to worrying about something over which you have no control.

110. In closing this section on the basic fears, allow us to present a few thoughts which may help you to enrich your life and free it from any one, or all, of these fears. Remember: anything you fear will trail you around like a pet dog: poverty, ill health, criticism, loss of love. The mind attracts the physical counterpart of that on which it dwells. The majority of people go through life thinking of those things which they don't want, and they are getting every one of them.

111. Wouldn't it, therefore, be a good idea to refuse to think about the things you don't want and feed your mind with pictures of the things you do want? There is nothing more important in your entire life than learning the art of keeping your mind focused upon the things, conditions and circumstances of life which you really want. This is the greatest application of *applied faith* you can make. When your mind has *definiteness of purpose*, you are in a condition to start having *faith*. And when you have *faith*, you can call upon the vast reservoir of *Infinite Intelligence* to assist you in carrying out your objectives.

112. Have you ever wondered why prayer sometimes doesn't work?

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Has it ever occurred to you that there may be something wrong in the way you pray? *Prayer always works*, but not always in the way you want it to. When you go to pray with your fingers crossed, after everything else has failed, and only half believe that your prayer will be heard and answered when you approach prayer with an improper mental attitude: you will not receive the answers you want. Because the dominating thought in your mind is negative, you may be sure that *Infinite Intelligence* will give you a negative answer.

The art of being grateful for the blessings you already possess is of itself the most profound form of worship, an incomparable gem of prayer.

113. It can be truthfully said that seldom in life will you fail to accomplish an act or achieve a purpose if you *condition your mind properly before you start*. It all depends on the way you condition your mind.

114. It is a fact that man is the master of every other living thing on this earth. If we look about us we can see that the birds of the air and the beasts of the jungle have been wisely provided with food and the necessities of their existence through the Divine plan. Is man, then, not worthy of the same blessing?

115. All that you need to do to get anything you rightfully should have is to take possession of your own mind and use it. You do not have to ask anyone for this privilege. It's yours . . . now! The approach to liberty, freedom, good health, love and an abundance of the material things of this life is through your own mind, by the methods described in this and other lessons of this *PMA Science of Success* philosophy. The purpose of this philosophy is to explain how *you* may take possession of *your* own mind and use it intelligently to fulfill the measure of *your* creation.

116. The development of *faith* is a matter of realizing the astounding power of the mind as it adapts itself to the inflowing of *Infinite Intelligence*, and then directs its power to some constructive definite purpose. The only real mystery about *faith* is why so many people fail to make more use of it! A one sentence definition of *faith* simply explains: *It is the art of believing by doing.*

117. And it is in the word *doing* that the secret lies. *Faith exists only*

so long as it is used. Just as you cannot develop a muscular arm by disuse, you cannot develop *faith* merely by talking or thinking about it. Two ideas are inseparably associated with *faith*. These are *persistent action* backed by *definiteness of purpose*. A strong purpose and a sound motive clear the mind of many doubts, fears and other negatives. These must be removed to permit *faith* to operate. When you desire something and pursue that desire actively, you will soon find that your mind is automatically prepared for the guidance of *faith*.

118. Before the state of mind known as *faith* will produce practical results, it must be expressed in some form of action.

Faith without works is dead.

James 2:20

119. Have you ever kept a little garden spot of your own and had the experience of raising things? Anyone who has kept a garden knows that keeping out the weeds is a continual job. Somehow the weeds seem to grow a little faster than the vegetables or flowers. You have to adopt whatever measures you find effective to fight those weeds, while at the same time watering, fertilizing and cultivating the vegetables and flowers. The same thing goes on in your mind. It will grow you a rich crop, but you have to keep the soil planted with seeds of thought concerning those things you desire, and make certain that they get plenty of the sunshine of your faith to bring them to fruition. At the same time you must be diligent in the elimination of the weeds of fear, doubt, discouragement and thoughts of self-limitation.

120. Here is a poem which expresses these ideas most beautifully:

“Our prayers are answered; each unspoken thought
And each desire implanted in the mind
Bears its own harvest, after its own kind;
Who dreams of beauty has already caught
The flash of angel wings. Who seeks to find
True wisdom shall assuredly be taught.
But thorns of fate have thorny thoughts behind;
For out of our own hearts our lives are wrought.

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Be on thy guard, my soul, lest wind-blown seed
Into the fertile soil of thought should fall
And lodging place within the garden wall
Be given to bitter rue or noxious weed.
Unspoken prayers bear fruitage. Love thoughts call
Forth into being every loving deed.
Idle or earnest, still our prayers are all
Answered according to our inward creed.”

— Bonnie Day

A LESSON FROM NATURE

121. Everything, animate or inanimate, starts out as a nucleus — a whirling bit of energy which, although so small as to defy the lens of the microscope, has the power to attract to itself whatever of a like nature it requires for its sustenance and growth.

122. Remember the acorn and the handful of earth. Locked up within that acorn is the germ of life, the nucleus which is capable of drawing from its surrounding elements of soil, air, water, and sunlight, the materials to build an oak tree.

123. Take a seed of corn or wheat; plant it in the ground and it will create a center of activity which attracts from its environment the precise balance of chemical constituents which will produce a cornstalk, or a stalk of wheat, and bring forth a reproduction of itself, according to the law of growth and increased returns.

124. These analogies help us to get a true picture of the power of the mind through self-suggestion. You can see how it is possible to sow a seed of desire within the subconscious mind through conscious expressed repetition of this desire . . . to feed and nourish this seed by the stimulus of high emotion . . . to germinate it by the sunshine of *faith*, and thus to attract to yourself from the bounteous supply of life energy in *Infinite Intelligence* the practical plans whereby that original seed of desire may be developed into its physical counterpart.

125. The law of attraction is based upon the principle of growth from the vitality which is inherent in the seed (idea or desire) itself. Every

seed has, in itself, a potentially perfect plant. Every worthy desire has in it the potential power for its perfect fulfillment. If a seed is to germinate and produce a crop after its own kind, it must be planted in fertile soil, it must have nourishment, and it must have sunshine to ripen it for harvest.

126. Your subconscious mind can be compared to a fertile garden spot wherein may be planted the seed of your *definite purpose*, by means of a *burning desire* which imparts the initial energy into the nucleus of your definite purpose, and causes it to enlarge and grow. Now we have explained how the seed may be nourished and cultivated by persistent *action* according to your plans and through repeated instructions to your subconscious. Also how you may attract the vitalizing influence of *Infinite Intelligence* and focus it on the object of your desire. Here you have the whole process laid before you. It is a process which is going on all around you in countless forms of life. It is not a matter of theory. It is a demonstrated fact. You have only to adapt it to your own definite purpose.

127. Professor William James, considered to be one of the greatest of American psychologists, had this to say:

If you only care enough for a result, you will almost certainly attain it. If you wish to be rich, you will be rich; if you wish to be learned, you will be learned; if you wish to be good, you will be good. Only you must, then, wish these things, and wish them exclusively, and not wish at the same time a hundred other incompatible things just as strongly.

128. Bear in mind that you cannot create something out of nothing. The analogy of planting and growing is to impress you with the possibility of employing the powers of your own mind, coupled with and activated by the power of *Infinite Intelligence*, for the development of the perfect plan which you can, then, persistently follow to achieve your definite purpose, your heart's desire.

129. Another thought on this subject is this: Through the application of the *master mind principle*, you can increase the acreage of your fertile soil and thus produce a bigger crop. By utilizing the powers of other minds, you add to and multiply the power of your own.

TEMPORARY DEFEAT

130. Here is a startling statement, the truth of which you may challenge at first but will agree with when you have thought it through carefully: *There is no such thing as defeat or failure, unless and until you finally accept it as such.*

131. Actually, from one viewpoint, there is no such thing as failure. The reasoning behind this statement is this: You succeed in bringing to a natural and logical conclusion whatever thought you permit to dominate your mind. If you harvest a crop of poverty, sickness and disharmony, it is because you have allowed the negative seeds of such thoughts to become imbedded in the soil of your subconscious mind. They have multiplied and brought forth fruit after their own kind. The law is operating in its natural, orderly fashion, but, unfortunately, you have planted the garden with weeds.

132. Take a look at the vacant lots in your own neighborhood, or at unplowed fields: there, every spring, you will find a tremendous crop of fine, lovely, full-grown weeds. The seeds for these weeds have blown to these uncultivated places and automatically, assisted only by natural sunshine and moisture, have taken root and grown. No one has taken the time to dig them up and plant more desirable crops. And that's exactly what happens to the average person who drifts aimlessly through life, without making up his mind as to what he wants. Seeds of all sorts of thoughts (weeds) drop into the soil of his subconscious from all the influences which he encounters in his environment, and he never takes the time to sort out the good from the bad, the desirable from the undesirable, and to eliminate all that is not desirable and replace it with a definite objective which he craves with a burning desire. Thus the weeds take over, and he never produces a worthwhile crop.

133. Your mind is never idle. It works all the time. It's up to you to put it to work producing the things you want, rather than letting it run wild, attracting things you don't want.

134. But once you have made up your mind to do something definite, adversities will still come along to prevent you from being successful, if they can. These are simply to test your *faith*. The more testing your faith

endures, the more strong and durable it will become. When such temporary defeats come, accept them as inspiration for greater effort and determination on your part. Carry on with the belief that you will succeed. Be sure that you are rendering service equal in value to the riches you are seeking, and proceed to follow the law of growth and attraction. Continue to apply your *faith . . . believe that you will receive* and it shall be done unto you. Remember: *Every adversity carries with it the seed of an equivalent, or greater, benefit.*

135. Faith will give you the power to convert adversities and temporary defeats into an equal force for good. Go back over your life and analyze everything which seemed to you to be a defeat. See if you can put your finger on the seed of benefit in each of those circumstances, which enabled you to carry on to ultimate success.

136. Abraham Lincoln suffered a number of humiliating defeats, but because of those defeats, the well of his heart opened to all humanity and he expressed his love on a nation-wide scale. He became the Great Emancipator and one of our greatest presidents.

137. The great Charles Dickens was disappointed in love and he transmuted that tremendous pent-up emotion into masterpieces of world literature.

138. Thomas A. Edison, accidentally made deaf early in life, chose to turn that handicap into an asset, which enabled him to listen more clearly from "within" and unfold the true genius that benefited mankind for all time to come.

139. Franklin D. Roosevelt took advantage of the confinement which his affliction imposed on him to cultivate the fine arts of speech and human relations which prepared him for the eminent job of world leadership he later performed.

GREAT ACHIEVEMENTS THROUGH FAITH APPLIED BY ACTION

140. Thomas A. Edison is high on the list of those who have reached great heights of achievement through *applied faith* expressed in *persistent action* and directed toward a *definite purpose*. He *believed* that he could

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perfect an incandescent electric lamp that would enable man to extend the hours of his productive and recreational activities. He met with more than ten thousand defeats before finding the right substance from which to make the filament of such a lamp so that it would be practical to market.

141. Signor Marconi *believed* that the ether could be made to carry the messages of man without the use of wires, and he carried on in the face of many temporary defeats until he was rewarded by the triumph of wireless telegraphy, the forerunner of radio.

142. Christopher Columbus *believed* the world was round and that he could find a shorter route to India. Once out on the uncharted ocean he sailed on and on, even in the face of threatened mutiny, until he found land.

143. Madam Schuman-Heink *believed* she would become a great opera singer, although her first teacher told her to go home and sew a fine seam and be contented as a seamstress. Her *faith* carried her forward to success.

144. Helen Keller, although deprived of the power of sight, speech and hearing, *believed* she could learn to talk. Inspired by a patient teacher, she made an undying name for herself. She is mentioned everywhere in connection with *faith* and courage, *persistence* and determination, not to mention *definiteness of purpose*.

145. Henry Ford *believed* he could build a horseless carriage that would give the common man a faster way of getting from place to place. He withstood the derision of his fellow men, lived down the epithet of "crackpot inventor," and finally sold the world more motor cars than anyone else. The product conceived in his imagination is still serving mankind in all parts of the globe. He vindicated his *faith* in his idea.

146. The list could go on and on, like Columbus, but you get the point and so it seems unnecessary to multiply the examples. Study the life of anybody who has done anything constructive and you will invariably see *applied faith* in action.

HOW TO DEMONSTRATE THE POWER OF FAITH

147. You can demonstrate your *faith* through your mental attitude. A *positive mental attitude* is the only atmosphere in which *faith* can and

will abide. Here are some specific instructions on how to create a *positive mental attitude*. These steps lead to riches of both mind and spirit, as well as riches of the purse and bank book. They are good mental food. Adopt them as a steady diet.

148. *First.* Adopt a *definite major purpose* and begin to attain it, following the instructions given in the first lesson. Know what you want and determine what you have to give in return for it. You know by now that there is no such thing as something for nothing. Make up your mind positively what you want from life, and then get busy creating something of equal value to give in exchange for it. Plant the seed of your desire, and start, right where you stand, to do the things you can to deserve and help its fulfillment.

149. Be sure that the object of your desire is something you feel you are entitled to. If it is beyond your present abilities, start qualifying yourself, mentally, spiritually, and physically, so you will grow up to the stature of the demands you make of yourself. Remember that nature is always on the side of right and justice. Make certain you harmonize with nature in this respect.

150. By feeling “entitled to” the thing you’re after, we mean this: If you have been working hard eight hours a day every day in the week, with your present abilities, and have been earning only, say, sixty dollars a week, then it would be foolish for you suddenly to expect to make five hundreds dollars a week unless, and until, you have prepared yourself to render more and better service than you have in the past. It is all right to aim high and shoot at a mark which will tax your capacity, but if you temper your demands with reason, and set goals in steps which are within the realm of probability, you will be more apt to stick by your *definite major purpose* than otherwise. Never sell yourself short; but do not set a task for yourself which is utterly ridiculous on the face of it.

151. *Second.* When you affirm the objects of your desire, through prayer each night and morning, inspire your imagination to see yourself already in possession of them, and act precisely as if you were in the physical possession of them.

152. Do you have any idea what it would mean to you right now if you had a million dollars in the Bank of America? Do you know what it

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would do to your courage? Do you think it would help any? Suppose it laid there the rest of your life and you never touched it. Would it be of any benefit to you? You bet it would! It would give you the courage to go ahead and do the things you wanted to do. You probably would make all the money you needed from day to day and from year to year, and would never have to call on that million dollars.

153. Years ago, when it took far more courage to try to teach this philosophy than it does now – when it was much harder to get anyone to listen – I carried around on my person five brand new one-hundred dollar bills, just for the purpose of maintaining my own ego. With that backing, which was immediately available, should the need arise, I carried on in the face of all problems, with *faith* guiding me and showing me the way. Oftentimes your *faith* needs some tangible support, because you're only human, you know. Sometimes the "spirit is willing, but the flesh is weak."

154. Once you express your desire, you must have perfect *faith* in the result. You cannot accomplish anything by expressing a desire and then spending your time fearing and worrying that you will not find the work you seek, or have the money in time to pay your bills, or that some other evil thing will happen to prevent good from coming to you. Remember the law of attraction. It cannot inspire you with constructive plans and thoughts of defeat at the same time. It must be either positive or negative, and it's up to *you* to decide which it shall be.

155. Once any *definite major purpose* is clearly held in your mind, the tangible manifestation of plans for achieving it are merely a matter of time and persistent effort.

156. Here is a story of Annie, the tenement girl, who was hired by a fashionable Fifth Avenue modiste to run errands, match samples and pull basting threads.

157. Annie loved her job. It was thrilling to her to see the lovely ladies primp before the gold-framed mirrors. She soon became filled with desire. She began imagining herself as manager of the establishment instead of its lowly employee. Whenever she passed before the mirrors she smiled at a secret reflection of herself.

158. Of course, nobody even suspected the secret existence of this make-

believe person. She began playing a game, pretending she was *already* Madam. Soon the lady patrons began to notice Annie's gracious manners, her careful attention to details.

159. There was a gradual emergence of this personality. She became Annette, the individual, then Annette, stylist, and finally Madam Annette, renowned costume designer for a rich and famous clientele.

160. You recall the story of the Great Stone Face. How the boy in the valley spent his life emulating the ideals which the face inspired in him, and how he saw great soldiers, and merchants, and others come to the town. Each time he expected to see the man who resembled the image on the mountainside. At a meeting one day, he himself, was recognized as the man of the Great Stone Face. It's a touching and beautiful story. By all means read it. It was written by Nathaniel Hawthorne.

The images we hold steadfastly in our minds over the years are not illusions; they are the patterns by which we are able to mold our own destinies.

161. *Third.* Associate as many as possible of the ten basic motives with the object of your *definite major purpose*. Give yourself a strong, compelling motive for doing what you want to do. Then renew that motive by bringing it up in your mind frequently during the day. If one of the motives is to accumulate sufficient money to get a fine home, a nice automobile, a well stocked wardrobe, you should visualize those things around you. Go through the motions of trying on that new suit, or driving that fine car, or sitting in the front room of that house. Do not hesitate to use your imagination to build the fire under your *burning desire*.

“Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.”

— Oliver Wendell Holmes

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162. Learn how to depend on your *faith*. Do not be like the congregation down South where the preacher invited them all to church to pray for rain. When the minister got up he said: "You're a fine bunch of Christians. Where's your *faith*? I asked you all to come and pray for rain and not one of you brought an umbrella."

163. *Fourth.* Write out a list of all the advantages of your *definite major purpose*, and call these into your mind as often as possible. This will make you success conscious by the power of self-suggestion. This is one way of feeling really happy, even though your major purpose may be to get out of the negative environment of your present employment. You can get yourself smiling by thinking of what you'll be doing when you're in the new place you have your eye on.

164. *Fifth.* Make it a habit to associate with people who are in sympathy with you and your major purpose, and get their encouragement. This is one of the most legitimate uses of the *master mind alliance*. Be careful about taking your relatives into your confidence, as they are notoriously fond of discouraging members of their own family who are trying to grow beyond their former limits.

165. Here is a story of one outstanding insurance salesman whose wife is his source of encouragement when he hits a slump. Whenever he is out of definite prospects, or the going seems extra tough, he goes home and says, "Alice, I'm off the beam, I can't sell today." That's Alice's cue to get out his previous record of exceptional production and have a talk with him. She sits down and points to the record, and asks, "Whose name is that written after that \$10,000 policy? What is that fellow? He's pretty good, isn't he? He sold \$30,000 worth that week. I'll bet he could do it again, if he tried. Why don't you go over to see the so and so's — they have a new baby."

166. That's all it takes, that vote of confidence, a slap on the back, the words, "John, you can do it!" Then John grabs his brief case and away he goes, and he doesn't come back without a deal. We all need someone to give us a boost sometimes.

167. *Sixth.* Let not a single day pass without making at least one definite move toward the attainment of your major purpose. Keep up persistent

action! When a contractor is building a brick house, he first hauls up the sand and gravel for the foundation, then the bricks, the mortar, the lumber for the scaffolding. Each of these components requires attention and work. Just so, the minor sections of your major purpose are comparable to the bricks in the walls of the house. They are laid one at a time, but they add up to a sound structure.

168. *Seventh.* Choose as your pacemaker some prosperous, self-reliant person who is obviously successful. Make up your mind not only to catch up with him, but to excel him; but do this silently, without mentioning to anyone what you're doing.

169. A number of years ago, while teaching a class down in Long Beach, California, the value of a pacemaker was brought out in a very vivid lesson. It was one of those terrifically foggy nights, when you could not tell where you were except in relation to the white lines painted on the highway. The lights of the car did not penetrate very far and one had to creep along. A car was found that was equipped with fog lights and two high candlepower spotlights which could light up the white lines for a considerable distance. This extra lighting enabled the pacemaker to travel at near normal speed. We took advantage of his trail breaking and drove along behind him. It was evident that if he encountered any obstacles, he would give sufficient warning so that we could stop and avoid trouble.

170. So it is in life. If you pick out a man who is traveling the same road you have chosen, he will light up the pitfalls for you, and thereby you may avoid some of them. Remember to carry your share of the load, however, and when you have passed your first pacemaker, assume the role for someone else.

171. When you select a pacemaker, be sure to choose one who keeps moving at the same speed, or faster, than you yourself wish to travel. If he slows down too much, or turns off on a side road, you had better switch to another trail blazer.

172. *Eight.* Surround yourself with books, pictures, wall mottos and other suggestive evidences of achievement and self-reliance as they have been expressed by others. Build an atmosphere of achievement and suc-

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cess around yourself. You will see these on the walls of offices of great leaders, and in pictures in their homes.

173. An example of the power of mottoes is the transformation which was accomplished at the R. G. LeTourneau Company in Georgia. They had a problem with employee morale and a negative attitude which was causing management-labor problems, so they spent a year and a half positivizing their plant and solving their problems. One of the methods they used was to place mottoes at frequent intervals on the premises, and to change these mottoes often. Many of the mottoes used are appearing in each of the seventeen lessons of this philosophy.

174. For example: *Remember that your only limitation is the one you set up in your own mind.* And: *Your real boss is the man who walks around under your hat.* You may find it helpful to keep handy a scrapbook or notebook, in which to jot down all the clever little sayings that you find inspiring as you read the daily newspapers, magazines, or other forms of the printed word.

175. *Ninth.* Adopt the policy of never running away from disagreeable circumstances. Fight out all such circumstances, *with yourself, right where you stand, and right now,* before they become inferiority complexes or something worse.

176. Acquire the habit of looking directly at yourself for some of the causes of your disagreeable circumstances. Often it is a characteristic of your own personality which is a contributing factor. Be careful about blaming others until you are sure that you have put your own house completely in order. Sometimes adverse circumstances are the testing devices which come along, providing a means by which you may be promoted from a given project to a greater one.

177. Remember: *We are what we are, and where we are, because of the dominating thoughts we have permitted to dwell in our own minds.*

178. *Give no quarter to procrastination.* If you were asked to name the most disturbing weakness of nine-tenths of the people, you would unhesitatingly say, *procrastination.* It is the one thing that keeps most people from working out a definite purpose in life. Trade that word *procastina-*

tion in on *definiteness of purpose*, which is the antidote for this deadly habit.

179. Tenth. Recognize that everything worth having has a definite price tag on it. *Anything worth having is worth working for.* (Andrew Carnegie) The price of self-reliance is eternal vigilance in carrying out these instructions. Your watch-word must be: Persistency! All of us tend to put things off. This is a trait we must master before we can become self-reliant. Most of us are lazy by nature.

*Definiteness of purpose continuously pursued
will cure anyone of laziness!*

"Do the thing and you shall have the power."
— Emerson

180. You will recognize that in this lesson we have done some *solid-sending* as the young folks say. It will bear repeated study, until you have the habit of relating yourself harmoniously to the great power which is available to all of us from *Infinite Intelligence*. We will conclude this lesson with:

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed
Though the harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
You may not know, but the tree shall grow
With shelter for those who toil.
You never can tell what your thought will do
In bringing you hate or love,
For thoughts are things and their airy wings
Are swifter than carrier doves.
They follow the law of the universe —
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind.

— Ella Wheeler Wilcox

*Close the door of fear behind you
and see how quickly the door to faith
will open in front of you.*

***A Course on the
Science of Success***

**Lesson IV:
Going the
Extra
Mile**

PMA

**Render More and Better Service Than
That For Which You Are Paid and
Sooner or Later You Will Receive
Compound Interest On Compound
Interest From Your Investment.**

GOING THE EXTRA MILE

Render more and better service than that for which you are paid, and sooner or later you will receive compound interest on compound interest from your investment. For it is inevitable that every seed of useful service you sow will multiply itself and come back to you in overwhelming abundance.

1. If you will do this, you will be rewarded in several definite ways. You will sooner or later receive compensation far exceeding the actual value of the service you render. You will exhibit greater strength of character. You will find it easier to maintain a positive mental attitude at all times. You will find that there is a permanent market for your services. And you will experience the thrill of new and stronger convictions of courage and self-reliance, new surges of the self-starting power of personal initiative and an energizing influx of vital enthusiasm.
2. Does this sound like a big order for one lesson to deliver? It is. But the power to be gained from the practice of *going the extra mile* can fill this order and give you extra measure as well.
3. The law of reaping increased returns by rendering more and better service than that for which you are paid is one of the basic laws of nature and has been recognized by scientists and philosophers for centuries. Its operation was observed and commented upon hundreds of years before the dawn of the Christian era. Perhaps the most classic, modern expression of it appears in Emerson's essay entitled *Compensation*. Emerson, however, dealt primarily with the abstract essence of this principle. This presentation is designed to enable you to understand the *principle of going the extra mile*, to know how it works, and to practice it in your daily life.
4. Here are a few stories concerning men who have achieved their specific goals by applying the *principle of going the extra mile*. It is important that you catch the spirit of the idea. You will find there is a subtle, but powerful, mental attitude connected with the successful observance of this principle which must be sensed intuitively. Try to sense this attitude in each of the men discussed in the following stories, and to determine just how their attitudes could apply to your own specific situation in life.
5. As these stories unfold before your consciousness, keep your eyes open

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and your mind alert to detect the secret. You will recall that, in the lesson on *definiteness of purpose*, you learned that you already possessed the most important part of this secret . . . *in your own mind*. Somewhere along the way, as we study together, you will find and grasp the idea which you need in order to stimulate you to persistent action toward your goal. And thereafter you will progress so fast that it will astound you and dwarf all your previous conceptions of your own power to achieve.

A man's best recommendation is that which he gives himself . . . by rendering superior service in the right mental attitude.

THOMAS EDISON'S ONLY PARTNER

6. Many years ago a young man named Edwin C. Barnes came into contact with this philosophy and decided that his specific goal in life was to become the partner of Thomas A. Edison. This idea became such a burning desire and obsessed him so completely that it goaded him into action. Barnes didn't have the money to go to Edison. He had no contact who would introduce him to the great man whose partner he wished to be. But he was so determined to accomplish this one definite objective that he could not wait to get started. So he told his wife that he thought he would hop a freight bound for East Orange, New Jersey.

7. "What will he think of you . . . coming in on a freight train and looking like a tramp?" Mrs. Barnes asked.

8. "What he thinks of me doesn't make any difference. It's what I think of him that counts," replied Barnes.

9. Do you detect the viewpoint expressed in that statement? Emerson said: "They who give time, or money, or shelter, to the stranger . . . do, as it were, put God under obligation to them, so perfect are the compensations of the universe." Edwin Barnes intended to place Thomas Edison under obligation to him.

10. So Edwin C. Barnes got on a freight train and went to New Jersey. He walked into Edison's office and said, "I want to see Mr. Edison."

"May I ask what you wish to see Mr. Edison about?" the secretary asked.

"I am going to become his partner," Barnes answered.

"I'm sorry," the secretary said. "I was not aware of any appointments for Mr. Edison today, and I have not heard of anyone becoming his partner. Mr. Edison has no partners."

"You may not know it, and he may not know it. But I know it, and I'm here to see him," countered Barnes.

11. This unusual conversation had, by this time, attracted the attention of a number of persons in the outer office who were staring at Barnes and his old, dilapidated suitcase. His suit had become wrinkled and soiled from his ride on the rods, and he did indeed look like a typical tramp. Almost in unison they laughed aloud at the very idea of such a looking person having the audacity to state that he was present for the purpose of going into partnership with *the* Thomas A. Edison.

12. Barnes ignored the insult and once more stated his purpose to the secretary. She finally gave in and said, somewhat sarcastically, "Well, I suppose the most I can do is to ask your future partner if he is ready to see you." As she was on her way to Mr. Edison's office she turned and said, "By the way . . . are you the junior or the senior partner?" Barnes replied: "It doesn't make any difference what my title is now."

13. In a little while the secretary returned and announced: "Mr. Edison has asked that you come to his laboratory. He would like to look you over." And so Mr. Barnes went to meet Mr. Edison.

14. A half hour passed and nothing happened. Three quarters of an hour, and still nothing happened. After an hour the people in the front office became worried, so they formed a committee to go to the laboratory and investigate. There they found Ed Barnes down on his hands and knees, scrubbing the floor of a storage room.

15. Everything seemed to be all right, however, so the self-appointed committee began to return to their own desks. Just then Mr. Edison came into the room and said to Barnes, "Young man, you are taking quite a while to clean this floor."

16. Politely, but without any hesitancy, Mr. Barnes replied: "Mr. Edison, I seem to remember that you were some little time inventing the electric lamp. I have heard that it required some ten thousand experiments to find

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the exact substance to make it work. But you kept right at it until you had the job right, didn't you, sir?"

17. "I guess that's my answer," said Edison. "At least that one will do." And as a result of this brief conversation, the painstaking care with which Mr. Barnes cleaned that floor, and the exceptionally cheerful attitude with which he insisted on doing to perfection even the most menial of tasks, Mr. Barnes was retained as a handy man around the Edison plant.

18. He worked at one minor job after another for several years, and you may be sure that his fellow workers didn't overlook a single opportunity to chide him about the kind of work he was doing, in light of his announced intention to become the boss's partner. But through all of this humiliation Mr. Barnes never wavered in his determination to achieve his goal. In his own mind he was Edison's partner all the time, and the finesse with which he performed each task was his way of displaying his wares to his future partner. He knew that he would perform other more important assignments when his day of realization came. His high purpose showed through the extra shine on the floors he polished, the added gleam of the windows he cleaned, and in many other ways. He was biding his time and watching for his opportunity.

19. Little did he realize in just what direction his opportunity would lie, but he maintained constant alertness for it. One day he happened to be doing something in the rear of a room where a group of Mr. Edison's salesmen were having a meeting, and he paused momentarily to listen to what was being said. The salesmen were discussing a new device which Mr. Edison had built which could be used to record the dictation of a business executive while his secretary was not at hand. The recording could then be played back later so that it could be transcribed. The machine was laughingly referred to as the "tin stenographer."

20. The conference had been called by Mr. Edison to discuss this new device with his salesmen, to acquaint them with the properties of the new machine and to outline a sales campaign. The discussion had been going on for three days, but none of the salesmen could be sold on the machine, and none of them wanted to try to sell it. They didn't believe that executives would buy it. "I know very well men are not going to dictate to a machine when they can get a blonde," one of the salesmen said.

21. Then Barnes jumped up and shouted: "It seems nobody wants to sell this machine. *I* can sell it. I believe it will work and that people will buy it. Let me sell it."

"Boy, you've got it," the salesman yelled in return.

22. The machine weighed about forty pounds. It was a far cry from the present Ediphone, which is its descendant. Mr. Barnes took the machine to New York City and walked up one side of Broadway and down the other, carrying his dictating machine around until he finally sold one. At the end of a month he had sold seven machines. Then he went back to Mr. Edison and laid the seven orders on Edison's desk. "This proves beyond a doubt that the machine does work, is being used and can be sold," he said. "All you have to do is increase the number of sales units and spread them all over the United States."

23. "Young man," Edison replied, "when you first came in here and announced that you were going to be my partner, everybody laughed at you but me. And I'm not laughing now. I am congratulating you on having the stuff it takes to make a good partner. From this day forth you are my partner in this one item." And that day was born the slogan, "Made by Edison, installed by Barnes," which carried the Edison dictating machine all over the nation.

24. Barnes became wealthy because of his persistence and personal initiative. And he organized his business well so that he might have a maximum of freedom of body and mind for himself.

25. Can you guess what qualities made Barnes a partner of Edison? Edison had thousands of other men working for him, but not one of them ever made the grade as a partner. Nor did any one of them make the millions from their connection with Thomas Edison which Barnes made. Barnes had *something on the ball* that the others didn't have. If you can discover for yourself just what that *something* was and put it into action in the pursuit of your own definite objective, you may equal Barnes' achievement.

26. Just remember that there is a means of focusing favorable attention upon yourself, and this is entirely within *your* hands and subject to *your* control. You do not need to ask anyone for the privilege of rendering more

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and better service than that for which you are presently paid. You require no one's permission to . . . *go the extra mile. The person who renders the greatest service also uncovers the greatest opportunities for self-benefit.*

ANOTHER REVEALING STORY

27. This story is about an insurance man from Los Angeles, California. For years he was just a little better than an average salesman. He made a modest living and managed to save a little money, but he didn't break any records in his field. Then, through an unfortunate investment, he lost all of his money and found himself once more at the bottom of the ladder.

28. We said *unfortunate investment*, but perhaps it should be called a *fortunate investment*, for this tremendous loss forced him to think things through and ponder on the fates which appear to lift some men to great heights of achievement while condemning others to lives of mediocrity, defeat and failure.

29. In his efforts to find himself he came across the book *Think and Grow Rich*. When he read the chapter dealing with the principle of rendering more and better service than that for which you are presently paid, titled *Going the Extra Mile*, he experienced an inspired awakening. Suddenly there came to him the realization that the loss of his material riches could be turned into a source of far greater riches: the riches which result from an awareness of one's spiritual forces.

30. At once he began to look around for opportunities to be of service to others who were faced with problems they were unable to solve. He found his first opportunity in the person of a young man working a supposed gold mine in the desert. This lad had spent his time and money and worked his heart out, but he had not found the gold which he had been promised would be there. Now he faced starvation in the barren wastes of California.

31. Immediately the insurance man cast himself in the role of Good Samaritan and befriended the poverty-stricken miner. He fed the young man, encouraged him, buoyed up his spirits and entertained him as a house guest until the man was able to find a job in a local aircraft factory.

32. Other opportunities to help those less fortunate than he turned up

so fast that it seemed to the insurance man that he was a magnet, attracting problems and difficulties. This was part of his *testing period* and enabled him to demonstrate the sincerity of his purpose. Before *you* get to the place where the application of this philosophy will pay off in terms of what *you* want in life, *you* will be tested many times. Sometimes you may undergo very severe testing. Remember, when these testing periods come, that they are a great privilege, for they give you an opportunity to take inventory of your inner self to see whether *you have what it takes*. You will find that *every adversity carries with it the seed of an equivalent or greater benefit . . .* if you approach its solution with a positive mental attitude.

33. As for this insurance man, he passed his tests and made the grade. Then one day the tide of affairs in his own life changed. As if by magic, his life insurance sales began to climb higher and higher, and leveled off at an all time high. He wrote one of the largest policies he had ever written in his entire career. Here is how it happened:

34. The miner who had secured employment in the aircraft plant applied himself to his work, and *he* hit upon a shortcut in a fabricating process which saved his company many man-hours and increased its production. His company was able to patent this process and obtain exclusive control over it. Thus this young fellow came to the favorable attention of his management. He had never forgotten the kindness of the insurance man, so as soon as the time was ripe, he invited the president of his company to accompany him to the Los Angeles office of the insurance man, and a fifty-thousand dollar policy was sold to the aircraft executive without any solicitation on the part of the insurance salesman.

35. Soon other men of means and responsibility heard about this insurance underwriter who was a friend of men, and they came to seek his counsel. His business grew until he earned the much coveted goal of all insurance men: life membership in the Million Dollar Round Table. This distinction is attained by those who sell a million dollars worth of life insurance each year for three consecutive years.

36. Six years after he began actively to practice the principle of *going the extra mile*, he wrote over two million dollars worth of life insurance

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in the first four months of the year. The story of his achievements spread from coast to coast. He was elected president of the Life Underwriters Association. In fact, he was the only man ever re-elected to this office by popular demand of the membership. It was said of him that he spent more time teaching his competitors how to sell insurance than most men devote to their own business.

37. When this man achieved success, he made no secret of the humility of heart which lay behind it and the simple, effective philosophy which was responsible for his success. In his speeches he always gave full credit to the principle of *going the extra mile* which had played so prominent a part in his rise. He possessed the qualities of true greatness and well knew the truth of the statement: *Help thy brother's boat across, and lo! thine own hath reached the shore.*

FOUR MEN WITH A POSITIVE MENTAL ATTITUDE

38. Sometimes it seems that the principle of *going the extra mile* takes a very long time to pay off. In fact sometimes it may seem that it doesn't pay off at all. Four men who worked for one of the big railroad companies had an experience which could well have led them to this conclusion. These men were students of this course. They took the book *Think and Grow Rich* and evolved from it a conference method of teaching these principles which was very effective in reducing the number of accidents in their particular division. Thus, on their own initiative and without hope or promise of additional remuneration, they did more than that for which they were paid: they cut accidents in their division approximately 40%. This represented a saving of thousands of dollars a year to their company. Then jealousy reared its ugly head, and a faction within their company which was envious of the fine showing in this one division set out to undermine the men responsible for it. The leader of the group was called in one day and fired.

39. This man could very easily have said, "So far as I am concerned the philosophy of *going the extra mile* doesn't pay off." But he was a student of this philosophy and exhibited no such negative mental attitude. Instead he accepted this temporary defeat with a positive mental attitude and began at once to look for the seed of equivalent or greater benefit. He

immediately set about to find a way to turn this stumbling block into a stepping stone.

40. Little did he know, when his trial came to him, that his habit of *going the extra mile* had already started the law of compensation working on his behalf. An executive in another company had noticed this man's habit of doing daily more than he was paid to do, and had begun to plan a future move which would place this man in a far better position than the one from which he was fired. When the blow came, therefore, this executive saw the opportunity to place the young man in a position with the State Railroad Commission, where he had a far greater responsibility and scope of influence than had formerly been his.

41. Don't ever let anyone tell you that *going the extra mile* doesn't pay off. It will invariably, if you watch your attitude. Get into the habit of *going the extra mile* because of the pleasure you get out of it, and because of what it does *to you*. Apply it because of the principle itself, not because of a hope of reward, or any promises which may have been made to you. The principle of *going the extra mile* always pays off. It never lets you down. And it pays off in proportion to the intensity with which you apply it.

TWENTY YEARS OF TESTING

42. Now I would like to tell you about my own experience in *going the extra mile*. It all began when I was still a youth, working my way through school by writing articles about successful men for magazines. My brother and I had matriculated in Georgetown University Law School in Washington, D. C. when I received an assignment to interview Andrew Carnegie. I went to see Mr. Carnegie in his palatial residence merely to get information for an article. But I came away commissioned to do the research which Mr. Carnegie felt would be necessary to present to the world an organized *philosophy of individual achievement*. This was to take the next twenty years of my life . . . and all without compensation from Carnegie.

43. When I got back to Washington and told my brother about this new assignment, he said: "You fool! You should have your head examined." My brother's reaction was typical of the attitude of all my relatives, with the exception of my wonderful, understanding stepmother. She was the one on whom I could always count.

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44. In spite of all the chiding and sarcasm of my family, I began work on this assignment. For I had given Andrew Carnegie my word that I would do the job of creating the legacy which he wished to leave to the American people and which he believed to constitute a greater estate than all the material wealth which he had showered upon Americans through his grants to libraries and research foundations. I knew that the task was beyond my capabilities at that time and that I would have to work hard to grow to the stature of the man the job required.

45. Andrew Carnegie gave me much help by giving me letters of introduction to prominent men of that day. One of the first men to whom Carnegie sent me was Henry Ford. That was long before Ford was known to anyone outside of his own small circle of employees. After I had been to Detroit and met Mr. Ford and studied him, I was frankly at a loss to see what it was about Ford which had prompted Carnegie to single him out as the man who would lead the entire automobile industry in years to come. There I ran up against my first real task and got a glimpse of what my assignment actually amounted to. There it dawned on me, for the first time, that I would have to see each of these successful men in all phases of their activities before I could deduce the underlying principles which motivated each of them, and determine whether these were the principles underlying all true success.

46. Understand, please, that often these men, themselves, didn't consciously know what principles they were following. They were men of great faith, determination, persistence, definiteness of purpose, and were ready at all times to render an over-plus of service because experience had taught them that this was the only strategy which could be relied upon to influence the wheel of fortune in their favor. My job was to recognize these great success principles at work in each of their lives. This was not an easy thing for an inexperienced young man to do. Sometimes people have said to me, "I can't see why that should have taken you twenty years." It took twenty years because only after I had seen a successful cycle completed in the life of each of the men I interviewed could I be sure that my deductions concerning the principles they followed were correct.

47. In other words, I would observe a man starting out on a planned campaign, with a definite idea and embodying the principles which I

believed to be responsible for all success. But before I could definitely determine that these were actually the principles he followed and that they really worked, I had to observe his campaign periodically, check it as it proceeded, and watch it unfold until I could see the final outcome. And this had to be done in the case of each man whom I interviewed and studied. Any project or campaign of major importance in the lives of big men will take a number of years from the time of inception until the chips are counted at the end of the game. These men, of course, were playing for big stakes, and I had to watch their hands, as in a game of cards, to see what cards they held and how they took the tricks that won.

48. At the same time it was necessary for me to earn my own living and provide for my wife and children. No wonder it looked foolish to my brother, my father and some of my other relatives. They saw me taking twenty years out of my life at a time when I should have been concentrating on making money for myself. They did not understand that in addition to doing the things I had to do, I was rendering more and better service than that for which I was paid . . . I was *going the extra mile*.

49. I continued this giving of myself during the time it took to organize this philosophy, and I demonstrated and tested each and every principle not only by observing it work successfully in the lives of others, but by making it work for me in my own affairs. I earned my living largely by training salesmen. During that period, and since, I have trained many successful salesmen. Many of the life insurance underwriters whom I have trained, for example, have achieved the distinction of becoming members of the Million Dollar Round Table.

50. Meanwhile, it was necessary for me to train students to look up facts which I needed to further the progress of my research, and this was rather expensive. Between the needling of my relatives on the one hand, and the constant outgo with no income from my research on the other hand, you can well understand that it was no easy job to maintain a positive mental attitude at all times. I admit that there were times when I began to think that maybe my family was right. The thing that kept me going was the deep-seated conviction that the day would come when I not only would justify the many years put into this assignment, but would be proud of myself for having stuck to the job until it was finished.

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51. In my mind I kept alive the hope of achievement, and sometimes when the flame became feeble and dwindled down to a mere spark, I had to fan it with everything I possessed to keep it from going out altogether. It was mainly my faith in *Infinite Intelligence* that tided me over the rough spots and saw me through to the conclusion of my efforts.

52. The story of the hardships incident to the birth of this philosophy has been related to you so that you may know that this philosophy has not been built on hearsay evidence, or ideas taken from books, but from actual practical knowledge obtained and refined in the crucible of experience and under the fierce heat of real life stresses and strains.

53. You may ask: "Did it pay to *go the extra mile* for twenty years and endure the hardships described?" The answer is obvious. The humble circumstances from which I sprang are no secret. I was born and reared in the mountains of Virginia where the people are famous for three things: moonshine whiskey, rattlesnakes and feuds. Had not the marvelous woman who was my stepmother come into my life and taught me the benefit of *going the extra mile* long before I came into contact with Andrew Carnegie, I don't think I would ever have escaped from those mountains.

54. I maintain that so long as our system of government and free enterprise prevail, the greatest common asset available to the American people consists in the privilege they have of *going the extra mile* whenever they like. Thus they can attract opportunity and cooperation from others, and promote themselves into whatever position in life they desire.

55. If I had to choose but one of the seventeen principles of success and rest my chances on that principle alone, I would, without hesitation, choose *going the extra mile*, because this is the principle through which one can make himself indispensable to others.

56. Look up that word *indispensable* in the dictionary, and write its meaning down in your conscious mind. For if you are ever to occupy very much space in the world, you will have to make yourself indispensable to a great many people. If you will render more and better service than you agree to render, very soon you will become indispensable and be willingly paid for more than you do.

ANDREW CARNEGIE'S STORY

57. Once when Mr. Carnegie was asked to recount some of the experiences in his life which demonstrated how he had profited from the habit of *going the extra mile*, he replied: "All the material riches I possess and every business advantage I enjoy I attribute to my having followed this habit." And then he went on to relate the following incident which gave him the greatest promotional opportunity of his entire career.

58. When he was a very young fellow, he studied telegraphy at night and learned how to operate a telegraph key. He was not paid to do this; nor had anyone told him to do it. But this extra effort attracted the attention of a division superintendent of the Pennsylvania Railroad who immediately made Carnegie his operator and clerk.

59. One morning when Carnegie arrived at the railroad office ahead of everyone else, he discovered that a train wreck had tied up the line and the division was jammed. The dispatcher was nearly frantic and was trying to get through to the superintendent, so Mr. Carnegie took the message. He called the superintendent's residence, but his wife said he had already left for the office. There Carnegie was, sitting on top of a keg of dynamite, so to speak, that was sure to explode. If he made the wrong move, his chances would be ruined. And if he did nothing, he would be ruined, too.

60. Because of his close relationship with the superintendent, Carnegie knew exactly what his chief would do under the circumstances. He also knew that one of the strict rules of the railroad was that no one was to assume authority he did not possess. In this case, however, time was important, so Carnegie made the decision, assumed the risk and, in his boss's name, issued the orders which rerouted traffic and untied the snarl. Realizing that he had not only placed himself on a spot, but his boss as well, he wrote out a report of what had happened, attached his resignation, and placed both on the superintendent's desk. This, he thought, would give the boss a way out should he be criticized by his superiors.

61. A few hours later Carnegie received his resignation note with the inscription, "Resignation refused," in the chief's handwriting. No further comment was forthcoming until days later when his boss said to him: "There are two types of men who never get far in life. One is the type

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that cannot do what they are told, and the other are those who can do nothing else." This closed the incident until years later when came the payoff which will be described in a moment.

62. At this point in his story Mr. Carnegie often paused to caution his listeners. He would say: "It is important that every young man should be willing to exceed the scope of his immediate instructions and render service beyond that required of him. But he must make sure to make the right move, or he will run into difficulty. It's commendable to do more than you are paid for, but be cautious in your judgment. Base your *extra mile* efforts on the most reliable facts you can find.

63. "For example, there is the story of a young clerk left in charge of a discretionary account with a stockbroker. He was given specific instructions as to what issues to buy and sell, and precisely when to do it. The young clerk invested in other stocks which resulted in a greater overall earning, but he was fired nevertheless, because his employer considered his violation of instructions an indication of unsound judgment which could not be tolerated in such a position."

64. In his own businesses Mr. Carnegie made it a rule that when a man moved entirely on specific instructions, management would back him whether he succeeded or failed. But when the man moved on his own judgment, he had to assume responsibility for his own mistakes. Any other policy would invite carelessness and undermine authority.

65. Now for the payoff on the Carnegie story. The reason that the incident of the railroad tieup proved to be of such tremendous importance to Carnegie's career was that years later, when he was gathering capital to start his steel business, the division superintendent of that early day was the very man who convinced other possible investors that their money would be safe under Mr. Carnegie's management. In so doing, he referred to the railroad story as indicative of Mr. Carnegie's ability to deal with emergencies.

66. When you adopt the habit of *going the extra mile* in your relationships with others, you never know how far-reaching the results will be. A single, simple incident, as the drama of your life unfolds, may prove to be a pivotal point around which your future destiny will revolve. That is

why we should continually stress the advisability of practicing the principle of *going the extra mile as a matter of habit*, and not just on occasion. By continually availing yourself of this privilege, you are accumulating a credit balance in the eternal ledger which, when you need it most, will pay you a dividend in one form or another.

ON THE AIR

67. The next story to be related is important, because it illustrates perfectly how a mind alerted by *definiteness of purpose* and a spirit that is willing to render an extra amount of service, can recognize opportunities for self-promotion even in dead end streets.

68. It is about a student who was assistant manager of the sales and collection division of a municipal utility, serving a city of around a hundred thousand people. His was a civil service position, obtainable by competitive examination, and hedged about with all sorts of legislative decrees designed to afford the employee a maximum of protection and a minimum of risk. As is always the case, in return for this protection the employee was not paid very well and there was a ceiling wage over his head which amounted to an almost impenetrable wall. In addition to this, promotional opportunities within the organization were practically non-existent. The manager, who was next in authority, had a lifetime appointment and would have to resign or die to create a vacancy which could logically be considered a promotion from the assistant's job. One can best describe the feeling this student expressed before he enrolled by telling you the little allegory about the eagle and the oyster.

69. It goes something like this: An oyster has a maximum of security. He is enclosed in a hard shell which protects him from outside elements, and he does not struggle to find his food. It comes floating by in the water where he lives, and is delivered right to his door, ready to be eaten. On the other hand, an eagle builds its nest upon the highest craggy peak he can find. He is constantly battling wind and rain, snow and cold. Food is a constant problem to the eagle and requires a sharp eye, strong wings, quick talons, a keen sense of smell and nimble wits. All of these requirements bring with them opportunities for development, and Mr. and Mrs. Eagle become strong and self-reliant or perish. The eagle, not the oyster, is the symbol of America!

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70. This student said he was beginning to feel like an oyster in this protected dead end street, and he was looking for a way of transforming himself into an eagle. It is interesting to trace his steps in the transformation.

71. It was evident that the cogs of his brain made a quick turn as he listened to a lecture on the principle of *going the extra mile*. He grasped the strategy behind the principle immediately and decided to use it as the key to unlock the shell around him and emerge once more into the atmosphere of opportunity.

72. When he went to the office the next morning, he was determined to find a way to place someone under obligation to him as the first step in breaking through the ceiling over his head and by-passing the blockade standing in the way of promotion.

73. Here a word of caution before going on with the story: If you have the right attitude in the things you do for people, you will be successful in putting them under obligation. But if you don't have the right attitude, they will suspect you of something, dislike you and find an excuse for not reciprocating. Let's see how this student went about it.

74. First of all, he adopted a *positive mental attitude* and started wearing a smile, which was a true reflection of his inward happiness at his discovery of this principle. This also put new life into his step. Then he alerted his mind for an opportunity. And it came in a way which he never anticipated, as these things usually do. He happened to hear his boss talking on the telephone concerning a radio program which the local station was featuring as a public service. The station had invited department heads of the various divisions of the city government to give fifteen minute broadcasts which would highlight phases of their work as they related to the citizens of the community.

75. As the conversation continued it was evident that it was soon time for their department, the Water and Light Department, to present its program. The bosses were trying to decide what to do and who was to do it. They talked of hiring a professional writer to do the script, but no money was available to cover such an expenditure.

76. At this point the student recognized that here was the opportunity

he was seeking and he said to his superior: "I have taken a number of script writing courses and would be happy to write the series of programs for you free. I'm not posing as a professional, but I know the inside story of the department and can write on it more convincingly than an outsider who would have to spend considerable time in research before he started."

77. His offer was presented so convincingly and his attitude was so positive, that the boss decided to let him have a try at it. Immediately the student started writing a quarter hour script at home after work, on his own time. He put his heart into the task and gave unstintingly of his best talent. He consulted one of his friends, a professional in the radio field, regarding the proper treatment of the subject. A surprisingly good script resulted, and the boss was very pleased.

78. The first program was a tremendous success and received more fan mail than any other program in the series. The student was asked to prepare another script, and then another and another. Before he knew it, he was spending twenty hours of his own time every week writing scripts, and enjoying every minute of it.

79. Meanwhile at the office he became subjected to constant ridicule. Everyone knew he was writing the scripts, and doing it on his own time. "I think you're a fool for doing it for nothing," said one. "You should get paid for it. This outfit has plenty of money. Believe me, I wouldn't do anything for 'em for free." Such was the typical reaction of the other employees. It is an average reaction. How many times have you heard people say: "That isn't my work. I don't get paid to do that. Let somebody else do it; someone who's foolish enough to work for nothing."

80. Only one person in the office saw through the strategy the student was using, and he told our friend, "I don't know what effect that program has on the people listening in, but I know that it must have a profound effect on you. Keep up the good work and someday you'll rise above your present position." This was encouraging to our young friend for he knew that, although the other employees regarded this man as an eccentric, he had forgotten more than all the rest of them together had ever learned.

81. By now you are probably asking, "Were there any good results for this student because of his *extra mile* activity?" Well, first the manager of

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the radio station was so impressed by the excellence of the scripts the student had written that he approached the City Manager to see if it would be possible to have the student promoted to the position of Radio Coordinator for city programs and keep the program on permanently. This, however, was not possible because the city's budget had not been set up to include such a position or program.

82. So for a time it appeared that all the flurry of activity might pass and leave nothing in its wake. But one thing had been accomplished: the student had been brought to the favorable attention of the City Manager, who thereafter kept an eye on the young man's activities and watched for a spot where such an enterprising person might be used to better advantage.

83. The student, of course, was not aware that the City Manager had him thus in mind, but nonetheless he maintained his positive mental attitude and continued to look about for further opportunities to *go the extra mile*. Then one day he was called to the City Manager's office and asked if he would consider a different position, in another division of the city administration, at an increase of nearly two hundred dollars a month in salary.

84. So thoroughly did this student come to understand and apply this principle of *going the extra mile* that he freed himself from what he had once considered a dead end street. He by-passed the obstacles which had been in the way of his promotion and found himself in an entirely different position where he was virtually his own boss, in a more positive environment and with a very nice increase in salary. Now he is continuing to *go the extra mile* in preparation for more and greater opportunities ahead.

85. This is quite a different story from that which another student had to tell of his experiences. He, too, thought he had grasped this principle after attending the lecture on it, and he, too, set out to "cash in" on it. So he went to his employer and asked if it would be all right if he came down on Sundays and did a little extra work. His employer didn't object, so this fellow went to his plant on four consecutive Sundays. Then he sent his boss a bill for time-and-a-half for overtime worked. Naturally, this plan didn't succeed. This student had missed the point entirely. He didn't exhibit a positive mental attitude, and he did not have a sincere desire to render service beyond that for which he was paid. *Going the extra mile*

means willingly, of your own accord, rendering more and better service than that for which you are paid, without hope of immediate or direct compensation or reward.

86. The principle of *going the extra mile* is the master strategy of the entire philosophy, for it gets action. It is the *active* principle. You must do something about it. You cannot merely give your intellectual approval. You must get busy doing something which truly is *going the extra mile*. And when you do, the law of compensation which is called into action by your activities will always do something for you.

A SHARP CONTRAST

87. Andrew Carnegie had a story about this principle of *going the extra mile* which he often liked to tell. "Several years ago," he would say, "a policeman noticed a light burning at a late hour in a small machine shop on his beat in which he knew that no night work was being done. Becoming suspicious, he telephoned the owner of the shop who came down immediately, unlocked the door and cautiously crept inside with the policeman.

88. "When they reached the small room where the light appeared, the owner of the shop looked in and, to his amazement, found one of his employees at work at a machine. The young man quickly explained that he had been in the habit of coming to the shop at night to learn how to operate the machine and thereby make himself more useful to the employer.

89. "The newspapers carried the story, and I happened to read it. The newspaper article made it appear that it was all a big joke on the employee. But it turned out to be a big joke on the employer. For I contacted this young man and employed him at double the wages he had been getting in this small machine shop. Today he is head of one of our most important plant operations at a salary four times what he was getting at the machine shop, and if he keeps on as he is going and continues to exhibit the same wonderful mental attitude, he will some day have our top plant job — provided he doesn't first go into business for himself.

90. "There is no way to hold down people who spend their spare time

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preparing to render greater and better service for others. These persons go right to the top of their profession or calling as naturally as a cork rises to the top of water.”

91. There is little one can add to a story like that. It would be like trying to gild the lily. If you are ready to grasp the secret of real success, somewhere as you study the lessons in this course, you will find it. You will grasp the significance of each of these principles, and will be on the way to the achievement of your own definite major objective.

HOW NATURE GOES THE EXTRA MILE

92. Now let's proceed with a more formal analysis of the principle of *going the extra mile*. There is no better place to start than by showing how nature, herself, forces every living creature . . . except man . . . to observe this principle or perish. Man, of all creatures, has the right of choice – either to disobey this principle and suffer the consequences or to obey it and reap the rewards.

93. You will find that *nature goes the extra mile in everything she does*. She does not create just enough of each genus or specie to get by, but rather produces an overabundance to take care of all emergencies which may arise and still guarantee the perpetuation of each form of life.

94. Take a look any spring at the blooms on the fruit trees. Here nature makes allowance for wind, storm and frost by producing sufficient blooms on each tree to make sure that some will remain after the elements have taken their toll, so that there will be a supply for man's use, and each kind of tree and fruit will be perpetuated through the remaining seeds.

95. Also take a look at the careful planning behind the scheme nature has for assuring the pollination of flowers. She paints them beautiful colors and fills them with appealing scents and delicious nectar, so they will attract the bees. And the bees are attracted. They buzz around these lovely blossoms and perform the important work of carrying the fertilizing pollen from plant to plant as they collect the nectar they are seeking. Notice how nature makes the bees render useful service *before* they collect their pay.

96. You can readily see that this exchange of values, between the flowers and the bees, is mutually essential to the existence of both. Nature goes

the *extra mile* by producing an abundance of flowers which attract the bees; the bees go the *extra mile* by rendering their service before they are compensated. The result is the production of fruit by cross pollination and the perpetuation of bees, who use the honey as food which they produce from the nectar collected.

97. The same law of nature applies to frogs in a pond, fish in the sea, birds of the air, and every form of vegetation. Nature *goes the extra mile* by providing an over-production sufficient to allow for emergencies and yet guarantee the perpetuation of all species.

98. Following closely along the line of the idea of the bees and flowers swapping favors, we have in this philosophy a technique of . . . swapping favors. Another name for it is: borrowing good will. You have heard of good will. A business will sell out, charging so much for buildings, equipment and inventory, and then charge several times the value of the physical assets for good will. Good will is the confidence of a great number of people in that firm, and it has been built up as a result of a long series of satisfactory dealings.

99. There are two ways of getting the good will of others. One is by satisfactory, honest relationships with people with whom you do business. But what if you desire good will right now and haven't time to wait ten or fifteen years while you build it up? You can get it immediately by borrowing the good will others have built up . . . by swapping favors with them. You give them something you have that they desire in exchange for the use of their good will.

100. Edwin C. Barnes, whose story was related earlier in this lesson didn't really get into the big money until the idea of "swapping" favors was pointed out to him. Here is how it worked: Barnes had a sales organization selling the Edison dictating machine (now called the Ediphone). By a very ingenious arrangement he guided his salesmen into a very profitable means of procuring prospective buyers of the dictating machine, without any cost to him or his salesmen. He made a deal with some hundred and fifty salesmen who were selling office supplies, desks, typewriters and other items for other firms, under which they supplied his salesmen with leads wherever they discovered a prospective buyer for a dictating machine. In return he had his salesmen supply the other sales-

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men with leads wherever they discovered prospective buyers for office supplies. Under this arrangement Barnes opened a source of sales for his dictating machines which saved his own salesmen the trouble and expense of locating prospective buyers for dictating machines. But how could these salesmen be induced to *go the extra mile* on behalf of Barnes' salesmen? By having Barnes' salesmen *go the extra mile* for the salesmen of the other commodities as well as to refer prospective customers for other items. This was the beginning of a plan which made Barnes a multi-millionaire long before he retired from business. This is a valid principle today and may be adapted to a great many uses.

TWO IMPORTANT LAWS

101. There are two important laws with which you should become familiar. One is the *law of compensation* and the other is the *law of increasing returns*. Mankind is dependent upon the operation of these two laws for its very life. If the farmer did not comply with them he could produce no food. Let us see how he must necessarily observe these laws plus the principle of *going the extra mile*, whether he consciously recognizes it or not.

102. The farmer must clear the soil of trees and shrubs. Then he must plow, harrow and fertilize where necessary. After this he must put seed in the soil. He must mix intelligence with his labor, observing the proper season of the year for planting, the correct method of crop culture, and the right irrigation and cultivation techniques.

103. With these steps completed, he has done all he can do. Up to this point he has not been paid for his labor. He has literally done more than he has been paid for! Now he must wait for nature to germinate the seed and for time to elapse, during which growth occurs and a crop is produced.

104. If the farmer has performed his labor intelligently, nature will reward him through the *law of compensation*, by which she neither permits any living thing to get something for nothing, nor allows any form of labor to go unrewarded. This law assures the return of the seed which was planted. But with a return of the seed alone, nothing would have been gained by the process, and no food could be produced for man or beast.

105. There must be another law operating at the same time. It is the *law*

of increasing returns, for there is an increase in the amount produced over the amount planted. Nature gives back to the farmer the seed he planted in the ground *plus* a margin of many times the amount of seed. This is his reward for having done more than he was temporarily paid for. This unvarying law always rewards intelligent effort rendered in the attitude of faith, and rendered unstintingly without regard to the limits of immediate compensation.

106. Now you can understand the statement that this strategic principle of rendering more and better service than one is presently paid for is not a man-made law. Of course, you may think that these examples are *simple*. They *are* simple enough so far as effects are concerned, but you would hardly consider the cause behind them as simple. That cause is as profound and imponderable as the other laws by which this planet and the entire universe are maintained in an orderly and harmonious manner throughout time and space.

107. Nature has definite, established laws and principles to which man must adapt himself if he wishes to live successfully. It is not necessary for us to grasp the broad meaning and purpose of these laws. All we need do is observe their existence and adapt our actions to them.

108. For example, the *law of action and reaction* may be seen everywhere and in everything. Nature's budget is always balanced. Everything has its opposite equivalent: positive and negative in every unit of energy. Day and night. Hot and cold. Summer and winter. Good and evil: Up and down. Success and failure. Sweet and sour. Happiness and misery. The pendulum swings back the same distance it swings forward. And so it is in human relationships and in the rendering of personal service. *For whatsoever a man soweth that also shall he reap*, the Good Books says, Galatians chapter 6, verse 7. One should remember that the kind of seed he sows is important, because every seed yields a harvest after its own kind.

109. Now let us consider the variety of ways in which man is paid for *going the extra mile*. Animals of an order lower than man receive nothing for their labor but the food and protection essential to their existence. Man, however, has been given the power to command and receive the bounties of the earth in whatever form and quantity he desires because he can *translate his thoughts into material things*.

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110. Man is the greatest handiwork of The Creator and has the privilege of becoming self-determining. He has been granted the right of control over his own thought power. Through the exercise of this divine gift man has a voluntary avenue of approach to Infinite Intelligence. *This means that he can place the forces of the entire universe behind his plans and purposes.*

111. After letting this profound idea sink in for a while, let us look at some of the more important special benefits which are available to man if he will apply the principle of *going the extra mile* and harmonize with the laws of life. You might consider these items a catalogue of reasons for *going the extra mile*. After studying them I believe you will agree that no one who has once seen this imposing list would refrain from *going the extra mile* unless he were indifferent, irresponsible or totally lacking in ambition or enthusiasm.

BENEFITS OF DOING MORE THAN YOU ARE PAID FOR

112. First of all, *going the extra mile* calls the *law of increasing returns* into action. This means that the quality and quantity of the service you give will come back greatly multiplied. Recall the story of the farmer and the grain of wheat he plants. For every grain he plants, he receives a stalk of wheat containing many, many grains. Nature rewards him an hundred-fold in return for his work and intelligence. And so it is with everything you do in the way of rendering service. If you render service which is worth one hundred dollars, the chances are that eventually you will get back not only that one hundred dollars, but perhaps ten times that amount – *if you have rendered this service with the right mental attitude.*

113. Sometimes your increased return may not come back in dollars at all, but in increased opportunity for you to get ahead – promotion, or the making of a new friend or group of friends. It may come to you in a variety of forms, but always in increased ratio.

114. There is another law which is the converse of the *law of increasing returns*. This is the *law of diminishing returns*. If you render service beyond that for which you are paid, or *go the extra mile*, unwillingly or with some other form of negative mental attitude, this law will come into play and you will get back very much less than your effort was worth, and possibly nothing at all!

115. An example of how the *law of increasing returns* multiplies the reward for abundant, cheerful service can be found in the life of Charles Schwab. He began his career as a day laborer in a steel mill owned by Andrew Carnegie. When he first went to work, he displayed no special ability – except that he had a positive mental attitude and a pleasing personality which won him friends among all classes of people. He also had the willingness to do more than he was paid for. He actually went out of his way to find extra work to do. He did not stop at one *extra mile*, but added two or three extra miles, and each one of them with a smile and a wholesome attitude.

116. Charles Schwab moved up and up in the Carnegie empire until he was next in line after Carnegie himself and was being paid a very handsome salary indeed for the work which he was required to do. And for the extra service he rendered over and above the call of duty, as it were, Mr. Carnegie often presented him with a very handsome bonus which on occasion amounted to as much as a million dollars. Talk about the law of increasing returns! He was actually paid over ten times as much for this *extra mile* service as he was for doing his regular job. You can take a valuable hint from this story. The service you render without pay, and without expectation of direct compensation in money, often proves to be the most profitable service you can render.

117. Here is another story which shows that sometimes the mere exchange of pleasantries between strangers, where no obligation really exists, can have far-reaching effects and bring tremendously increased returns.

118. One rainy afternoon an elderly lady walked through the revolving door of a Pittsburgh department store. As she walked up the aisle several clerks turned their backs and pretended to be busy with their stock, thinking that she was a mere looker. But one young clerk spoke to her pleasantly and offered to be of assistance. The lady explained, “Oh, I’m just waiting for the rain to let up.”

119. “Very well,” said the young man, “May I bring a chair for you?” He secured a chair from behind the counter and offered it to the lady. When the rain had subsided, he took the lady by the arm and escorted her outside. As she left him, she asked for his card.

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120. A few months later the owner of the store received a letter asking that this young man be sent to Scotland to take orders for furnishing a castle. The owner replied that this young man did not work in the home furnishing department, but that they would gladly send an expert. The old lady wrote back and insisted on having the young man who had been so courteous to her. Naturally he was allowed to go, and he received orders for several hundred thousand dollars worth of merchandise. The old lady was Andrew Carnegie's mother, who was planning to furnish Skibo Castle in Scotland.

121. Because of this incident, the young man was made a partner in a great Pittsburgh store, with an assured future in a profitable business. The important part of the story is that he was not paid to go out of his way to be courteous to old ladies. No one told him to do it. He did it entirely on his own initiative. Yet the ten minutes he voluntarily devoted to this courtesy was responsible for his obtaining a partnership in a great business. It can be truthfully said that those ten minutes of *free service* paid him more than all the *paid service* he had rendered before in his entire life. And it made him economically independent for the rest of his life. You see once again how the *law of increasing returns* works for those who go the *extra mile*.

122. *Second.* The habit of doing more than you are paid for causes you to benefit by the *law of compensation*, through which no act or deed will, or can, be expressed without an equivalent reaction, after its own kind.

123. To get appreciable results, the *application of this rule must be a habit*, applied at all times, in all possible ways. You must render the greatest amount of service of which you are capable, and render it in a friendly, positive manner. And you must do this regardless of your immediate compensation; *even if it appears that you will receive no immediate compensation!*

124. As mentioned in the lesson on *definiteness of purpose*, life is a just employer and will willingly pay any wage you set upon your services. Nature will not let you or any other living creature have something for nothing, but she is just as strict in seeing that you do not give something in the form of service for nothing; that is, without adequate compensation.

125. You must render as much service as you are being paid for, in order to hold your job, or maintain your source of income, whatever it may be. This balances the equation as the employer is paying for value received. The employee must render the same value. The same relationship exists in the case of professionals such as doctors, lawyers, musicians. Each must render a service before being paid by the client. In commercial trade, the purchaser is paying for a certain amount of a commodity, and it is up to the merchant to deliver precisely that amount of the substance for the money.

126. Lazy and dishonest persons are always trying to unbalance this equation in their own favor. They expect to be paid the same amount of money for an inferior product or a smaller amount of service. In other words, they attempt to defy nature's law and get something for nothing. In the sale of personal services, individuals sometimes endeavor to reduce the hours and quality of service and increase the rate of pay. This practice cannot be pursued beyond a certain point, because when men collect more for their labor than the value they put into it, they ultimately kill the goose that lays the golden eggs. Such a policy is exactly opposite to the principle of doing more than one is paid to do and is not in harmony with the laws of nature.

127. The only man who can correct such a situation and this tendency to violate a fundamental law of nature is the employee who depends upon the sale of his personal services for a living. He is the only man who has the privilege of the initiative in the correction of this unsound practice.

128. There are two specific ways in which you have the initiative for setting the wages you demand of life:

- (a) By adopting this principle of doing more than you are paid for;
- (b) By having a specific goal in life aimed at achievement above the level of mediocrity.

129. This principle of doing more than you are paid for operates for the benefit of the employer who applies it in the same way as it does for the benefit of the employee. It would be just as unwise for an employer to withhold from an employee any portion of the wages he has justly earned as it would be for an employee to do less than he is paid to do. Therefore, it is wise on the part of the employer to pay a man all he earns.

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130. Here is the fine point that most people overlook: *Until a man begins to render more service than that for which he is paid, he is not entitled to more pay than he receives. For obviously he is already receiving full pay for what he does!*

131. Ponder that statement and be sure you understand its significance clearly. It is a stumbling block to many. And it is the key to this master strategy of doing more than you are being paid to do.

132. Now for point (b). The average person who works for wages feels that he is doing more work than that for which he is paid. If this is true, then why doesn't the *law of compensation* pay him better?

133. The sad fact is that ninety-eight out of every hundred wage earners have no definite purpose greater than that of working for a daily wage. Therefore, no matter how much work they do or how they do it, the wheel of fortune turns past them without giving them more than a bare living, *because they neither expect nor demand more.*

134. The man of affluence and success demands riches in definite terms. He has a definite plan for acquiring riches. He is engaged in carrying out that plan and is rendering useful service equivalent in value to the riches he demands. Life and the *law of compensation* are just in both cases. Life pays the rich man on his own terms, and it also pays the man who asks nothing more than daily wages on his own terms. The wheel of fortune reacts to the mental blueprint a man sets up in his own mind and brings to him, in physical or financial form, the exact equivalent of that blueprint.

135. There is a *law of compensation* by which a man may establish his own relationship with life, including the material possessions he accumulates. No one can hope to escape acceptance of the reality of this law.

136. If you grasp the significance of what has been written on this subject you may mark this day as a turning-point in your life. From today on will you see to it that you do not settle with life except on your own terms!

137. *Third.* The habit of doing more than you are paid to do will bring you to the favorable attention of those who have opportunities to offer.

There are very few instances of any man promoting himself to a position of higher pay and greater responsibility without adopting and following this habit.

138. Refer again to the story you read about the student who went the *extra mile* by writing radio programs on his own time. This caused him to be attracted to the attention of the manager, who immediately thought of him when a better opening occurred.

139. Another simple story illustrating this point, goes like this: One winter morning Mr. Schwab's private railroad car was backed into its side track near the steel mill which he managed. Just outside the car Mr. Schwab was met by a young man who explained that he was a stenographer in the steel company's office, and that he had met the car with the hope that he might be of some service to Mr. Schwab.

140. Mr. Schwab was so surprised at this unusual event that he asked Williams, the young man who had sent him down there. The young man said, "It was entirely my own idea, sir. I happened to read the telegram saying that you were coming and I came down here in case you had any important telegrams or letters to get off in a hurry."

141. Mr. Schwab thanked the young man for his thoughtfulness and said he might require his services later in the day. And he did! As the private car rolled toward New York that night, the young man was on it, with an assignment to Mr. Schwab's private office — at the steel magnate's special request.

142. By continuing to render extra service, this young man promoted himself from one job to another in the steel business until he had the capital to go into business for himself. He eventually became the president of a large drug company.

143. Mr. Schwab, in telling the story of his private secretary, said that the young man did not have a single quality that would rate him above the average as a stenographer, but he did have the quality of developing, *on his own initiative*, the profitable habit of *going the extra mile*.

144. It was this habit that enabled him to promote himself. It was this habit which attracted Mr. Schwab's attention. It was this habit which

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made him president of his own corporation and his own boss! Oddly enough, it was the very same habit by which Mr. Charles Schwab had promoted himself from a day laborer in one of the Carnegie mills to president of the United States Steel Corporation.

145. *Fourth.* This habit tends to permit you to become indispensable, in many different human relationships, and therefore enables you to command more than average compensation for your services. While it is true that there may not be such a thing as an indispensable man, yet the word *indispensable* as it is used here concerns someone who is quite necessary for the functioning of an organization, or business, or industry.

146. You will never command more than average compensation until you become indispensable to somebody or some group. Make yourself so useful that it would be extremely difficult, if not almost impossible, to replace you. There are some occupations where personal initiative and other qualifications make a person indispensable. Persons who have pulled themselves out of the crowd and have included the priceless ingredients of *going the extra mile* and *personal initiative* in their service, virtually write their own price tag which others willingly pay.

147. *Fifth.* The *habit of going the extra mile* leads to your own mental growth and physical perfection in various forms of service, thereby developing greater ability and skill in your chosen vocation. It is a well-known fact that both the body and the mind attain efficiency and skill through systematic self-discipline which the habit of *going the extra mile* causes you to observe. The old adage: *Strength and struggle go hand in hand*, expresses this very well.

148. Everytime you perform an act with the idea that you are going to excell all your previous endeavors, you are really growing. You should never deliver a talk, write a letter, or do any other task whatsoever, without the deliberate intention of doing it better than you have ever done it before. True enough, you may often fail and even fall below the record you have previously set, but to intend to do a thing better than you have ever done it before is a very healthy state of mind, and will ultimately cause you to excel yourself repeatedly.

149. Soldiering on the job, killing time in the washroom, holding the

mental attitude: "I'm not being paid enough," or "That isn't my job," are merely ways of defeating yourself. Such attitudes will not pay off!

150. *Sixth.* This habit protects you against the loss of employment and places you in a position to choose your own job and working conditions, in addition to attracting the self-promotional opportunities mentioned before. Continuous employment is something of prime importance to the daily wage earner. The habit of *going the extra mile* is one way of writing yourself an insurance policy against the fear of poverty, the fear of want, and against the low-pay competition of the clock watcher.

151. *Seventh.* *Going the extra mile* turns the spotlight on you and gives you the benefit of the *law of contrast*, which is very important in advertising yourself.

152. Marshall Field's in Chicago at one time had a window dresser who drew a very large salary. He was a great artist, and he know how to take advantage of the *law of contrast*. For example, on one occasion he had one entire window filled with a display of good-looking ties, and in the very center of the display was a tall mirror. The passerby, stopping to glance at the ties in the window, would see himself in the mirror. In contrast to the ties in the window, his own would, naturally, appear shabby and worn, and he would be tempted to go in and buy at least one, if not even more, of the beautiful display ties which looked so much better than his own by contrast. That's an example of the power of contrast.

153. We human beings are always unconsciously making comparisons and have a tendency to notice the thing that is different. It is only natural, therefore, that the person who renders service greater in quality and quantity than that for which he is being paid stands out in bold contrast. A wise employer will take notice of him.

154. Of course, the immediate employer may not always wish to let such an employee know that his exceptional qualities are recognized. He may wish to evade his responsibility. But only a shortsighted employer will try to withhold adequate compensation from such a man. And if he does so withhold, another employer will soon find this man and offer him a better job. The *law of supply and demand* comes to the rescue of the employee who *goes the extra mile* and sees to it that he is compensated by one employer or another. This is because there is always a demand

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for the services of those few people who observe the principle of *going the extra mile*. There is never an over-supply of such persons. A wise employer, therefore, doesn't force the issue and wait for a showdown before compensating a worthy employee adequately.

155. An example of a smart employer was Henry Ford. At a time when there were no labor unions and no pressures brought to bear, he voluntarily raised the wages of his employees to five dollars a day, which represented a one hundred per cent increase. The vast majority of industrialists at that time prophesied that he would go broke within a year.

156. What actually happened was that Mr. Ford's labor cost was far less, for every man practically became his own supervisor. A man didn't want to take a chance on losing such a well paid job, because he knew he couldn't get another one like it down the street. He put more than was required into that job. He changed his mental attitude, and the best labor in the country flocked to Henry Ford. His labor turnover was reduced to nearly nil. His labor problem was virtually solved for a quarter of a century. And it also paid off in his reputation with the public and made people want to buy a Ford instead of a competing car. In fact, it paid Henry Ford in a thousand ways to assume the initiative to *go the extra mile* in his relationship with his employees.

157. A further word about this *law of contrast*. Because the majority of the people do not practice the habit of *going the extra mile*, but follow the opposite rule for trying to get something for nothing, you have an opportunity greater than ever before if you will act on these suggestions and adopt, and follow, this master strategy for earning self-promotion. This single principle can be the medicine for your economic illness. Whether you are a wage earner, a small business man, a doctor, or lawyer or merchant, you can profit by stepping forth into the bright light of contrast. You can do your share toward reducing the chaos and discord of this world, and promoting harmony in human relations within the sphere of your influence, if you will practice the principles of this philosophy; particularly if you will render service according to the principle of *going the extra mile*.

158. *Eighth.* Cheerfully and willingly doing more than you are immediately paid to do leads to the development of a positive, pleasing attitude,

which is among the more important traits of a pleasing personality. Look around and take inventory of the people you know. That will give you convincing evidence of the truth of what is said here.

159. When you have a pleasing personality, you can get almost anyone to behave toward you as you wish them to behave. That's a little trick that would be worth knowing, isn't it? How is it done? It is accomplished by first treating the other person as you wish him to treat you. In other words, you apply the Golden Rule. If he doesn't respond at once, you do not give up. No. You keep on and on and on. Then if you still get no results there may come the time when you will wisely decide to work on someone else.

160. This is particularly true if the person on whom you have been working is your employer. If after long, continuing and patient application of the Golden Rule and the habit of *going the extra mile*, you fail to bring about in your employer a more favorable attitude toward you and your work, then maybe you should fire your employer.

161. Here is a story about a young man who couldn't get any response from his employer in spite of his continued best efforts to apply the principle of *going the extra mile* and practicing the Golden Rule. The young man wisely decided to tell his employer to get someone to take his place. But a depression was on, and he couldn't afford to do this until he had saved some money. For one whole year he and his wife pinched and saved until they had a couple thousand dollars in the bank. Then he did exactly what he had been planning to do during that long year of self-denial.

162. That young man went out and secured other capital and went into business for himself, as a competitor of his former boss. And he made good. Now he has a tradition in his plant that every new employee must come in to him for a personal interview before going to work. During this interview he relates the story of how he got his start in business. He tells the new employee: "If you have the kind of stuff in you that we think you have and hope you have, the time will inevitably come when you will have the urge to tell me you are through, and, of course, that will mark the parting of our ways. Now, I want you to be prepared to do just that when the feeling gets so strong you can't resist it, so I want you to start a savings account immediately and see that a percentage of

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your salary goes into it every payday. You may call it your *independence fund*, and that will make it more fun to save.”

163. You could search in vain, the world over, for a more harmonious group of employees, with a real respect for their boss. They all have a private *independence fund* and are in a position to break off any time conditions warrant such a move. But the boss knows this, and treats his employees with the respect that is due them, so he will not lose his valuable men. He sees to it that he does not give them any legitimate excuse for leaving him.

164. This story gives a slight twist to the principle of *going the extra mile* because of a mutual feeling of independence and pride. The result is high output per man, increased profits for the company, higher wages for employees, and a company organization that no *ism* except Americanism can penetrate.

165. *Ninth.* The habit of rendering more and better service than you are immediately compensated for develops the important factor of *personal initiative*, without which no one may attain or acquire economic freedom. Personal initiative is the most outstanding trait of the typical American citizen, and this nation is literally built upon personal initiative.

166. *Personal initiative* means doing the thing that needs to be done without being told to do it. This is the self-starter principle. It starts the ball rolling. It gets action. It causes things to happen. Don't wait for things to happen; build a fire of *personal initiative* under them and *make* them happen.

167. There are people who have come all the way through life rendering extra service and yet have wound up in the poorhouse. They were absolutely honest, which gave everybody a chance to exploit them and they became draft horses for lazy persons who took advantage of their good nature and imposed upon them. There can be no compromise with honesty. A person must use wisdom and be careful about telling the whole truth to everyone. There are other persons around everywhere who can and will take advantage of the fellow who is naive enough to think that he can reveal all he knows about everything, because in doing so he leaves himself vulnerable to attack in vital spots.

168. And what about this habit of allowing people to impose on you, thus assuming the role of a draft horse? You must see to it that the *law of compensation* and the *law of increasing returns* work for you. It's one thing to cast your bread upon the water and wait for it to come back. But sometimes it comes back all moldy and soggy and unappetizing. The key to this strategic principle of *going the extra mile* is that you do it with purpose aforethought, or *definiteness of purpose*, counting on a fair return, sometime, somewhere. This is casting your bread upon the water and then keeping an eye on where it goes. Sometimes it is necessary to check on it and see that it starts on the way back, with maybe a little butter or jam on it. A poet has expressed this idea beautifully:

*I shall not wait the coming of my ship
That's sailing onward through some unknown sea,
But build myself a craft, and through the drip
I'll go a-sailing outward, sturdily,
Until I reach the ports where I shall find
The cargoes other folks are waiting for,
And gather in what gain the tide and wind
Hold for the wight that dares to leave the shore.*

. . . John Kendrick Bangs

169. When you render extra service, be sure that the quality is good, the quantity abundant, and your attitude positive and expectant. Make sure your efforts do not fall, like seed, on barren ground. The farmer would have a hard time benefiting by the *law of compensation* and *increasing returns* if he planted the seed on a rocky hillside, or on top of a cake of dried mud. Here's where the use of intelligence comes in. Intelligence is one of the important ingredients of the extra service you render.

170. By all means *go the extra mile* and be a good fellow; but don't be too good a fellow. See that life compensates you. If you try one approach and do not get the results you expect, try another. Maybe you'll find a better reception and recompense. The most potent elements in this business of *going the extra mile* are your mental attitude and doing it *as a matter of habit*. Set your mind right before you begin rendering your extra service. Send your blessing along with your service, and your blessings will come back to you. Take the advice of a very successful merchant who told all his employees:

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171. “When you wrap up a package, you should give not only merchandise, but put something of your heart into it as well.”

172. *Tenth. Going the extra mile* gives you greater confidence in yourself and puts you on a better basis with your own conscience. Sometimes the hardest fellow in the world to get along with is the one walking around under your own hat. He’s the same fellow you look at every morning when you shave. Incidentally, if you have a full length mirror in your home, it might be a good idea to walk right up to it and get acquainted with that guy. Talk to him about your plans and purposes, enlist his cooperation. Explain to him how you have decided to adopt this master strategy of rendering extra service in the right mental attitude, and get his opinion on it. A rich experience is in store for you when you first try this. It will give you a different kind of thrill, to deliberately get on good speaking terms with your other self.

173. A number of years ago a haggard looking man entered a consultant’s office in Chicago. He said that a friend recommended he make this visit in the hope of saving himself from destruction. He had made up his mind to end it all in Lake Michigan if he failed to get help.

174. From all outward appearances he was a failure. He had that dull stare of defeat in his eyes, the drooping shoulders of a man beaten by life, the shuffling gait of a human derelict. Yet someone must have recognized some worth in him or surely he would not have been sent to this office. The consultant stalled with conversation while trying to decide what to do for this man. The consultant’s imagination always became alerted by an opportunity to help someone else in need, and it was working full force, searching for some means that would be applicable in this instance. Suddenly there came to his conscious mind a psychological trick which he could use on this poor, beaten individual. He realized that he would be powerless to do a thing if the trick failed, but he thought it worth a try.

175. In the rear of the private office there was a full length mirror which was concealed by drapes. The downhearted visitor was asked to stand in front of this curtain while an experiment was being performed. He was told that very little could be done for him by most people, but he

would be introduced to the only man in the world who could help regain his self-confidence and overcome the terrific defeat he had suffered.

176. After building up to a dramatic climax, the man jerked the drapes apart and the derelict was allowed to meet himself face to face in the mirror. He looked at his own image, stunned and speechless. After a lengthy scrutiny, he turned and, with many thanks, went his way.

177. There seemed to be no hope for him, but let us continue. The end of the story came months later. One day a strange man, fashionably dressed and with the air of success and self-confidence, visited the office of this same consultant and greeted him with: "Hello there! You don't know me, do you? Well, I don't blame you. I'm the man you introduced to himself in the full-length mirror. Remember now? I want to shake your hand and pay you whatever you set as your fee for the service rendered me. It saved my life and I'm back in the money again, with the crowd who once threw me out. You're the man who really did it. I can never fully repay the debt I owe you."

178. It pays to be on good terms with your own conscience. There is no better way to make sure of this than by *going the extra mile* in everything you do. You will find that you really don't have to worry very much about the one whom you are favoring with your extra service. You will be compensated – and on an increased ratio.

*To thine own self be true,
And it must follow, as the night the day,
Thou can'st not then be false to any man.*

. . . William Shakespeare

179. *Eleventh.* *Going the extra mile* helps you to overcome the destructive habit of procrastination. You have heard of that word, haven't you? You indulge in it now and then, do you not?

180. When you develop the habit of *going the extra mile*, you are so eager to get things done that you learn to love the things you are doing and the person for whom you are doing them, and pretty soon old man procrastination dies of starvation. You may be sure that nobody laments his passing.

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181. *Twelfth.* Going the extra mile helps you develop *definiteness of purpose* without which you cannot hope for success. It gives you *definiteness of purpose* because you are moving and speaking and acting in response to a motive. The average person eats, sleeps and holds down a job, but does not really move with *definiteness of purpose*. He moves only to keep on living, and he has to be content with the crumbs from life's table; whereas if he would adopt a *definite purpose*, and render more and better service, he could set the wages that life will pay him

182. *Thirteenth.* Going the extra mile gives you the right to ask for promotion and more pay. As long as you do only what you are now paid to do, you have no logical reason for expecting greater compensation.

183. Henry Ford once told about a young man who came to him for a position, and while they were discussing his salary, the young man would not set a definite figure; he seemed undecided. Mr. Ford made the suggestion that he come to work and that he would be paid, at the end of the month, just what he was worth. The young man blurted out: "But I'm already getting more than that!" No doubt he told the truth that time.

184. You must do that for which you are paid to keep your job, *but you have the privilege of rendering an overplus of service as a means of accumulating a reserve credit of good will which entitles you to higher pay and a better position!* If no such overplus is rendered, you have not a single argument in your favor when you ask for a better position and increased pay. Think this over for yourself and you will have the *real* answer to why it pays to go the *extra mile*.

185. It is important to point out the all-too-common mistake of confusing your financial *needs* with your demand for wages. If you have extravagant habits and manage your money matters so poorly that you cannot live on the salary you make, consider carefully that, perhaps, you are now receiving the full value of the service you are rendering. Remember that both employers and employees must observe certain fundamentals of economics. Certain types of service carry corresponding maximum wages, which it is economically unsound to exceed. If the type of service you are trained to render does not bring the compensation you feel that you require, then you should consider a change in occupation. If you like the

work you're doing, perhaps there is some area of it wherein you can render an extra amount of service and thus justify your expectation of increased earnings. One thing is sure: *If you never do anything more than you are paid to do, you'll never get paid for anything more than you do.*

186. *Fourteenth.* The habit of *going the extra mile* is one which you may adopt and follow on your own initiative, without asking permission of anyone to do so. It is this principle of freedom, this most cherished privilege of self-determination, which has made America the richest and freest nation on the face of the earth. We must see to it that nothing ever removes this incentive to excellence. Man has been endowed by the Creator with the right of choice in his thoughts, and our government has preserved and defended the privilege of exercising this God-given right. It is this right which has made the United States of America the land of the free and the home of the brave.

187. We would like to call your attention to the only formula in this philosophy. It is called the $Q + Q + MA = C$ formula because these are the initial letters of the equation:

Quality of service rendered
plus

Quantity of service rendered
plus the

Mental Attitude in which it is rendered
equals-

Your compensation in the world and the amount of space you will occupy in the hearts of your fellowmen.

188. The word compensation here means all the things that come into your life: money, joy, happiness, harmony in human relations, spiritual enlightenment, peace of mind, a positive mental attitude, the capacity for faith, the ability and desire to share blessings with others, a mind that is open and receptive to truth on all subjects, a sense of tolerance and fair play, and any other praiseworthy attitude or attribute you may seek.

189. You have seen, as we have gone along in this lesson, that there is a definite relationship between *going the extra mile* and other principles of this philosophy. All of the principles fit together and are the links in the chain of success.

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190. *Going the extra mile*, for example, develops *definiteness of purpose*, requires the exercise of *self-discipline*, and inspires your *applied faith*. It helps you to develop a *positive mental attitude* and a *pleasing personality*. Each of these are principles and titles of lessons in this philosophy.

191. It is our hope that you will now begin to understand how very much the habit of *going the extra mile* can mean to you, and that you will at once, if you have not already done so, adopt this habit as your very own so that you too, may enjoy the many special benefits which accrue from the use of this principle.

***A Course on the
Science of Success***

**Lesson V:
Pleasing
Personality**

PMAA

**Your Personality Is Your Greatest Asset
or Liability. It Embraces Everything
You Control: Mind, Body and Soul.**

PLEASING PERSONALITY

1. A *pleasing personality* is the aggregate of all the agreeable, gratifying and likable qualities of any one individual. As noted in the previous lesson, the person who continually practices the habit of *going the extra mile* and daily employs the Golden Rule will inevitably also acquire a *pleasing personality*. And a *pleasing personality* is an asset none of us can do without if we wish to attain success. Why is this?
2. Because it is through one's *pleasing personality* that he motivates others to help him achieve the goals he desires, and, as we discovered in the lesson on *the master mind*, no one can attain notable success without the help of others.
3. Put a little differently, from birth until death every person engages in some type of *selling* every day of his life. And *selling* in the sense used here means *winning acceptance, approval or adoption*.
4. The newborn babe is a salesman from the first moment that it begins to breathe. It requires and desires food, which it procures by the simple sales method of crying to attract sympathy.
5. Later, during the child's early activities, he sells himself into possession of that which will gratify his needs and wants by the control of his personal conduct. It is during this time that he can learn how valuable pleasing behavior and right conduct toward others can be to him, for he has nothing else to offer.
6. After the child reaches the age of maturity, he begins to sell himself into the possession of his wants by a combination of his personal conduct and the service he renders to others. *The most important factor at this point of his career is the mental attitude in which he renders service.*
7. Mental attitude continues to be an important factor during the remainder of his life. Therefore let's begin the analysis of the factors which comprise a *pleasing personality* with a study of the most important of these factors, a *positive mental attitude*.

FACTORS OF A PLEASING PERSONALITY

One: A Positive Mental Attitude

8. What is a *positive mental attitude*? Breaking this phrase down into its component parts and taking the definition of each word from the dictionary, a *positive mental attitude* may be defined as a confident, constructive, sure, practical and forward moving disposition of the mind over against any given set of circumstances.

9. As we use the expression in this philosophy, a *positive mental attitude is the right mental attitude in any given situation and is most often comprised of the plus characteristics symbolized by such words as faith, integrity, hope, optimism, courage, initiative, generosity, tolerance, tact, kindness and good common sense.*

10. To understand the importance of a *positive mental attitude* in your life, consider the fact that it affects: the tone of your voice, the expression of your face, the posture of your body, every thought you think and every word you speak. It determines the nature of every emotion you feel. Everyone and everything that comes within range of your personality is affected by your mental attitude.

11. It is well known that a person with a disagreeable mental attitude will disturb the mind of every person with whom he associates, as well as the minds of many who are far removed from him. He will do it by his state of mind alone, without speaking a word or making a single disagreeable gesture of any kind. Let him walk into a room where there are many people, and a good portion of those people will become uncomfortable merely because of his presence, even though he may never speak a word.

12. An equally dynamic situation develops when a man with a pleasing, harmonious mental attitude enters a room. He creates a pleasant atmosphere which engenders comfort, harmony and progress. This is so because every brain is both a broadcasting station and a receiving station which sends and receives vibrations of thought.

13. All of us at one time or another have had the experience of meeting

some stranger to whom we immediately take an intense like or dislike. Psychologists tell us that this is because of the thought vibrations which we receive from this stranger. If his mental attitude and thought vibrations are in harmony with our own, we like him. And if our mental attitude clashes with his, we do not like him.

14. It has been discovered that every place of business, every home, every workshop and everywhere people meet regularly has its own separate and distinct personality or vibration tempo which harmonizes perfectly with the dominating mental attitude of those who congregate there. Some people are so sensitive to these vibrations that they can ascertain whether the family relationship is harmonious or marked by friction the moment they walk into a home. They can do the same thing when they enter a place of business.

15. There are very few secrets which can be withheld from men who are sensitive to the mental attitude of others. It is true when one is dealing with those close to him, for friends and relatives with whom you are in close association will be very sensitive to your mental attitude, and will know immediately whether you are well or ill disposed toward them simply by your presence.

16. Ralph Waldo Emerson expressed his understanding of this principle through which men reveal themselves even though they speak not when he wrote: "It is vain to attempt to keep a secret from one who has the right to know it. *It will tell itself.* That mood into which a friend can bring us is his dominion over us. To the thoughts of that state of mind he has a right. All the secrets of that state of mind he can compel. This is a law which statesmen use in practice. . . ."

17. Thus if you desire to exert a positive, wholesome influence upon those who surround you, and cause them to feel that you have a *pleasing personality*, it is necessary that you maintain a *positive, wholesome mental attitude*.

18. A *positive mental attitude*, as we stated in our definition at the beginning of this discussion, is the most important factor in achieving a *pleasing personality*, and will express itself in all the fine and noble

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characteristics which will attract others to us and win for us their favorable attention and cooperation. Because of the importance of this principle in achieving success, it will be discussed more fully at the end of this lesson, and Lesson No. 7 will be devoted entirely to the study of a *positive mental attitude*.

Two: Flexibility of Mind

19. Because a *positive mental attitude* will cause its possessor to have a charitable, interested and generous frame of mind toward those with whom he deals, it also follows that it will generate *flexibility of mind*. For if one is genuinely interested in another person and sees the good in that other person, he will be able to understand that person's ideas and attitudes and to have sympathy toward them even if such ideas and attitudes differ from his own.

20. *Flexibility of mind* is this ability to understand and sympathize with another's point of view or way of doing things, and to adapt one's self to harmonious operation with the viewpoints and ways of others. This does not mean that in order to achieve *flexibility of mind* one must be willing to change his own mind with every new thought, idea or custom which is presented to him. Indeed not! Such a person would be a spineless jelly fish and certainly would not be a *pleasing personality*. *Flexibility of mind* is simply the ability to understand, sympathize and harmonize with the ideas, attitudes and customs of others to such an extent that a pleasant, successful, working relationship can be established and enjoyed.

21. "Flexibility," said Andrew Carnegie, "was the one quality which gained for Charles M. Schwab the reputation of being one of America's greatest salesman. He could get down on the ground and play a game of marbles with a group of boys, making himself one of the lads for the moment; then get up, walk into his office and be ready to enter a *master mind* meeting where he was called upon to make decisions involving millions of dollars."

22. Life is one continuous series of experiences in salesmanship through which one must sell himself to every person he meets in his social, professional or occupational contacts. The person who lacks sufficient flexibility to enable him to harmonize his mental attitude with those of the

persons with whom he comes into contact will not achieve a *pleasing personality*.

23. If you wish to see a practical example of what is meant by the word flexibility, study any successful politician. There is a person who can *be all things to all men . . .* and do it with a smile.

24. Observe a successful salesman and you will see flexibility of personality in operation. The salesman cannot, of course, afford to allow himself to be influenced by the varying personalities with whom he negotiates. He finds it profitable, however, to adjust his mental attitude to harmonize with that of the people with whom he deals. Thus he seeks common ground on the basis of which both he and his prospective customer can come to an harmonious and operable working agreement. This will require a somewhat different approach and follow-through with every new prospect as no two minds are alike. And it is accomplished by *flexibility of mental attitude*.

25. *Flexibility of mind* is essential in the home as well as in business and occupational relationships. It is the habit of adapting yourself to changing circumstances without losing your sense of composure. Every member of a family has a different personality and should be recognized as such by the person who is responsible for the family discipline. The parent who tries to manage children without considering the difference in personality of each child will often be disappointed because of the children's refusal to cooperate and the lack of warmth in their response to him.

26. One who is lacking in *flexibility of mind* is not qualified for leadership in business or industry, or for any kind of supervisory position where success depends upon the cooperation of others. The foreman who lacks flexibility will not have the fullest cooperation of all his men. He may have the cooperation of those whose personalities harmonize with his own. The foreman who has flexibility will have the fullest cooperation of all of his men, because *he will relate himself to each man according to that man's personality*.

Three: Sincerity of Purpose

27. The third important factor in the achievement of a *pleasing per-*

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sonality is sincerity of purpose. This is one trait of personality for which a satisfactory substitute has never been found because it reaches deeper into a human being than most qualities of personality.

28. *Sincerity*, or the lack of it, writes itself indelibly into every word one speaks, into every act and deed, and reflects itself in one's thoughts so that even the novice at character analysis can recognize its presence.

29. An insincere person announces this weakness in the tone of his voice, the expression on his face, the nature and trend of his conversations, his choice of intimate associates, and in the type of service he renders in his chosen occupation. This will be true even though he be a skilled actor with great ability to camouflage his real nature.

30. *Sincerity is the attribute through which one gains the confidence of others. It is one characteristic without which no one can hope to become popular. It is an essential requirement in all satisfactory relationships.*

31. Insincerity and confidence will no more mix than water with oil. The yes-man is an object of derision the world over mainly because everyone recognizes his insincerity.

32. "I shall never forget," said Andrew Carnegie, "the first opposition I received from Charles M. Schwab. He had been with me in an executive capacity only a short time when I gave him a definite order to make certain changes in connection with his work. He listened until I had finished. Then he looked me squarely in the eyes, with a smile on his face, and said: 'All right chief, you are the boss. But I am compelled to tell you that your request is going to cost you money because you haven't investigated the matter as closely as I have.' Then he proceeded to give me some facts which I had entirely overlooked, and they were sufficient to influence me to reverse my instructions. After that I had great confidence in Charlie, for I learned that he would not 'yes' me."

33. To be *sincere* with others, one must first be sincere with one's self. Perhaps the greatest lines the Bard of Avon ever penned were these:

*To thine own self be true,
And it must follow as the night the day,
Thou can'st not then be false to any man.*

34. *Sincerity* begins with one's self, and it is a trait of sound character and *pleasing personality* which reflects itself so visibly that none can fail to observe it.

35. Be sincere, first of all, with yourself.

36. Be sincere with those to whom you are related by family ties.

37. Be sincere with your daily associates in connection with your occupation.

38. Be sincere with your friends and acquaintances, and with your country.

39. And above all, be sincere with the Giver of all good gifts.

40. Your sincerity will pay off in ways too numerous to mention. But the greatest of these will be the feeling of self-reliance you will experience. It is obvious that the man who is not sincere with himself and those to whom sincerity is due does not have faith in himself. He will lack the power of conviction in his spoken words. He will be indefinite in his actions. And more than likely he will lack a *definite major purpose* in life.

Four: Promptness of Decision

41. Observe people wherever you will and you will notice that those who cannot make up their minds are neither popular nor successful. How charmed are you by the personality of a friend who cannot decide whether he, or she, would like to participate with you in some form of activity? Such a person puts you at a real disadvantage. You have invited his participation and are yourself sincere about wanting to do whatever it is you have in mind. By his indecision he prohibits you from securing another partner in the venture, and leaves you in the uncomfortable position of not knowing whether or not you will be able to go ahead with your plans.

42. *Promptness of decision* is a very important factor in the attainment of a *pleasing personality*, and it is a very prominent trait in all successful persons. It is a habit which can be acquired through *self-discipline* (to be discussed in Lesson No. 9). Promptness of decision develops as a result of a confident, constructive, sure and progressive *positive mental attitude*. It is closely related, as you will readily perceive, to *definiteness of purpose*, the starting point of all achievement.

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43. We live in a country where individual achievement is possible on a grand scale because of the great abundance of opportunities in every calling. But *opportunity waits for no man*. The man with the vision to recognize opportunity and the *promptness of decision* necessary to embrace it will get ahead.

Five: Common Courtesy

44. Someone has said that courtesy is the cheapest, yet the most profitable, of all traits of a *pleasing personality*. This may be an exaggeration, but it is not an overstatement to say that courtesy is an essential trait of personality without which no one may become pleasing to his associates.

45. As to its price, we must admit that it is absolutely free. All it costs is: *a positive mental attitude, sincerity of purpose, consideration for the rights and feelings of others, and a willingness to share your blessings with your fellowmen*. Observe how all of these principles are interrelated so that the development of one leads to the achievement of others.

46. *Courtesy is the habit of respecting other people's rights and feelings under all circumstances; the habit of going out of your way to help a less fortunate person whenever possible; the habit of rendering useful service without the expectation of direct reward; and last, but not least, the habit of controlling selfishness, greed, envy and hatred.*

47. Courtesy is a reflection of the spirit of fellowship without which no one may have dependable friends. It will often serve as an irresistible force with which one may disarm enemies and antagonists. Here is a story which clearly illustrates this latter point:

48. "I recall a case of discourtesy," said Andrew Carnegie, "when a disgruntled workman walked into our office determined to have redress for an imaginary grievance. He was a tall Swede who weighed about two hundred and fifty pounds, and he had worked himself into such a state of anger that he cursed everyone in sight.

49. "No one said a word or made a move to stop him until Charlie Schwab walked into the room. Charlie took off his hat, nodded politely to the Swede, and with that pleasant, courteous, ever-present smile of his said: 'Will you please come into my office and let me help you?'

50. "Schwab then led the way and the irate workman stalked along after him, closing the door firmly behind himself. Everyone listened intently, expecting to hear the battle begin any minute.

51. "Fifteen minutes later the door opened and Schwab and the big Swede walked out arm in arm, chatting and smiling as if no misunderstanding had occurred. The Swede had one of Charlie's big cigars in his mouth, and the expression on his face indicated that he had been having a pleasant visit with an old friend.

52. "When I asked Charlie what he had done to pacify the Swede, he said: 'Oh, I asked him a few questions about his wife and children to give him time to cool off a bit, got a cigar into his mouth, and very soon he forgot about his grievance. It wasn't very important anyway. He had been offended by someone who didn't know much about *common courtesy*.'

53. "What was his grievance?" I inquired. "To tell you the truth, he never got around to explaining it,' Charlie replied."

54. Now, of course, it had not been what Charles Schwab had said to this angry Swede which had appeased him. Rather it has been Mr. Schwab's genuine concern for the man and his problem which reflected itself in the courtesy Mr. Schwab showed to the Swede. This courtesy was born out of the generosity, tolerance, kindness, tactfulness, and good common sense of Mr. Schwab's *positive mental attitude*.

Six: *Tactfulness*

55. This is so closely related to *common courtesy* that one cannot well be separated from the other. *Tactfulness consists of doing and saying the right thing at the right time*. Where *courtesy* and *good common sense* are applied, *tactfulness* will inevitably follow.

56. Tactfulness exhibits itself in many facets of everyday living. Following is a list of the more common errors in *tactfulness* which will be avoided by the person who wishes to develop and maintain a *pleasing personality*:

- a. Carelessness in the tone of voice, often resulting in gruff and irritable tones which indicate a negative attitude in the speaker.

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- b. Interrupting the speech of others, a very common error which is most discourteous and indicates a lack of culture.
- c. Speaking out of turn when silence would be more appropriate.
- d. Overworking the pronoun "I."
- e. Asking impertinent questions, for the purpose of impressing others with the questioner's importance or his contempt for the one he is addressing.
- f. Injecting intimately personal subjects into the conversation where such action may be embarrassing to others.
- g. Going where one has not been invited.
- h. Common boastfulness. Self-praise reflects an inferiority complex. Merit and ability advertise themselves without boastfulness.
- i. Flaunting the rules of polite society in matters of dress.
- j. Making personal calls at inconvenient hours, without notice or permission.
- k. Holding people on the telephone with needless conversation.
 - l. Volunteering opinions which have not been requested, especially on subjects with which one is not familiar.
- m. Challenging the soundness of the opinions of others.
- n. Declining requests from others with an arrogant attitude.
- o. Speaking disparagingly of other people.
- p. Correcting subordinates and associates in the presence of others.
- q. Complaining when requests for favors are refused.
- r. Presuming upon friendship or acquaintanceship in asking favors one has not earned the right to request.
- s. Using profane and offensive language.
- t. Expressing one's dislikes too freely.
- u. Speaking of one's own physical ailments and misfortunes in a complaining manner. Few people are interested in the troubles of other people. Those who are so interested generally are lawyers, doctors, clergymen or other professional people whose business it is to help others out of their difficulties.
- v. Criticizing the government or another's religious beliefs.
- w. Over-familiarity in any human relationship.
- x. Indulging in malicious gossip.

y. Minimizing another person's achievements, instead of building them up.

57. The person who carefully checks his personality by this list of common errors in *tactfulness* may make discoveries of great benefit to himself.

Seven: Pleasing Tone of Voice

58. One expresses his personality through the spoken word more often than in any other way, and the voice is often more indicative of the true inner feelings of the speaker than the words he uses. Thus it is important for the attainment of a *pleasing personality* that the tone of voice be controlled so that it is pleasing to the listener and is colored and modified to convey the desired meaning.

59. An irate tone of voice, for example, can completely undo all the good which a well worded, courteously spoken sentence might have done had it been spoken pleasantly. For the unpleasant tone of voice will betray the insincerity of words.

60. An uncontrolled tone of voice may also cause the listener to suspect the speaker of insincerity when actually the words he uses are sincerely meant, but he is aggravated by some other cause and has allowed this aggravation to color his tone of voice.

61. The voice does convey meaning above and beyond that of the words used. For the tone of voice will express the emotion which accompanies the thoughts and words of the speaker. And the person with a *pleasing personality* will know how to convey his emotions by modifying the tone of his voice. He will express fear, anger, curiosity, contempt, doubt, affection, courage, sincerity, derision, anxiety and a wide range of other emotions by the mere control of the tone of his voice. The price of perfection here, as in so many other instances, is eternal practice and patience.

62. There have been many speakers who could bring people to tears merely by the tone of voice in which they uttered what they had to say. Often the listener pays but little attention to the actual words of a speaker, but is moved, favorably or otherwise, by the tone and feeling put into those words.

63. The old saying, "That which you think or do speaks so loudly that

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"I cannot hear your words," is no mere figure of speech, for often it is quite true. It is desirable to speak perfect English. And it is even more desirable to speak with a tone of voice which will pleasantly convey the precise meaning it is intended to convey.

Eight: Facial Expression and the Habit of Smiling

64. The two traits of a *pleasing personality* which should always be closely associated are the habits of voice control and smiling when one speaks. Through the combination of these two traits one may make himself pleasing to others under circumstances which would ordinarily arouse antagonism and opposition.

65. A competent character analyst can tell the nature of a man's character by the expression on his face. This is true, as you will immediately recognize, not only of character analysts, but of all people. Everyone, consciously or unconsciously, tries to discern what is going on in the minds of others by their facial expressions.

66. You can learn a great deal of what is going on in a person's mind by the expression on his face. Men have muscles which control the lines of their faces. A smile produces one arrangement of lines and a frown another, and entirely different, arrangement. Each expression conveys the mental attitude of its wearer with unerring accuracy.

67. If you are not quite sure about the relationship between facial expression and mental attitude, just try smiling when you are angry and notice how quickly your mind will change from negative to positive.

68. And you will notice, too, that your smile will change the mental attitude of those with whom you come in contact. This is, perhaps, one of the greatest benefits of the habit of smiling when you speak; for it is a recognized fact that the person who smiles often disarms his foes without saying a word. *A smiling face often defeats the cruelest of antagonists, for it is difficult to argue with a man who smiles when he speaks.*

69. Lawyers who are clever at questioning witnesses in court often have great ability to judge, by the expression on a witness's face, when the witness is lying and when he is telling the truth. It is this tell-tale facial expression which so often gives lawyers the cue they need to propound

questions which will trap the witness into divulging information not intended to be given.

70. Master salesmen follow the same rule. They can detect, by careful observation of their prospective purchaser's face, what the nature of his thoughts are. Moreover, the clever salesman learns to judge what is going on in the prospect's mind by the tone of his voice. Thus the smile, the tone of the voice and the entire expression on the prospect's face constitute open windows through which all who will may see and feel what takes place in his mind.

71. This fact naturally suggests the use of caution in connection with these open windows to one's mind. The intelligent person will take care that these windows will disclose to his associates only that which will be pleasing and attractive to them. For the purpose of remembering these three openings to the mind we might call them the big three of the traits of attractive personality: *the smile, the facial expression and the tone of voice.*

72. Cultivate them. And keep them always under control.

Nine: Tolerance

73. *Tolerance is the disposition to be patient and fair toward those whose opinions, practices and beliefs differ from one's own. In other words, it is the maintenance of an open mind.*

74. The tolerant person keeps his mind open to receive new and different facts and knowledge on all subjects. This does not mean that he will retain and adopt these new facts and knowledge as his own, but he will examine them and try to understand. Then he will endeavor patiently and wisely to reach a fair conclusion.

75. The intolerant person, on the other hand, has fixed opinions on almost everything. Moreover, he generally expresses his opinions freely and emphatically, and most often with the inference that anyone who disagrees with him is wrong. This is a trait of personality which never adds to one's popularity. The one thing which people resent most is open effrontery in connection with their own opinions.

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76. Intolerance definitely limits an individual's privileges of appropriating and using the knowledge and experience of others. Instead of winning their cooperation, intolerance repels and makes enemies of those who would otherwise be friends. It stops the growth of the mind by cutting off the search for knowledge. It discourages the development of the faculty of imagination. It prohibits accuracy in thinking and reasoning.

77. A great philosopher, recognizing the value of tolerance in all human relationships and wishing to guard himself against intolerance, wrote the following personal creed:

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78. *Let me be open-minded on all subjects so that I may grow mentally and spiritually.*

May the time never come when I will be above learning from the humblest person.

Let me never forget that a closed mind is a narrow mind.

May I never express opinions on any subject unless they are founded upon reasonably dependable knowledge.

Forbid that I should ever find fault with another because he may not agree with me.

May I always show a wholesome respect for those with whom I may not agree.

Let me be always mindful of the fact that all my knowledge is as nothing when compared to all that remains to be learned.

Give me the courage to admit my ignorance when I am asked a question about which I know little or nothing.

May I always share with others such knowledge as I may possess which can be of help to them.

Let me never forget that humility of heart will attract more friends than all the wisdom of mankind.

Let me remain ever a student in search of truth, and never pretend to be a finished scholar on any subject.

Ten: Frankness in Manner and Speech

79. Everyone mistrusts the person who resorts to subterfuge and does

not deal frankly and openly in his relationships with others. Men of sound character and pleasing personality always have the courage to deal directly and openly with others. They will be perfectly frank in their manner and speech.

80. And this *frankness* will be employed in conjunction with *courtesy, tact and tolerance*. It will be an outgrowth of a constructive, wholesome, *positive mental attitude*.

81. *Frankness in manner* and speech are an undeniable indication of *sincerity*, the one trait of a *pleasing personality* for which no substitute has been found. The person who employs such *frankness in manner and speech* will inspire confidence in his fellow men and will, thereby, gain for himself the benefits of many fine, dependable friendships.

Eleven: A Keen Sense of Humor

82. *Laugh and the world laughs with you; weep and you weep alone* is an old adage the truth of which cannot be contested. It may not be wise for a man to try to become a clown, unless he is in show business, but it will certainly pay him to develop a keen sense of humor, regardless of his occupation.

83. A well developed sense of humor aids one in becoming flexible. It helps him to relax and become warm and human — a trait which will attract many friends.

84. A keen sense of humor will keep one from taking himself too seriously, a tendency toward which many people are inclined. Every person needs some escape from the requirements of the routine of his daily occupation, and a keen sense of humor can provide that escape. It will serve as a tonic for the maintenance of sound physical health.

85. A keen sense of humor is insurance against intolerance. This may be evidenced by the fact that many intolerant people wear such a sober expression on their faces one would think the weight of the world were resting upon their shoulders.

86. Humor has its own special brand of chemistry, which, when properly mixed with sincerity, courtesy, tact and tolerance, will develop a most

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pleasing personality and will have a definite influence in achieving popularity.

Twelve: Faith in Infinite Intelligence

87. It is inevitable that the subject of *faith* must be woven into every principle of the philosophy of individual achievement, for the intangible power of *faith* is the essence of every great achievement. No philosophy of individual achievement would be complete without a definite recognition of the power of *faith*.

88. *Faith in Infinite Intelligence* inspires *faith* in other human beings as well. Confidence begets confidence. Thus the person who has *faith in Infinite Intelligence, faith in himself, and faith in his fellowmen* will inspire others to have faith in him. They will like him and cheerfully give him their cooperation so that he can attain the objectives he desires and successfully reach his ultimate goal.

89. *Faith* is the master gate through which one may give his brain free access to the great universal power of thought which operates through the brain.

Thirteen: A Keen Sense of Justice

90. *Justice*, as the term is used here, has reference to *intentional honesty* and is the result of a constructive, wholesome *positive mental attitude*.

91. The *justice* of which we speak here cannot be altered for the sake of expediency, nor can it be stretched to fit any circumstance or to extend an individual's personal interest.

92. *Justice* which contributes to a *pleasing personality* is an absolute standard, rigidly adhered to, which will motivate the individual to do what is right because it is right – not for any immediate advantage or hope of reward.

93. The benefits of a *keen sense of justice* are many and varied. Here are some of the most important ones:

- a. It establishes a sound basis for *confidence*, without which no one may have a *pleasing personality*.

- b. It develops a *sound and dependable character*, the greatest of all the attracting forces of a *pleasing personality*.
- c. It not only attracts people, but also offers opportunities for personal gain in connection with one's occupation.
- d. It provides one with a feeling of *self-reliance* and *self-respect*.
- e. It gives one a clear conscience.
- f. It prepares the mind for faith.
- g. It protects one from the destructiveness of indecision and controversy.
- h. It inspires one to move toward his *definite major purpose* with greater *personal initiative*.

94. A keen sense of justice not only aids in the development of a *pleasing personality*, but it becomes a priceless asset in almost every human relationship. It banishes avarice, greed, envy, hatred and selfishness, and gives the individual a much better understanding of his rights, privileges and responsibilities.

95. It is hardly necessary to call attention to the fact that *justice*, as herein discussed, refers to *moral justice*, not legal justice. *Moral justice* is something which one voluntarily observes because of respect for himself and a sense of responsibility toward his fellowmen.

Fourteen: The Appropriate Use of Words

96. The ability to speak in words and to enunciate clearly is a blessing which the Creator has bestowed on man alone. No other living creature can speak. This is a blessing which should be highly prized and respected.

97. The English language, as well as the organized languages of other peoples and nations, is replete with words which carry every conceivable shade of meaning. It is possible to choose the right words: words which will attract and not repel. There is no excuse for the careless use of words which will offend the sensibilities of others.

98. The use of profanity, at any time or under any circumstances, is wholly inexcusable. Let us remember that when we use words of profanity, we profane the name of the Creator who endowed us with the ability to use words – an ability which should be used gratefully, to the

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greater glory of the Creator and edification of our fellowmen.

99. The appropriate use of words is regarded as a sign of education and culture. The person who is able to use the proper words at the proper time has developed a very important factor in the achievement of a *pleasing personality*. While the inappropriate use of words can repel, *the appropriate use of words, together with a pleasing and motivating tone of voice and a pleasant facial expression*, can go a long way toward gaining for one the attention, respect, confidence and liking of other persons.

Fifteen: Effective Speech

100. To speak effectively one must combine several of the factors of a *pleasing personality* mentioned heretofore. Effective speech requires the appropriate use of words, a pleasing and motivating tone of voice or delivery, and a pleasant and dynamic facial expression.

101. The person who cannot stand on his feet and speak with force and conviction, without fear or embarrassment, on any subject of his choice, is under a great handicap so far as his personality is concerned. The same is true, and to an even greater extent, of the person who cannot express himself effectively in ordinary conversation.

102. The history of mankind reveals that the trend of civilization has been influenced by those who could dramatize an idea through spoken words. We have only to observe carefully to find men who have risen to great heights of personal achievement because of their ability to sell themselves and their ideas through effective speech. Outstanding examples in American history are George Washington, Abraham Lincoln and Franklin Delano Roosevelt.

103. In addition to the appropriate use of words, the proper tone of voice and facial expression, the most important factor in effective speech is a thorough knowledge of the subject on which one speaks. The greatest of all rules for effective speaking is: *Know what you wish to say; say it with all the emotional feeling at your command. Then sit down.*

Sixteen: Control of the Emotions

104. Someone has said that the world is ruled by the emotions of man.

Of this we cannot be sure, but we do know that most individuals are ruled by their emotions. And, in the final analysis, we all do that which we want to do, whether it be in accord with the dictates of reason or not.

105. Here is a list of the most important positive and negative emotions:

<i>Positive Emotions</i>	<i>Negative Emotions</i>
Love, a reflection of the spiritual qualities	Fear (See Lesson No. 1)
Sex, the creative force	Hatred, the harbinger of friction among men
Faith, the source of man's greatest power	Anger, the beginning of hatred
Hope and desire, the inspirers of all achievements	Envy, an indicator of fear
Loyalty, the foundation of sound character	Greed, a builder of selfishness
Sympathy, the foundation of the spirit of fellowship	Jealousy, a mild form of insanity
Optimism, the foundation of a positive mental attitude	Revenge, a hold-over from the age of the caveman
	Irritability, an indication of unsound physical health
	Superstition, a mild form of fear based on ignorance.

106. Each of these emotions, or feelings, must be brought under control if one is to achieve a *pleasing personality*. Emotion under control is one of the greatest powers known to man. Control can be attained through the exercise of reason and the application of *self-discipline*.

Seventeen: Alertness of Interest

107. Just as confidence begets confidence and criticism begets criticism, so if we would have other persons become interested in us, we must exhibit an alert and active interest in them. Indifference toward other people and their interests does not make one popular or contribute to a *pleasing personality*.

108. You can pay another person no greater compliment than that of concentrating your attention upon his personal interests. It is a fact that it is a greater accomplishment to be an alert listener when another is speaking than it is to be an able speaker, although effective speech rates high in the category of individual accomplishments.

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109. Alertness of interest, however, should begin with the ability to take a keen interest in your own major purpose in life. Without the ability to fix your interest at will on any desired subject, through your *definiteness of purpose*, you will not recognize opportunity when it befalls you. An alert mind will see and grasp opportunity whenever and wherever it presents itself. But a dull and indifferent mind will stumble over opportunity without even recognizing it.

110. The alert mind will usually get that which it seeks, while indifference will force you to accept whatever life offers.

Eighteen: Versatility

111. It hardly seems necessary to mention the fact that people who lack a general interest in, and understanding of, the world in which they live, including at least surface knowledge of human relationships, are seldom interesting or attractive. Versatility of interest in people and things is necessary to an attractive, *pleasing personality*.

112. The man who knows little of anything outside of his own job and affairs never will become pleasing to others unless he changes his habits. The bookkeeper who buries himself in a set of books may know figures better than anyone in his social group, but if he knows only figures, he will not be overwhelmed by his popularity.

113. The man who is familiar with only one subject is, of necessity, compelled to confine himself to that subject when he converses with others, and if they happen not to be interested in his particular subject, he soon finds himself without an audience.

114. The more popular types of people are versatile. They have at least a surface knowledge of many subjects. They are interested in other people and their ideas, and they go out of their way to express that interest where it will inspire appropriate reaction to their own benefit.

115. The versatile person knows something about the stars and planets in the heavens above him, the geological formation of the earth beneath him, and the nature of the soil which produces everything that man eats, wears or converts into material riches. The versatile person has a knowl-

edge of the fundamental concepts of the major religious beliefs of the peoples of the world, and a clear understanding of his own religion.

116. Versatility leads to the acquisition of the capacity to understand people. It connotes an alert, thinking mind – the only types of mind that continues its growth throughout life.

Nineteen: Fondness for people

117. Everyone who understands the nature of dogs knows that they instantly recognize whether people do or do not like them. And dogs express this recognition in no uncertain terms.

118. Most people are equally as discerning. They recognize, upon the slightest acquaintance, individuals who like other people. And they are attracted to the person who naturally likes people just as definitely as they resent those who have a dislike for people.

119. The law of retribution operates inexorably so that people are judged and dealt with not alone for their deeds, but for their dominating mental attitude through which they express their likes and dislikes with unerring definiteness.

120. It is inevitable, therefore, that people who dislike others will be disliked. And those who naturally like people will be liked. Through the principle of telepathy, every mind communicates with other minds within its range. The person who wishes to develop an attractive personality is under the constant necessity to control not only his words and deeds, but his thoughts as well.

Twenty: Control of Temper

121. Temper, the dictionary tells us, is heat of mind or passion shown in outbursts of anger. Put another way, temper is the emotion of anger allowed free rein.

122. One would not expect much in the way of personal achievement from the man who is so indifferent and stolid that he has no temper, for it is well understood that intense emotion is fundamental to all achievement. But the man who lets his temper fly in all directions is sure to find

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it alighting where it will do him great injury on the rebound. Perhaps the greatest injury an uncontrolled temper may do is that which often results from uncontrolled speech.

123. An uncontrolled temper and tongue have no part in a *pleasing personality*. They repel rather than attract, and most persons stay as far away as possible from the person with an uncontrolled, sharp tongue. At best, most people talk too much and say too little, but the person with an ill temper and a ball-bearing tongue often talks when he does not intend to, and says many things which will do him harm and which he later deeply regrets.

124. This is why clever lawyers often resort to the strategy of making recalcitrant witnesses angry in order to force from them admissions they would not make if they controlled their tempers. The same tactics have been used in business and in personal transactions.

125. Remember your tongue and control your temper, lest you release words that come back upon you as a boomerang and destroy your chances of being liked by other people.

Twenty-One: Hope and Ambition

126. A man without ambition, and the hope of achieving it, may be harmless, but he does not have a *pleasing personality* and will never be popular. No one cares much about a person who shows clearly by his deeds, or lack of deeds, that he has abandoned hope of getting ahead in the world.

127. Hope and ambition give life and fire to a person. They inspire him to go on and on, in face of defeat and privation, until he has achieved his ultimate goal. This undaunted perseverance in the face of all odds is a characteristic which others find attractive and worthy of emulation. People seek out the company of the man who has hope and ambition so that a bit of the fire that inspires him may rub off onto them and they, too, may learn to strive toward their goals with steadfast hope and ambition.

128. Men who express defeatism in the tone of their voices, the expressions on their faces, and the aimlessness of their actions make poor com-

pany for those who move with *definiteness of purpose*.

129. The world may forgive a man for most of his mistakes, provided he has high aims and definite hope of achieving them. But it will not forgive him for failure through indifference and hopelessness. No one regards it as an advantage to be associated in any manner, temporarily or otherwise, with those who have accepted failure and defeat as their lot.

Twenty-Two: Temperance

130. *Temperance is the practice of moderation and self-restraint in all things, and is absolutely imperative in the development of a pleasing personality.* The man who lacks the necessary self-discipline to manage his personal habits is never attractive to others. Especially is this true of the habits of eating, drinking and sexual relationships. Excesses in relation to any of these destroy personal magnetism and make the offender an object of derision among all who know him.

131. *Temperance in all things and over-indulgence in none* should be the motto of every person seeking to develop an attractive personality.

132. A lengthy dissertation on temperance would seem too much like a sermon on morals. Let us dispose of the entire subject, therefore, by saying that the man who has enough personal pride to control his intimately personal habits will most likely be a success in everything he undertakes.

Twenty-Three: Patience

133. *Patience* may be defined as *calm and uncomplaining endurance under pain or provocation, and a quiet perseverance.* This is a fast-moving, highspeed world in which are living, and the tempo of human thoughts and deeds is so rapid that men often get in one another's way. *Patience* is, therefore, necessary to avoid the destructive effects of friction in human relationships.

134. Impatience is a visible sign of lack of self-discipline which exhibits itself in a grouchy, irritable, disagreeable mental attitude. It rarely inspires sympathy from anyone.

135. This form of negative mental attitude may be caused by intem-

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perate personal habits, or by the poor health brought on by such habits. Very often, however, it is simply the result of overwork and lack of proper rest.

136. The person who maintains a calm, confident, constructive and wholesome mental attitude will not find it difficult to develop patience. And he can insure its endurance by controlling his personal habits, getting sufficient rest, and mixing work and relaxation in proper proportion.

Twenty-Four: Humility of Heart

137. Humility of heart is an outstanding trait of the person with a truly *pleasing personality*. For humility of heart assures the absence of arrogance, greed, vanity and egotism.

138. Humility of heart is the outgrowth of understanding of man's relationship to his Creator, plus the recognition of the fact that all the material blessings of life are gifts from the Creator for the common good of all mankind.

139. The man who is on good terms with his own conscience and in harmony with his Creator is always humble, no matter how great the wealth he may have accumulated or how outstanding his personal achievements may be.

Twenty-Five: Appropriateness of Dress

140. Good taste in clothing must recognize proper color combinations, design of style which suits one's personality, and such other essentials as may be necessary to harmonize with one's physical build, size and occupation. Oversize people will do well to avoid large checks and extreme colors in clothing.

141. The person whose taste in personal adornment prompts him to bedeck himself so that he resembles a clothes horse will not be attractive to others, but may arouse opposition and resentment from them.

142. Colors which clash with one another, extreme designs in clothes and excessive jewelry are indications of a desire to attract attention. And they will do just that, but not the kind of attention which is accorded the attractive person.

143. The best dressed person is the one whose clothes and accessories are so well chosen, his entire ensemble so well harmonized, that he does not attract undue attention because of his or her personal adornment.

144. It may not be true that clothes make the man, but one cannot deny that clothes go a long way toward giving him a favorable introduction. And there is another important effect of proper dress: it gives one a feeling of self-reliance and helps overcome self-consciousness.

Twenty-Six: Effective Showmanship

145. *Effective showmanship*, as it constitutes one of the traits of a *pleasing personality*, consists in a combination of other traits, such as *facial expression, control of the tone of voice, appropriate dress, proper choice of words, mastery of the emotions, courtesy, effective speech, versatility, a positive mental attitude, a keen sense of humor, alertness of interest in other people, and tactfulness*. Quite a combination to be wrapped up in one single trait!

146. Constructive, effective showmanship has no reference to the common habit of “wise-cracking” which often proves not to be so wise; nor does it refer to the habit of clowning or gossiping, often resorted to as a means of attracting attention.

147. Effective showmanship is the ability to dramatize circumstances and situations without offense to others. It is a trait which often pays big dividends provided it is not overworked or applied at the wrong time or place.

Twenty-Seven: Clean Sportsmanship

148. The man who can win without boasting and lose without complaining is sure to be popular with his associates. He is known as a good, clean sportsman. Colleges advocate clean sportsmanship in athletics because educators know that this habit, learned in sport, becomes a part of one’s character and is of great benefit in all other activities and relationships of life.

149. Poor sportsmanship usually is the result of greed, fear, selfishness or out-and-out dishonesty. It is never a recommendation and, therefore,

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never makes one popular or contributes to a *pleasing personality*.

150. Good, clean sportsmanship is an important trait of a *pleasing personality* because it inspires the friendly cooperation of others and connotes sound character. Beyond this it hardly needs further endorsement.

Twenty-Eight: The Ability to Shake Hands Properly

151. Many people might never think of the habit of shaking hands as having anything to do with a *pleasing personality*, but it has, in fact, a great deal to do with this subject. Most persons, when being introduced to others, or when they greet friends, go through the ceremony of hand-shaking in a perfunctory way, not recognizing that indifference or carelessness in this respect may be as damaging as they are in other relationships.

152. Some are so rude as to squeeze another person's hand until they cause actual pain, while others are so indifferent that they merely extend a hand which resembles a cold, inanimate object.

153. A proper hand-shake conveys animation, enthusiasm and a spirit of sincere fellowship. Judges of character learn a great deal about people from the manner in which they shake hands, for it generally follows that a cold, emotionless hand-shake denotes a cold, emotionless personality.

154. The person who shakes hands properly coordinates his hand-shake with his words of greeting, generally emphasizing each word with a firm grip of the hand (not a vice-like squeeze) and he does not release the other person's hand until he finishes his spoken greeting.

155. The art of hand-shaking may appear to be an unimportant matter, but in reality it is one of the more effective means by which one may convey emotional feeling and thereby demonstrate a *pleasing personality*.

Twenty-Nine: Personal Magnetism

156. Let us be frank and admit at the outset that the term *personal magnetism* is a polite way of describing sex emotion.

157. We need not evade the truth that sex emotion is something with which the Creator has endowed every human being. It is the one and

only trait of a *pleasing personality*, therefore, which cannot be developed by the individual. It can and should, however, be controlled and transmuted into any desired form of human endeavor. It is a potential asset of priceless value.

158. Sex emotion is the power behind all *creative vision*. It is the means by which all living species are perpetuated. It inspires the use of the imagination, enthusiasm and personal initiative. There has never been a great leader in any field who was not motivated, in part, by the creative powers of sex emotion.

159. And sex emotion is one among many of the Creator's devices by which sound physical health may be maintained.

160. Transmuted sex emotion gives quality, tone and volume to the human voice. When it is diverted to the spoken word, this emotion gives feeling and the necessary emotional qualities to insure effectiveness of speech. And there is a certain, almost inexplicable, tone to the human voice which has been emotionalized with sex energy that gives musical qualities to the voice even in ordinary conversation.

161. Here, then, is an important fact which must be recognized by those who wish to add attractiveness to their personalities through modification of their tone of voice. *Tone* of voice is produced entirely by the feeling that is behind it, and there is nothing known to man which carries as much emotional feeling as does sex energy. That is why the emotion of sex stands second in the list of the ten basic motives which inspire all voluntary human action, being removed only once from the greatest of all human emotions, the emotion of love.

162. It is significant that the ablest salesmen, clergymen, public speakers, lawyers, artists, musicians and others who make their living through some form of self-expression are people who have acquired the art of transmutation of sex energy by diverting it into their endeavors.

163. Do not be concerned if you have been blessed with a great abundance of sex energy. But be disgracefully ashamed if you fail to give this emotion its proper place as an important trait of personality by learning how to transmute it into whatever constructive or creative endeavor you wish to pursue.

SUMMARY

164. Your personality is the sum total of your mental, spiritual and physical traits which distinguish you from all others. It is the factor which determines whether you are liked or disliked by your fellowmen. It is the medium by which you will negotiate your way through life. And it will determine, to a large extent, your ability to associate and cooperate with others with a minimum of friction and opposition.

165. The financial value of personality may be measured by observing that those who have negative, disagreeable personalities seldom are found in positions of responsibility or in the higher income brackets, while those with pleasing personalities have little difficulty in selling themselves successfully in all their relationships with others.

166. Consider these facts. Then analyze your personality carefully and courageously to make sure that it embraces no trait that is displeasing to others. It is well known that "your best friends will not tell you" of the negative traits of personality which may be attracting misery, opposition and defeat throughout your life. In the traits of a *pleasing personality* listed in this lesson you have a measuring device by which you can accurately determine and evaluate your own traits of personality.

167. The capacity to understand others is very important. But it is equally important to understand yourself.

168. All through the ages philosophers of every school of thought have admonished men to know themselves. But how can one know himself without an accurate inventory of the qualities of his personality?

169. Self-analysis must begin with strict self-discipline, based upon the courage to recognize your faults and a sincere desire to eliminate them.

170. The true philosopher evaluates his traits of personality as a whole; then picks them apart and examines them separately, one by one. And when the task is finished he may discover that he has some of the good traits and some which are not so good. And the time which he devotes to self-analysis pays big dividends, for it not only gives him a true measure of himself, but it also enables him to analyze and understand other people.

COMMON HABITS WHICH DESTROY ATTRACTIVENESS OF PERSONALITY

171. Here are those traits which lead to a negative, displeasing personality – traits not recognized by those who give most frequent expression to them:

- a. The habit of breaking in when others are speaking.
- b. Selfishness, expressed by words, actions or silent thoughts which are obvious to the close observer.
- c. Sarcasm, expressed by wise-cracks that are not so wise, negative insinuations and slanderous suggestions.
- d. Exaggeration, generally due to an uncontrolled imagination.
- e. Egotism and vanity expressed in terms of actual or implied self-praise, and usually indicating the presence of an inferiority complex.
- f. Indifference toward others and their interests.
- g. Obvious attempts at flattery where it is not justified. Honest praise displeases no one, but take care not to give it out too generously.
- h. Slovenliness in posture of the body, personal adornment and in speech.
- i. Obvious attempts to attract the attention of others, such as boastfulness, gaudy attire and the habit of monopolizing conversation.
- j. Endeavoring to convey the impression of superiority through the use of terms and topics with which others are unfamiliar.
- k. Insincerity, generally expressed through some form of attempted flattery.
- l. The habit of directing conversation to subjects of slander or cheap gossip about other people.
- m. The habit of finding fault with individuals and the world at large. No one likes a confirmed pessimist or a know-it-all.
- n. The habit of challenging people with whom one disagrees where there is no justifiable reason to do so other than the

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- desire to be on the opposite side for the sake of argument, or to appear smarter than others.
- o. The habit of hypochondria (imaginary illness) often expressed in a vivid description of one's poor health, or the poor health of friends and relatives.
 - p. The habit of belittling those of superior ability, personal attainments or education.
 - q. The habit of volunteering unsolicited advice to others *for their own good*.
 - r. The habit of criticising that which one does not understand.
 - s. The habit of willful prevarication. No one trusts or respects the liar, even though he may confine himself to lies that harm no one.
 - t. Intolerance: closing the mind to evidences of truth which one does not wish to accept as such; seeing others' faults and multiplying them, though not admitting their virtues.
 - u. Profanity in all forms, whether expressed by words or implied by deeds.
 - v. Uncontrolled enthusiasm, reminding one of the person who turns on the radio or television set full blast then goes off and leaves it to annoy the neighbors.
 - w. Indifference expressed by the absence of a *definite major purpose* in life.
 - x. The obvious desire for something for nothing.
 - y. Expressed or implied contempt for the Creator.

172. If you wish to derive the benefits of a *pleasing personality*, analyze yourself by these twenty-five *don'ts*, one by one and with courage. Then have your findings carefully checked by those who know you perhaps better than you know yourself.

173. When these twenty-five negatives are under full control, you may be reasonably sure that if you do not always please others you will at least seldom offend, and that will clear the way for the development of the traits of a *pleasing personality*.

THE MAJOR QUALITIES OF A POSITIVE MENTAL ATTITUDE

174. Inasmuch as a *positive mental attitude* heads the list of factors in a *pleasing personality*, let us examine the qualities which lead to the development of this desirable quality.

(A) *Definiteness of Purpose*

175. When *definiteness of purpose* becomes a fixed habit, it consumes so much of one's time and energies that no place is left for a negative mental attitude. Here, then, is the starting point for the development of a *positive mental attitude*.

(B) *The Silent Hour Habit*

176. The *silent hour* is a definite period set aside each day for meditation, thought and prayer. During this period the mind should be cleared of all negatives and filled with thoughts that are pleasing: preferably thoughts associated with the attainment of one's *definite major purpose* in life.

(C) *The Habit of Harmony Within One's Self*

177. Harmony within one's self is attained by definiteness of purpose, promptness of decision and the habit of closing the door of the mind to all conflicting thoughts, past defeats, fears and unpleasant thoughts associated with past experience. Harmony with others begins through harmony with one's self.

(D) *Sound Physical Health*

178. This is attained by the development of a *health consciousness* and temperance in all living habits.

(E) *Mastery of Worries*

179. One can master worries by recognition of the fact that nothing over which one worries is worth the cost of worry; that there are but two types of worries: (1) those which one may correct, and (2) those over which one has no control and about which he can do nothing.

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(F) The Habit of Looking for the Good in Others

180. That which one looks for in others one finds eventually mirrored in his own character. Therefore the habit of looking for the good in others leads to the development of good in one's self. This habit suppresses suspicion and discourages doubt.

(G) Control of One's Dominating Thoughts

181. Dominating thoughts are those which one encourages to occupy his mind a greater portion of his time. By deliberately filling the mind with positive thoughts and refusing space in the mind to negative thoughts, the mind is provided with a *positive consciousness* which inspires the individual to think in positive terms on all subjects. One's dominating thoughts can be controlled by the power of the will fixed upon a definite purpose.

(H) Control of the Tongue

182. Spoken words are powerful instruments for good or evil, according to their nature. The development of a *positive mental attitude* makes it necessary to refrain from the expression of words that do not have a positive connotation. Every spoken word leaves its footprints upon the speaker's mind and becomes a part of his character.

(I) The Habit of Smiling when Speaking

183. The habit of smiling when one speaks tends to soften the words and to modify their meaning. The muscular effort required for a smile has a definite beneficial effect on the maintenance of a *positive mental attitude*. The habit of smiling when speaking benefits the speaker by modifying his mental attitude, and also inspires a reciprocal mental attitude in others.

(J) The Habit of Controlling the Emotions

184. Complete discipline over all the emotions is an important essential in the development and maintenance of a *positive mental attitude*. This discipline must govern both the negative and the positive emotions, which have been previously mentioned.

185. Discipline is maintained by the power of will, backed by an appropriate motive. The negative emotions may be starved out by the habit of giving expression only to the positives.

(K) Hero Worship

186. This is the habit of choosing those whom one most admires and endeavoring to emulate them in spirit and in deed. This habit may be cultivated by reading the biographies of those whom you most admire and by personal association with them where that is possible.

(L) The Habit of Going the Extra Mile

187. No habit is more conducive to the development of a *positive mental attitude* than that of rendering useful service beyond that which is expected without the expectation of direct compensation.

188. These instructions cannot be carried out in a day or a week. *Patience* must become the watchword in their application. The first step is a complete self-inventory.

189. If this inventory is honestly and courageously made, you will observe a definite improvement in your personality from that moment on. This improvement will be emphasized by the changed attitude of others toward you as expressed by their greater willingness to cooperate and their obvious attitude of friendliness.

190. A self-inventory will accomplish something else of importance: It will cause the individual to become *personality conscious* and to look for telltale traits of personality in other people, thus leading to the attainment of the capacity to understand people.

SOME OF THE BENEFITS OF A PLEASING PERSONALITY

191. Since no one ever voluntarily does anything without a motive, and no one desires to labor without the promise of reward, let us briefly review the benefits one may enjoy when he develops a *pleasing personality*:

- a. A *pleasing personality* attracts the friendly cooperation of others, and thus prepares the way for *master mind alliances*.

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- b. It insures the maintenance of a *positive mental attitude* which is a prerequisite for success in all constructive human endeavor.
 - c. It qualifies one with the most important fundamental of leadership in any calling or profession.
 - d. It establishes harmony within one's own mind, which is the first requirement for harmony in relationships with others.
 - e. It is an essential asset for the accumulation of material riches.
 - f. It is a builder of self-reliance.
 - g. It helps convert defeat into victory.
 - h. It increases the space one may occupy in the hearts of others.
 - i. It discourages friction in all human relationships.
- 192.** A *pleasing personality* also brings other advantages. We have listed only the more important ones, but any one of them alone is sufficient to justify all the effort put into the development of a *pleasing personality*.
- 193.** There are those who believe that a *pleasing personality* is an inherent quality with which only a few are endowed at birth. Perish the thought! A *pleasing personality* is an asset of priceless value which can be attained by those who are willing to pay the price of its development. And an important part of this price is a sincere, wholesome love of people.
- 194.** Hatred begets hatred. Dislike begets dislike. Indifference towards others begets indifference. Selfishness begets selfishness. And all this is true because of the *law of harmonious attraction* through the operation of which *like attracts like*.
- 195.** The Nazarene must have had this law of harmonious attraction in mind when He admonished men to *do unto others as if they were the others*. And He demonstrated His understanding of this law when the woman who had sinned was brought before Him for condemnation. "Let him who is without sin cast the first stone," was His reply.
- 196.** Thus we see that a *pleasing personality* not only provides one with a priceless asset measurable in material terms, but also extends to the spiritual side of life and provides one with access to his spiritual qualities.
- 197.** Evidence of this truth may be found in sincere religious leaders. They are calm and serene, sympathetic and understanding, patient and kind. *They love people!* They go the extra mile without complaining.

They smile much and seldom frown, for they recognize that every man is his brother's keeper.

198. *And these are the traits of every person who has a pleasing personality!* Some may be born with these traits, but most people who possess them do so as a result of diligent and persistent voluntary effort to develop them.

199. It is encouraging, is it not, to know that these qualities are within reach of the humblest person? That they may be had for a price that is not unreasonable and which works no hardship on anyone.

200. Here we shall leave you with your personality. If you elect to improve it, *you must begin by knowing what it is.*

201. *Man, know thyself!* This has been the cry of philosophers and great religious teachers throughout the ages. Heed this cry and you may occupy as much space in the world as your heart may crave. Improve your personality and you may become, in a sense, *the master of your fate and captain of your soul.*

202. Start right where you stand, now!

203. Then you may say, with Emerson, *Do the thing and you shall have the power!*

204. Before we leave this lesson, may we remind you that its thorough assimilation will provide anyone with the means by which he may reshape his entire relationship with other people. For the fundamentals of a *pleasing personality* constitute a complete philosophy, separate and apart from the remaining sixteen principles of this philosophy of individual achievement.

205. A man's personality is his greatest asset, or his greatest liability, for it embraces everything that he controls: mind, body and soul. A man's personality is the man himself. It shapes the nature of his thoughts, his deeds, his relationships with others, and establishes the boundaries of the space he occupies in the world.

206. It follows, therefore, that a man's personality is the one thing he cannot afford to neglect.

*Every word you speak
advertises your wisdom
or your ignorance.
Remember this
before speaking.*

***A Course on the
Science of Success***

**Lesson 6:
Personal
Initiative**

PMA

**No Man Is Free Until He Learns
To Do His Own Thinking
and Gains The Courage To Act
On His Own Personal Initiative.**

PERSONAL INITIATIVE

1. "There are two types of men," said Andrew Carnegie, "who never amount to anything. One is the fellow who never does anything except that which he is told to do. The other is the fellow who cannot do even that which he is told to do.
2. "The man who gets ahead," Carnegie continued, "does the thing that should be done without being told to do it. But he doesn't stop there; he goes the extra mile by doing a great deal more than is expected or demanded of him."
3. *Personal initiative* bears the same relationship to an individual that a self-starter bears to an automobile! It is the power that starts all action. It is the power that assures completion of anything one begins.
4. There are many "starters" but few "finishers." *Personal initiative* is the dynamo that pushes the faculty of the imagination into action. It is the process of translating your *definite major purpose* into its physical or financial equivalent. It is the quality that creates a major purpose, as well as all minor purposes.
5. It reveals favorable opportunities for self-advancement and inspires you to embrace them, and to make the most of them.
6. It reveals many faults and helps to correct them. It gives you an unquenchable thirst for knowledge, new ideas and better ways of doing things.
7. It is the twin brother of the principle of *going the extra mile*.
8. It inspired the writing of the Declaration of Independence and helped translate that document into the freedom which we enjoy today.
9. It gave us the American system of free enterprise, which insures all men the right to act on their own *personal initiative*.

THE MAJOR ATTRIBUTES OF PERSONAL INITIATIVE

10. *Personal initiative* heads the list of qualities a successful leader must possess. These qualities are:

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- *Personal initiative.*
- *The adoption of a definite major purpose.*
- *A motive to inspire continuous action in pursuit of a definite major purpose.*
- *A master mind alliance through which you may acquire the power to attain your definite purpose.*
- *Self-reliance in proportion to the scope and object of your major purpose.*
- *Self-discipline sufficient to insure mastery of the head and the heart, and to sustain your motives until they have been realized.*
- *Persistence, based on the will to win.*
- *A well-developed imagination, controlled and directed.*
- *The habit of reaching definite and prompt decisions.*
- *The habit of basing opinions on known facts instead of relying on guesswork.*
- *The habit of going the extra mile.*
- *The capacity to generate enthusiasm at will, and to control it.*
- *A well-developed sense of details.*
- *The capacity to take criticism without resentment.*
- *Familiarity with the ten basic motives that inspire all human action.*
- *The capacity to concentrate your full attention upon one task at a time.*
- *Willingness to accept full responsibility for the mistakes of subordinates.*
- *The habit of recognizing the merits and abilities of others.*
- *A positive mental attitude at all times.*
- *The habit of assuming full responsibility for any job or task undertaken.*
- *The capacity for applied faith.*
- *Patience with subordinates and associates.*
- *The habit of following through with any task once begun.*
- *The habit of emphasizing thoroughness instead of speed.*

- *Dependability, the only requirement of leadership that can be stated with one word – but no less important to success on that account.*

11. There are qualities of minor importance which leadership in many fields of endeavor may require, but those listed above are on the *must* list of all able leaders. Measure any successful leader by the list and observe how many of the traits he applies, although he may do so unconsciously.

12. *Personal initiative*, to be effective, must be based upon a definite organized plan, inspired by a motive, and followed through to the end to which it is aimed.

13. During World War II, Henry J. Kaiser astounded the world by his achievements of speed and efficiency in building ships. His achievements were all the more amazing because he had never built ships before. The secret of his success lay in his leadership. And the quality that he emphasized throughout his entire organization was the habit of *following through*.

14. He followed this habit himself and required his associate workers and *master mind allies* to do the same.

15. For example, when he ordered a trainload of steel to be delivered at his shipbuilding yards on a given date, he took the necessary precautions to make sure it arrived there on time.

Successful men move on their own initiative but they know where they are going before they start.

16. Along with the order Mr. Kaiser sent an official expediter whose sole responsibility was to see that the steel arrived on time. The expediter left the steel mill with the shipment, and his instructions were to permit no railroad man to delay or sidetrack the cargo.

17. That shipment *must* go through and it *must* arrive on time! This rule was so rigidly enforced that no expediter with the Kaiser operations dared to neglect it.

18. That is why the Kaiser shipbuilding yards were seldom delayed by

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bottlenecks due to shortages of supplies. *Personal initiative*, backed by persistence, was the answer.

19. And it is the answer, in part, to the problem of the man who finds himself swept over into the failure side of the great River of Life, but who desires to get back onto the success side of the stream. He will never make it without applying *personal initiative* backed by persistence.

20. If one plan fails he must create another plan and try again, then again and still again. The procedure is not easy, because it calls for will power, persistence and determination to follow through, regardless of how hard the going may be.

21. *Personal initiative* is necessary for the application of the *Big Four* principles of personal achievement:

- a. It inspires one to choose a *definite major purpose*, and to follow through with a clear-cut plan of action for its attainment.
- b. It gives action to *the habit of going the extra mile*.
- c. It inspires the organization of a *master mind alliance*.
- d. It clears the mind for guidance through *applied faith*.

22. These four principles would be of no value without *personal initiative*.

23. There were many men who could have perfected the automobile and popularized it. Only one – Henry Ford – had the necessary *personal initiative* to go ahead on his own responsibility and put the idea across. Many of the others had much more education and capital, but they did not possess the urge to choose a *definite major purpose* and carry it through to success.

Opportunity generally takes up with the man who first recognizes it.

24. The most common cause of failure, as we state in a forthcoming principle on *learning from defeat*, is the habit of drifting through life without a *definite major purpose*.

25. Men with *personal initiative* do not drift; they do not procrastinate;

they do not complain about the lack of opportunity. They move on their own responsibility, and create opportunities for themselves!

26. Examine the record of any successful man and you will discover that he began with a *definite major purpose* and carried it through to completion on his own *personal initiative*.

27. *Going the extra mile*, discussed in Lesson No. 4, is the most rewarding method of applying personal initiative. And it was Carnegie's extra mile initiative which laid for him a very solid portion of the foundation of his future success.

28. Carnegie applied *the principle of going the extra mile* as a matter of habit in all he did, even going so far as to apply this principle at the risk of his job.

29. And when he needed financial backing, he made use of the *master mind principle* and received the backing without difficulty. However, it may be well to observe that had he not established a reputation as one who acted on his own *personal initiative*, or had he failed to apply the first three of the *Big Four* principles, he would have found it difficult to procure the cooperation of the master mind allies he needed.

30. When Carnegie's big opportunity came he was ready to embrace it and make the most of it. He had conditioned his mind to recognize it. He had done this through *creative vision*.

31. Ponder the above facts and you will understand how, and why, the seventeen principles of this philosophy are related to one another just like the links of a chain. You will understand why *success is attained by the application of a combination of the principles, and not by any one of them singly*.

32. A philosopher once said, "Everything a man needs comes to him, by winding or straight paths, when he is ready to use it!"

33. Andrew Carnegie was ready for working capital when he decided to go into the steel business. He had conditioned his mind to use the capital profitably.

34. He probably needed the money long before he received it. But being

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in need is not the same as being ready to receive! Mark well the difference, for in it lies a major secret for your own success.

35. If you would be done with the negative side of the River of Life, then make yourself ready to switch over to the positive side.

36. Move on your own *personal initiative*, for no one will move for you. Begin now, right where you stand.

37. Adopt a *definite major purpose*, lay out a plan for its attainment, and follow through with the plan. If the first plan does not work, change it for another, but you need not change your purpose.

38. You may not have all the material things you need to carry out your purpose, but take hope from the fact that as you make the best possible use of the materials you have, other and better materials will be made available to you – if you are ready to receive them and use them.

39. Robert G. LeTourneau did not have the materials he needed when he started in business. He conditioned his mind to receive what he needed and they came forth in abundance, in the form of working capital, master mind allies, skilled workmen and everything else that a large scale industrialist requires.

40. The mind that has been made to receive, attracts that which it needs, just as a magnet attracts steel filings.

41. The most difficult part of any task is that of making a start. But once it has been made, the ways to complete the job become evident. The truth of this has been proved by the fact that men with *definite major purposes* are more successful than those without objectives.

42. And we have yet to find a successful man who did not readily admit that the turning-point of major importance in his life came when he adopted a *definite major purpose*.

43. No one person can tell another what his *definite major purpose* in life should be. But any successful man will verify that success is not possible without such a purpose,

44. Adopt a *definite major purpose* and see how quickly the habit of moving on your own *personal initiative* will inspire you to action.

- 45.** Your imagination will become more alert and it will reveal to you many opportunities related to your purpose. Opposition to your purpose will disappear and people will give you their friendly cooperation.
- 46.** Fear and doubt will disappear also. And somewhere along the way you will meet your “other self” face to face – that self which can, and will, carry you over to the success side of the River of Life.
- 47.** From there on the going will be easy and the way will be clear, for you will have adapted yourself to the great intangible forces of nature which lead inevitably to the attainment of your chosen goal.
- 48.** You will wonder why you did not find the path sooner, and you will understand why success attracts more success while failure attracts more failure.
- 49.** And just a short distance ahead, you will see the great gate that leads into Happy Valley! You are not there yet, for there are lesser gates through which you must pass before you enter the great estate. One of these – and a very important one – will be revealed to you later.
- 50.** We come now to the description of the method by which a young American – a lawyer – applied the *principle of personal initiative* in a manner that yielded him more than one million dollars in assets.
- 51.** The story began more than thirty-five years ago, when the young man, who had just graduated from law school, visited his wife’s family for the first time.
- 52.** The last lap of his trip had to be made over an interurban electric railroad which missed the town by two miles. When the train arrived at the country station, from which the passengers usually were transported to the town by a horse-drawn bus, no bus was on hand. The two-mile trip had to be made on foot, and in a heavy downpour of rain.
- 53.** When the young lawyer arrived at his wife’s home, he was introduced to her two brothers. They had never met him before, so it was natural that anything he might say would have much to do with the spirit in which he would be received as a member of the family. He should have been on his good behavior, but he was not!
- 54.** “Why,” he inquired, “don’t you have the Interurban Railroad Com-

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pany build a spur line into town, so people may ride instead of having to walk two miles?"

55. "Well," replied one of his wife's brothers, "we have been trying for the past ten years to do that very thing, but so far we have been unsuccessful."

56. "What!" the newly arrived in-law exclaimed. "You have been trying to do something I could do in three months!"

57. "Very good," said the brother-in-law. "You have yourself a job before you have been in the family five minutes."

58. "All right!" the young lawyer said. "I'll take the job and show you it doesn't take ten years to build two miles of railroad track."

59. By that remark he touched the spring of a self-made trap, and the jaws of the trap closed on him. Then he got down to real business.

60. He began asking questions which disclosed that the town was cut off from the electric railroad by a wide river. The railroad company was not willing to put up the \$100,000 needed to build a bridge.

61. At the young lawyer's request, his brothers-in-law accompanied him to the river to look over the situation. He hoped, of course, to find some clue by which he could let himself out of his dilemma.

Never mind how much you know. The important thing is what you can do with what you know!

62. The three men saw that the winding country road led down a very steep bank, and crossed the river on an old wooden bridge. On the opposite side were about a dozen railroad tracks running parallel with the river. They served as the storage and switching yard for a steam railroad which hauled coal from the area,

63. After about ten minutes the men saw a train pull into the yard and block the country road. Soon a farmer, driving a team of horses, came up from the other side of the switch yard and stopped to wait for the crossing to clear. In a few minutes another driver came from the near side of the tracks and had to wait.

64. This was the young lawyer's clue! It is doubtful that he would have found it in this common, everyday circumstance if he had not been looking for a way out of the embarrassing position in which he had placed himself.

65. But, having been motivated by a *definite purpose*, his imagination had become more alert, his powers of observation more keen. Therefore, he let no detail escape his notice.

66. The railroad crossing remained blocked, the teamsters waited, but not so with the wheels of the young lawyer's imagination. They were turning rapidly. How strange it is that one's imagination works so much better and more quickly when faced by some emergency which calls for immediate action!

67. Turning to his brothers-in-law, the young lawyer exclaimed, "Look! Do you see what I see down there on the railroad crossing?"

They looked. Yes, they saw a railroad crossing blocked by a train, and two teamsters waiting for the crossing to be cleared.

68. "But," one of them explained, "that's nothing! I've waited at that same crossing for more than half an hour many times. Why those farmers have only been there ten or fifteen minutes! So what?"

69. "No," the young lawyer muttered to himself, "you wouldn't see what I see. I thought not, but I wished to be sure."

70. "Well," he continued, "down there on that crossing is the solution to your bridge problem."

71. "Oh yes?" said one of his companions. "And how do you figure that out?"

72. "Very easily," the young lawyer replied. "Let us break the problem into three small parts, and then solve one part at a time."

73. "The owner of those railroad tracks will pay one-third the cost of a bridge in order to get that county road off the tracks, and the cost will be cheap at that, for some day an accident will occur on that crossing which may cost more."

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74. “The county officials will pay a third of the cost to get the county road off the tracks, so people may cross without having to wait, and cross with safety.

75. “The electric railroad company will pay another third of the cost in order to extend its road into town and thereby add another source of revenue.

“Your problem is in the bag, gentlemen!”

76. The two brothers knew instantly that the young man was right! Together the three men spent the following week interviewing the management of the steam railroad company, the electric railroad company and the county commissioners.

77. By the end of the week they had three signatures to a contract, and within three months a spur line of the electric railroad was running into the town.

78. Analyze this experience as you will; weigh it from any angle you may choose; study it step by step, and you will be forced to the conclusion that there is nothing about it that savors of “genius” — nothing which could not have been duplicated by any person of average intelligence and ability.

79. Success was due entirely to application of ten of the principles of individual achievement:

- a. *Definiteness of purpose*, carried out by a definite plan, backed with persistence.
- b. *The master mind principle*.
- c. *Applied faith*, expressed through definite action.
- d. *Organized thinking*.
- e. *Creative vision*, expressed in the creation of the purpose attained, and the plan of action by which that purpose was carried out.
- f. *Controlled attention*, expressed through concentration upon a *definite major purpose*.
- g. *Enthusiasm*.
- h. *Self-discipline*.

- i. *The habit of going the extra mile*, expressed by doing that for which there was no promise of compensation.
- j. *Personal initiative*, expressed by rendering useful service without being told to do so.

A PLUMBER FINDS HIMSELF THROUGH PERSONAL INITIATIVE

80. In a southern city of about ten thousand population lived a very plain type of man who had gained both local fame and fortune through his *personal initiative*. Since this man had less than average ability and education, it is interesting to observe how he achieved noteworthy success in building a substantial business which made him a man of more than ordinary financial means and influence in his community. Because he was unsatisfactory in his job as a plumber, his employer tried him out as a sales and contact man. But, again, he showed no promise.

81. Since he could write a clear, legible hand, the boss thought he might make a satisfactory bookkeeper. But the results once more were discouraging to both his employer and himself.

82. One thing happened, however, during his bookkeeping experience which developed into an asset. He began to use his head, and realized perhaps for the first time the necessity of taking inventory of himself.

83. He took time off from his job, went to a quiet place, and deliberately wrote out a list of the better qualities which he knew he possessed: (a) The habit of saving money. (b) The ability to figure with accuracy costs on a plumbing job. (c) Ability to recognize superior skill in other men. (d) Persistence in sticking to any task assigned to him until it had been finished. (e) Ability to induce others to work together in a spirit of harmony.

84. With this list before him, the plumber decided to exercise his own judgment, act on his own *personal initiative*, and launch a plumbing business of his own.

85. Using his meager savings, he rented a modest store room and had the name of his newly organized plumbing firm painted on the windows.

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Almost immediately the best pipe-fitter employed by his former employer came to him and asked for a job.

86. Then the newcomer in the plumbing business looked around until he found a capable sales and contact man. He also employed a college student who could do the bookkeeping on a part-time bases. As his business increased, he added other skilled workmen to his staff.

87. Having chosen his helpers wisely, he proceeded with his *definite major purpose* – that of becoming the leading plumber in his city. In a short time he had large contracts for several new buildings. He carefully supervised all work. In a few years people throughout the area began to seek his services because he had established a reputation for high quality service and fidelity in the performance of his contracts.

88. There is nothing dramatic or unusual about this story. That is why it has been related. This plumber started with nothing but a *definite major purpose* and a small amount of savings, but by exercising his own initiative he built a paying business, *step by step*.

89. This is exactly the way most successful businessmen get started. They begin in a humble capacity, but the important point is that they make the start on their own initiative.

90. The Creator provided mankind with many ingenious methods of carrying out the divine plan for human advancement, not the least of which is motivation. The motives of love, sex, the desire for economic security – these are the three most impelling of all which inspire men to move on their *personal initiative*.

91. The motives of love and sex form a combination through which the Creator has provided for the perpetuation of human life. These motives have been made so attractive that it is hardly within man's choice to reject their influence.

92. The brain of man develops only by usage – through *personal initiative*. This is a fact well known to psychologists, but not everyone may recognize the possibility or the probability, that back of all expressions of *personal initiative* is the Creator's plan to insure man's mental and spiritual growth through his own endeavors.

- 93.** Two facts stand out like the sun in the heavens on a clear day:
- America has grown to be the most progressive nation in the world, the “cradle of freedom and human liberty.”
 - The most outstanding feature of the American people as a whole is their habit of moving on their own *personal initiative*.
- 94.** It seems obvious that no mere stroke of chance blessed the American people with these two outstanding benefits. The privilege of moving on their own *personal initiative* outshadows every other privilege they enjoy – this privilege of free enterprise through which the humblest person may choose his own motives and live his own life, accumulating riches in whatever form and quantity he may desire.
- 95.** Moved by the inspiration of motives of their own choice, the leaders of American industry have built the greatest industrial system in the world.
- 96.** And the need of the future, to make the most of this new age of opportunity which has been born, is more men and women with creative vision, definiteness of purpose, and a motive to inspire them to move on their *personal initiative*.
- 97.** The changed world we have been forced to accept, through the circumstances of World War II, has so greatly multiplied our needs and our opportunities that we are now experiencing a shortage of leadership in almost every industry, business and profession.
- 98.** *Personal initiative* is the greatest asset of any nation! Should it be strangled or curtailed by any means in America, then that country no longer would be the “richest and freest” nation in the world.
- 99.** Let us take the case of Thomas A. Edison as another example of what happens when a man is inspired to move on his own personal initiative. No authentic record is available of the wealth which has been added to America through Mr. Edison’s *personal initiative*, but we may gain a fair estimate of it by a brief analysis of only one of his major inventions – the incandescant lamp.
- 100.** To arrive at the amount of wealth the incandescant electric lamp

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has created, one would have to add up the value of all the electric power plants, all the electric accessories, and all the wages which have been paid and are being paid to workmen in this field. The sum, amounting to billions of dollars, would be so great that it would stagger the imagination.

101. The men and women employed in the electrical industry number hundreds of thousands, and the amount paid them in wages yearly, is a vast sum. Similarly, the amount paid in taxes by the electric power and equipment companies runs into additional millions of dollars annually.

102. All this grew out of a single idea, born in the mind of one man who was free to act on his own *personal initiative*.

103. Would America have been richer, or would it have been better off in any way whatsoever, if Mr. Edison's *personal initiative* had been curtailed, subdued or suppressed by any means?

104. The three incentives of highest order, as has been previously stated, are the emotion of love, the emotion of sex and the desire for financial gain. They are natural incentives because they are inherent in every human being as a gift from the Creator. They must be a part of the divine plan of the Creator or they would not have been planted in the minds of all normal human beings.

105. The profit incentive has been responsible for the American way of life. Without it the American way of life would now be the same as when that land of bounty was discovered.

106. It is the only hope for individual progress, because all progress and all spiritual and mental growth of the individual stops when his *personal initiative* wanes. This is no man-made theory. Instead it is a part of the Creator's plan to force men onward and upward, by growth, through struggle.

No man is free until he learns to do his own thinking and gains the courage to act on his own personal initiative.

107. E. H. Brett of Los Angeles California, is a splendid example of what a man may accomplish when he has the courage to move on his

own initiative. Brett moved to Los Angeles when business conditions were bad, and went to work as a night clerk in a large apartment hotel at \$70 a month. But let us go back a few years and pick up his record from the beginning. He had wished to get a position in a hotel ever since he was a very small boy. That wish was crystallized into a *definite major purpose*, and he procured the job because he *moved on his own initiative* and went after it.

108. After he had held his humble position for a few months, he modified his *definite major purpose* and became determined not merely to work in a hotel but to own one! Thus he had a definite purpose, but not the capital with which to carry it through. About that time he began to familiarize himself with the principles of this philosophy. He very soon learned that *whatever the mind can conceive and believe, the mind can achieve*.

109. Acting on the belief that he could purchase a hotel of his own and pay for it, he set out one morning, moving on his own initiative, and found just the type of hotel he desired. Upon inquiry he learned he could purchase the lease if he had a working capital of \$3,000.00. Being determined to find a way to carry out his major purpose, he went to see Ernest Holmes, told him of his predicament, and asked what he should do. Mr. Holmes told him that if he was determined to take over the hotel, a way would reveal itself.

110. "But how?" Brett inquired.

111. "That," said Holmes, "is none of your business! When you plant a tomato seed in the soil, it will always come up a tomato. So, it is up to *you* to plant the right thought in your mind and let the combined intelligence of the universe do its work. Your responsibility is that of demanding a way to attain your aim. Hold this attitude and you will find it. When you will find it, I cannot tell you. That is not for me or you to decide. You will find it when you are ready for it. When that seed, or thought, germinates in the mind, as the tomato seed does in the soil, you will have your hotel. In other words, you will find it when you are ready for it."

112. Mr. Brett said, "Yes, of course!" and started back to his job on the hotel desk.

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113. Several evenings later one of the guests at the hotel began to talk to Mr. Brett. During the conversation this guest, a moving picture star, said, "How do you like your job here, Ed?"

114. "I like the work very much," said Brett, "but it does not pay a great deal. What I am trying to do is to get a hotel of my own. And I'll get it too."

115. The actor replied, "Well, that's fine. What seems to be holding you up?"

116. Brett smiled and remarked, "Just a small matter of \$3,000.00. But I'll get it — you'll see."

117. To his amazement the actor came back with the statement, "For heaven's sakes, if that is all that's standing in your way, I can give you that."

118. After acquiring his hotel, Brett found it would be necessary to renovate the entire building at a cost of \$12,500.

119. Brett reasoned that if the human mind could conceive of a hotel and realize it within a week, surely the mind could find a way to put this hotel into proper condition. What was more natural than to try the bank which had sold him the lease? But this was not so easy as Brett had thought. Bank officials said it was absolutely impossible for them to put out another dime on the property. The bank held a \$90,000 mortgage, and to expect an additional \$12,500 to be put into the property was out of the question.

120. Did this young man take "no" for an answer? He did not! For three months, at least twice a week, he traveled a distance of thirty miles, making new propositions and pleading with the bank officials to see the picture as it really was.

121. One day Brett told a friend: "The only way I can get this money is to see and talk with all the members of the bank's board of directors. I believe I can paint the picture so clearly that they will lend me the money."

122. Another trip was made to Pomona, California. and after a long, convincing talk with the vice president of the bank, Brett was told that he could attend the next board meeting.

123. After talking to the board for fifteen or twenty minutes, Brett closed his argument as follows:

124. “Gentlemen, I stand to lose \$3,000 if that hotel is not reconditioned very soon. I realize that you are not concerned with my \$3,000; but *you* have \$90,000 invested in that hotel. Why not work together? Then I will make some money, and you will realize your money out of this investment also.”

125. Brett invited the members of the board to visit the hotel and see for themselves the condition of the property they owned. They accepted the invitation, examined the property, and gave him the \$12,500 with the understanding that a long-term lease would be drawn up to replace the five-year lease which he held. After the hotel was completely renovated, Brett asked the bank if they would consider selling him the property without a down payment, instead of making a new lease. The bank officials stated they did not see how they could do such a thing, but after holding another board meeting, that is exactly what they did.

126. There is always a way for a man with a *definite purpose* to attain the object of that purpose. But that way will not and cannot be revealed while indecision, fear or procrastination rule the mind.

*The greatest of all gifts is the gift of an
opportunity for a man to make good on his own
merits.*

127. The manner in which Mr. Brett started “from scratch,” found the hotel he desired, procured the capital with which to purchase it, and then became the owner of a valuable property differs in no material respect from the manner in which Andrew Carnegie purchased his first steel plant. And it differs in no material respect from the manner in which anyone may carry out a similar idea. The important thing is to know what you want! Next in importance is the courage to move on your *personal initiative* in attaining the object of that desire.

128. Mr. Brett’s *definite major purpose* lurked in his mind for several years before he found a way to attain it. It would have lurked there the remainder of his life if he had not acted on his own *personal initiative* to carry it out.

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129. This is a profound truth which we have been endeavoring to emphasize throughout these principles. Know what you want; then begin, right where you stand, to visualize yourself as being already in possession of it. If your visualization is backed by faith, the ways and means of attaining your desires will be revealed to you – provided they are legitimate desires to which you have the moral right of fulfillment.

130. Though Mr. Brett desired a hotel, he did not expect to get it without paying the price of its rightful value. He did not have the necessary amount of money in hand, but he did have a plan by which he believed he could pay for the hotel. He sold that plan to bankers who did have the necessary money. He sold it to them through the power of his own faith, plus a motive that justified their cooperation.

131. Similar opportunities abound for those who have *definiteness of purpose*, plus the *personal initiative* and the *creative vision* and *faith* to embrace and act upon the opportunities. Any such person, with a sound commercial idea, can always find capital and such other means as may be needed to develop the idea. The system of free enterprise is so devised that it is constantly seeking men with sound ideas which can be commercialized. It rewards those who have the *courage* and the *personal initiative* to go after that which they desire!

***A Course on the
Science of Success***

**Lesson 7:
Positive
Mental
Attitude**

PMA

**Keep Your Mind on the Things You Want
and Off the Things You Don't Want.
Remember The Old French Proverb:
"Be Very Careful What You Set Your Heart
On, For You Will Surely Achieve It."**

A POSITIVE MENTAL ATTITUDE

Important notice: This principle presents the means by which the entire Science of Success philosophy can best be assimilated and put to practical use. You cannot get the most out of the other sixteen principles without understanding and applying this one. You should study it thoroughly to understand its meaning.

1. At birth each of us figuratively brings with him two sealed envelopes: one is labeled *Rewards*, and the other *Penalties*. In the first envelope is a list of the benefits we may enjoy by taking possession of our own mind and using it for the attainment of the things we desire in life. In the second is a list of the consequences nature will exact from us if we neglect to control our mind and direct it toward desirable, worthwhile objectives.
2. The foregoing paragraph is so rich in significance that it will pay you to read it, analyze it and meditate on it before you go ahead with the remainder of this lesson. *Read it at least three times.*
3. In this lesson we shall break the seals of these two envelopes and present you with their contents. But more important than this, you will discover for yourself that these sealed envelopes are real. They can be the means of putting you on the success beam, enabling you to ride to victory and a destination of your own choosing.
4. You will not understand the full meaning of this lesson unless *you are ready* to receive it. And you will not be ready to receive it until you have mastered the six preceding lessons.
5. There are two things which nature discourages and severely penalizes: (a) a vacuum (emptiness) and (b) idleness (lack of action). Remove any muscle of the body from active use, and it will atrophy (waste away) and become useless. Tie an arm to your side and remove it from action and in time it, too, will wither and become useless. The same law which governs other portions of the body governs the brain, where the vibrations of thought are organized and released.

A positive mind finds a way it can be done, a negative mind looks for all the ways it can't be done.

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6. You either use your brain for controlled thinking in connection with things you want, or nature steps in and uses it to grow a crop of negative circumstances you do not want. You have a choice in this situation: You can take possession of your thought power, or you can let it be influenced by the stray winds of chance and circumstances you do not desire. But you cannot sit idly by and thus free yourself from the influence of these two sealed envelopes.

7. Nature allows you to fix your mind on whatever you desire. Nature also allows you to create your own plan for attaining your desire. She crowns all your efforts with those benefits which come in the sealed envelop labeled *Rewards*. But she discourages idleness and penalizes it wherever it exists.

8. Out of this truth has grown the saying: *Success attracts more success while failure attracts more failure* – a truth which you may have observed many times although you may not have analyzed why it happens this way.

9. If you put your mind to work with a *positive mental attitude* and believe in success as your right, your belief will guide you unerringly toward whatever your definition of success may be. If you adopt a negative mental attitude and fill your mind with thoughts of fear and frustration, your mind will attract to you the penalties of these undesirable thoughts.

10. Or you may make no attempt to control and direct your mind, opening it wide to every influence with which you come in contact, and it will yield you the things listed in the second sealed envelope, which are the *Penalties* you must pay for your neglect to possess and direct your mind.

11. Now let us open these two sealed envelopes and see what they contain:

REWARDS

(For those who take possession of their minds and direct them toward desirable objectives.)

- a. The privilege of placing yourself on the success beam which attracts only the circumstances which make for success.

- b. Sound health, both physically and mentally.
- c. Financial independence.
- d. A labor of love in which to express yourself.
- e. Peace of mind.
- f. Applied faith which makes fear impossible.
- g. Enduring friendships.
- h. Longevity and a well balanced life.
- i. Immunity against all forms of self-limitation.
- j. The wisdom to understand yourself and others.

PENALTIES

(To be paid by those who neglect to take possession of their minds and direct them toward desirable objectives.)

- a. Poverty and misery all your life.
 - b. Mental and physical ailments of many kinds.
 - c. Self-limitations which bind you to mediocrity all the days of your life.
 - d. Fear, in all its destructive forms.
 - e. Dislike of the occupation by which you earn a living.
 - f. Many enemies, few friends.
 - g. Every brand of worry known to mankind.
 - h. A victim of every negative influence you encounter.
 - i. Subjection to the influence and control of other people at their will.
 - j. A wasted life which gives nothing to the betterment of mankind.
- 12.** These lists comprise the catalog of *Rewards* and *Penalties*. Which of these lists will you choose as your lot in life?
- 13.** You must embrace and use the one, or have the other forced upon you. There is no halfway point, no compromise. You are on trial as a citizen of life. You are the judge and the jury – the attorney for the defense and the prosecutor. The final verdict as to what happens to you throughout life will, therefore, be of your own making. There is no higher court of appeals in this world.

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When you close the door of your mind to negative thoughts, the door of opportunity opens to you.

14. The forgoing paragraphs make it apparent that a *positive mental attitude* is very important to your well-being and success. Let's take inventory and see just *how* important a *positive mental attitude* can be in your life:

- a. It is the first and most important step we must take in the control and direction of our minds, since all degrees of a negative mental attitude leave us wide open to any and every influence we contact.
- b. It is the only condition of mind under which we may benefit by the *Rewards* which come to us in the first sealed envelope.
- c. It is the only condition of mind which permits us to get on the *success beam* and stay there.
- d. It is the only condition of mind with which we can develop and maintain a health consciousness.
- e. It is the only condition of mind by which we can give ourselves complete protection against all fears and sources of worry.
- f. It is the only condition of mind in which we express *applied faith*; therefore it is the foundation on which all prayers should be expressed.
- g. It is the only condition of mind in which we can meet and recognize our *other self* – that self which knows no self-limitations and which always remains in possession of the mind and directs it to our desired ends and to the solution of each of our problems.
- h. It is the only condition of mind in which we may express the great creative emotion of love, the master healer of our physical and spiritual wounds, and the medicine which gives aid to our souls in times of trial and distress.
- i. It is the only condition of mind which permits us to write our own tickets and be sure of making life pay off in dividends of our own choosing.
- j. It is the only condition of mind in which we can gain the wisdom to recognize the true purpose of life and adapt ourselves to that purpose.

WHAT STEPS CAN YOU TAKE TO DEVELOP A POSITIVE MENTAL ATTITUDE?

15. *A positive mental attitude is a 'must' for all who wish to make life pay off on their own terms. Nothing great was ever achieved without a positive mental attitude.*
16. Recognize that your mental attitude is the one and only thing over which you, and you alone, have complete control, and exercise the privilege of taking possession of and directing your mind with a *positive mental attitude*.
17. Realize, and prove to your own satisfaction, that every adversity, failure, defeat, sorrow and unpleasant circumstance, whether of your own making or otherwise, carries with it the seed of an equivalent benefit which may be transmuted into a blessing of great proportions.
18. Learn to close the door of your mind on all the failures and unpleasant circumstances of the past, and clear your mind so that it can operate in a *positive mental attitude*.
19. Find out what you want most in life and begin getting it, right where you now stand, by helping others to acquire similar benefits, thus putting into action that magic success principle: *the habit of going the extra mile*.
20. Select the person who, in your opinion, is the finest person in all the world, past or present, and make that person your pacemaker for the remainder of your life, emulating him or her in every possible way.
21. Determine how great a supply of material riches you require, set up a plan for acquiring it, and then adopt the principle of *not too much, not too little* by which to govern your future ambition for material things. Greed for an over-abundance of material things has destroyed more people than any other cause.
22. Form the habit of saying or doing something every day which will make another person, or persons feel better. You can do this by a phone call, a kind word in passing, dropping a postal card, or by doing some other kindness for another. A good inspirational book placed in the hands of one who needs it could, for example, work wonders in the life of that person.

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23. Make yourself understand that it isn't defeat which whips you, but your mental attitude toward it, and then train yourself to look for the seed of equivalent benefit in each defeat which may come your way.

24. Keep in mind the fact that these instructions are for the purpose of teaching you how to condition your mind so that it will automatically express a *positive mental attitude* at all times.

25. You should find out what you like best to do – discover a labor of love – and do it with your heart and soul, even if it is only a hobby. Idle hands and idle minds are said to be the favorite tools of Satan to keep peoples' minds negative.

26. Learn that often when you have searched in vain for a solution to your own personal problem, you can find that solution by helping someone else solve his or her problem. By the time you have helped the other person find his solution, the solution to your own problem will have been revealed to you.

27. Read Emerson's "Essay on Compensation" once a week until you understand and assimilate it. You will discover that it will rank high in the scale of influences by which you can help yourself to maintain a *positive mental attitude*.

28. Take a complete inventory of every asset you possess, and discover that your greatest asset is a sound mind with which you can shape your own destiny by the simple process of taking full possession of it and directing it to the ends of your own choice.

You either ride life or it rides you. Your mental attitude determines who is rider and who is "horse."

29. Communicate with anyone whom you know you have unjustly offended, and offer adequate apologies, asking forgiveness. The more bitter this assignment may seem the greater will be your rewards for carrying it out.

30. Recognize that the space you occupy in this world is in exact ratio to the quality and the quantity of the service you render for the benefit of others, plus the mental attitude in which you render it.

31. If you have objectionable habits which you wish to break, show yourself who is boss by abstaining from such habits for one month. After that there will be no doubt as to who is in control of your mind.
32. Understand that no one can hurt your feelings, make you angry or frighten you without your full cooperation and consent, and therefore determine to close your mind to all who endeavor to enter it for destructive purposes. Thus you will be "the master of your fate, the captain of your soul."
33. Learn the art of mastering your emotions by exercising them under stipulated conditions of your own making, through the principle of diversion or transmutation.
34. Recognize that self-pity is an insidious destroyer of self-reliance and recognize that you, yourself, are the one person on whom you can and should depend at all times.
35. Read this lesson once a week for six months and so thoroughly indoctrinate yourself with these mind conditioners that your mental attitude will become and remain positive at all times.
36. Whether you write, preach sermons, sell merchandise or service, or produce food from the soil of the earth, you can and you should learn *to be yourself* at all times; and remember always that the one thing people frown upon is a "phony" who tries to imitate others.
37. Learn to relate yourself to every circumstance which influences your life as something which happened for the best, for it may well be that your saddest experience will bring you your greatest assets if you will give time a chance to mellow the experience.
38. If you should ever be so unfortunate as to feel the urge for power over others against their will, squelch that desire before it destroys you, and *divert that urge to better control over your own mind.*
39. Use your mind to shape your destiny to fulfill whatever purposes in life you choose, and to avail yourself of all the riches which come in that sealed envelope labeled *Rewards*. Keep your mind so busy doing the things you want to do that no time will be left for it to stray into the things you do not want.

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Nothing great was ever achieved without a positive mental attitude.

- 40.** Attune your mind to attract to you the things and circumstances you desire by expressing in a daily prayer your feeling of gratitude for having received the blessings listed in that sealed envelope marked *Rewards*. The prayer may be in any words or terms you choose.
- 41.** Develop the habit of demanding a reasonable amount of dividends from life every day as you go along, instead of waiting to receive them in a future life. You may be surprised, on reflection, to learn that you already have many of the desirable things in life although you may not be using them.
- 42.** Demand of yourself that you live in a style that suits your own physical and spiritual requirements, and waste no time trying to “keep up with the Joneses.”
- 43.** Refuse to give heed to the word of any person unless that person is prepared to give you satisfactory evidence of the soundness of his counsel, and thus save yourself from the influence of the charlatan and the misguided.
- 44.** Recognize that personal power does not come from the possession of material things alone by remembering that the late Mahatma Gandhi freed his people from the rule of the British by the simple process following the principle of passive resistance. You, too, can keep your mind positive by refusing to accept any circumstance of which you do not approve.
- 45.** A valuable contribution to the maintenance of your positive mental attitude is the maintenance of proper physical condition. Sufficient rest, proper food, relaxation and the like are required to keep you up to par, so that you will feel physically fit and thus not become mentally depressed. Give your body at least as efficient fuel and service as you give your automobile.
- 46.** Form the habit of tolerance and keep an open mind on all subjects, toward people of all races and creeds. Learn to like people just as they are, instead of demanding of them that they be as you wish them to be.
- 47.** Recognize that love and affection constitute the finest medicines for both your body and your soul. *Love* changes the entire chemistry of the

body and conditions it for the expression of a *positive mental attitude*. And *love* also extends the space you may occupy in the hearts of your fellowmen. And in this connection it is important to remember that while love is free, the best way to receive it is to give it.

48. Keep a daily diary of your good deeds in behalf of others, and never let the sun set on a single day without recording some act of human kindness. The benefits of this habit will be cumulative and eventually it will give you domain over great spaces in the hearts of your fellowmen. And remember: *One good deed each day will keep old man gloom away.*

49. For every favor or benefit you receive give an equal benefit to others. The law of increasing returns will operate in your favor and eventually . . . perhaps very soon . . . it will give you the capacity to get everything you are entitled to receive. A *positive mental attitude* must have a two-way highway on which to travel, or it will cease to function.

50. Avoid the fear of old age by remembering that the Creator so blessed man that nothing is ever taken from him without something of equal or greater value is given in return. Through the operation of this profound plan, *youth is replaced by wisdom*. It may help you to accept and appreciate this truth if you are reminded that the greatest achievements of men usually take place after they are well beyond the age of fifty.

51. Let your motto be: *Deeds, not mere words.*

52. Recognize the truth that adequate solutions can be found for all problems, even though such solutions may not always be those which you would choose or prefer.

53. Before you accept any problem as being without a solution, remember Thomas A. Edison with his handicap of only three months of schooling . . . or Helen Keller with her affliction of lack of sight, speech and hearing . . . or Milo C. Jones and the paralysis which deprived him of the use of his body . . . or Henry Ford's limited schooling and lack of capital, plus the derision of his relatives and neighbors who believed him to be mentally off balance because of his *definite major purpose* which was destined to change the American way of life and create the vast Ford Empire as we now know it.

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54. Acquire the habit of welcoming friendly criticism, instead of reacting to it negatively. Thus you will get the benefit of seeing yourself as others see you. We all need criticism, even if it comes from those we dislike, because criticism provides us with the opportunity to take inventory of ourselves and discover where and why we need improvement. Do not fear criticism, but encourage it.

55. We are still discussing *ways and means of conditioning the mind to become and remain positive*. By now it must be obvious to you that the conditioning process has many facets and methods of approach which leave no room for the alibi that the way to establish a *positive mental attitude* is unknown. You will surely find, among these many steps leading to a *positive mental attitude*, everything you need to help you acquire this desirable asset.

56. Form a local *master mind* group of people of your own choice who will engage in round table discussions of these principles with you at regular established times. Thus you, and the other members of the group, will have the benefit of the experience and views of one another under conditions which will be helpful to all who participate. It is understood, of course, that to achieve positive results, such meetings must be kept on a *positive plane of discussion at all times*.

57. Remember that the only person who is truly free is the one who establishes the proper system for controlling and directing his own thoughts. And you can create such a system which will serve your personal needs by applying the principles presented in this PMA Science of Success course.

58. Benefit from those who excel you by using them as pacemakers, with a firm determination not only to catch up with them, but to pass them. Then express gratitude for the influence which caused you to improve your own mental attitude.

59. Learn the difference between wishing, hoping, desiring and— having a *burning desire* to achieve your purposes in life. A *burning desire* is a driving, motivating force which is more compelling than wishing, hoping and ordinary desires all rolled into one. And a *burning desire* can be kept alive only by the aid of a *positive mental attitude*.

Most failures could have been converted into successes if someone had held on another minute or made one more effort.

60. Refrain from engaging in negative conversations based upon gossip, small talk or remarks derogatory to other people. Thus you will keep your own mind free for the expression of a *positive mental attitude*.

61. A subject of paramount importance in the development and maintenance of a *positive mental attitude* is *believing where belief is justified*. Let us review some of the circumstances which call for belief:

Acquire an enduring belief in the existence of *Infinite Intelligence* from which your Creator makes it possible for you to receive the power necessary to help you take possession of your own mind, and direct it to whatever ends you may choose.

Acquire an enduring belief in your ability to become free and self-determining as your greatest gift from your Creator. You should demonstrate this belief in actions fitting to its nature.

Believe in that way of life and form of government which guarantees the freedom and precious privileges for which men in every century and all parts of the world have fought and died.

Believe in those with whom you are associated in your occupation or calling in life, and recognize that if they are not worthy of your complete belief, you have the wrong associates.

The person who controls his mental attitude may control his destiny..

62. Believe in the power of the spoken word and see to it that you speak no word which does not harmonize in every respect with your *positive mental attitude*. An essay by Dr. S. L. Katzoff will aid you in recognizing the importance of the spoken word.

The Spoken Word

The greatest mischief maker is the human tongue. It is not what we say that counts, but how and when.

Tactfulness will never dethrone the ego from its pedestal.

Measure your words with the yardstick of courtesy, sentiment and gratitude.

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Conversational interest is based upon making another feel important, and replacing telling with asking.

The less we say, the less we may have to take back. Nature knew her business when she gave us two ears and only one mouth. An unbridled tongue – even one word thoughtlessly spoken – may destroy the happiness of a lifetime.

To prevent fault finding and bickering, invite criticism, give merited praise, quickly admit guilt, and do not hesitate to say 'I'm sorry.'

Settle disputes as quickly as possible. Every moment of delay adds coals to the fires of dissension.

- 63.** Finally, a reference table on successful conversation:

Adopt a face to face method.

Do not interrupt.

Be responsible.

Modulate the voice.

Omit unfavorable references to the past.

Give advice only when it is requested.

Avoid negative comparisons.

Applaud what you like and ignore what you don't.

Never argue over unimportant details, for if you win, you will have gained no advantage.

Guard your words and your words will guard you.

THE DIFFERENCE BETWEEN WISHING AND BELIEVING

- 64.** The majority of people never discover the difference between wishing and believing; nor do they recognize that there are six steps which people usually follow in using their mind-power for the attainment of their desires. These steps are:

First: The vast majority of people go through life by merely *wishing* for things. The percentage of people who stop at wishing is estimated at70%

Second: A much smaller percentage of the people develop their wishes into *desires*. These are estimated at.....10%

Third: A still smaller percentage of the people develop their wishes and desires into *hopes*. These are estimated at..... 8%

Fourth: A still smaller percentage of the people step their mind-power up to where it becomes *belief*. These are estimated at..... 6%

Fifth: And yet a very much smaller percentage of the people crystallize wishes, desires and hopes into belief, and then into *burning desire, and finally faith*. This percentages is estimated at 4%

Sixth: And last, a very small percentage of the people take the last two steps, putting their *faith into action by (1) planning and (2) acting to carry out their plans*. This percentage is estimated at only 2%

65. The outstanding leaders in every walk of life are the ones in the sixth group. They recognize the power of their own minds, take possession of that power and direct it to whatever ends they choose. To these people the word *impossible* has no meaning, To them *everything* they want or need is *possible* and they manage to get it. The only trait which differentiates them from most of the others who accept failure as their lot, is that they recognize and use their mind-power for the attainment of the circumstances and things they want while the others do not.

HOW TO GET INTO THE TWO PERCENT CLASS OF PEOPLE WHO BECOME SUCCESSFUL

66. Here are some suggestions of vital importance to you who sincerely desire to assimilate this philosophy of success and apply it to the achievement of the things you desire most in life:

- a. Adjust yourself to other people's states of mind and their peculiarities so that you can get along peacefully with them. Observe a dog and learn the art of self-control by watching how quickly he adjusts himself to the moods of his master.
- b. Refrain from taking notice of trivial circumstances in your human relations by refusing to allow them to become controversial incidents. Big people always avoid small incidents in human relations by ignoring them completely.

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- c. Establish your own technique for conditioning your mind at the start of each day, based upon the instructions presented in this course, so you can maintain a *positive mental attitude* throughout the day.
- d. Learn the art of selling yourself to others by indirection rather than by direct approach.
- e. Adopt the habit of having a hearty laugh as a means of transmuting anger into a harmless emotion, and observe how effectively this will change your mind from negative to positive. Master salesmen follow this habit daily as a means of conditioning their own minds with a *positive mental attitude*. This is particularly essential in the work of selling.
- f. Analyze your adversities, failures and defeats and determine the causes for them. Then observe how quickly you will discover the seed of an equivalent benefit which comes with such experiences.
- g. Concentrate your mind on the *can do* portion of tasks you undertake and do not worry about the *cannot do* portion unless and until it meets you face to face. By that time the *can do* portion will probably have already brought you very close to success.
- h. Learn to transmute all unpleasant circumstances into action which calls for a *positive mental attitude*. Make this a habit and follow this habit after every unpleasant experience.
- i. Recognize that every circumstance which influences your life to any extent is usable grist for your mill of life, and make it pay off in some form of benefit, whether the circumstance is pleasant or unpleasant.
- j. Recognize that no one can win all of the time no matter how much he may deserve to win. Learn to make allowances for the times when you will not win by transmuting the loss into some sort of gain from your experiences.
- k. Learn to look upon life as a continuous process of learning from experiences, both the good and the bad.

l. Remember every thought you release comes back greatly multiplied, to bless or curse you. Watch your thought releases and make sure you send out only those whose fruits you are willing to receive in return.

m. Be careful of your associates because the negative mental attitude of other people is very contagious and it rubs off on one a little at a time.

n. Remember that you have a dual personality: one is *positive* and has a great capacity for *belief*; the other is *negative* and has an equally great capacity for disbelief. Place yourself on the side of the personality which believes and the other personality will disappear because of lack of exercise.

o. Remember that prayer brings the best results when the one who is praying has sufficient faith to see himself already in possession of that for which he prays. This calls for a *positive mental attitude* of the highest order.

PEACE OF MIND CAN BE ATTAINED ONLY BY A POSITIVE MENTAL ATTITUDE

67. Peace of mind is one of the most sought after blessings in life. As is true of everything of value, you must pay a price to obtain it. And the price required is the continual and consistent maintenance of a *positive mental attitude*. If you will pay this price, you will receive the following blessings, all of which result in peace of mind:

Freedom from want.

Freedom from superstition.

Freedom from fear in all of its forms.

Freedom from the common weakness of seeking something for nothing.

The habit of doing your own thinking.

The habit of frequent self-inspection from within, to determine what changes of character are necessary.

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The habit of developing sufficient courage and inherent honesty with yourself to look at life as a realist.

The habit of discouraging both greed and the desire for power at the expense of others.

The habit of helping others to help themselves.

Recognition of the truth that the universal power of Infinite Intelligence is available to all who will learn how to use it.

Freedom from anxiety over what may happen to you after death.

Freedom from all desire for revenge.

The habit of going the extra mile in all human relationships.

Knowledge of yourself – the you which cannot be seen in a mirror; an understanding of who you are and what your virtues and abilities are.

Freedom from discouragement.

The habit of thinking in terms of your highest and noblest objectives.

The habit of looking for the seed of equivalent benefit in every adversity.

The habit of taking life in your stride, neither shrinking from the disagreeable nor over-indulging in the pleasant.

The habit of starting where you stand to accomplish your goals.

The habit of conquering petty misfortunes rather than being mastered by them..

The joy of doing, rather than merely possessing.

The habit of making life pay off on your terms, in values of your choosing.

The habit of giving before trying to get.

The privilege of engaging in a labor of love of your own choice.

68. These are some of the joys which one receives from *peace of mind* by exercising a *positive mental attitude*. A review of this list will also convince you that *men with positive mental attitudes are never found in a rut*. And it will also be evident to you that *another blessing which can be achieved by maintaining a positive mental attitude is the attainment of success in your chosen field of endeavor*.

HOW A POSITIVE MENTAL ATTITUDE CAN BRING SUCCESS

69. Bert Cantrell, a successful industrialist, head of a large manufacturing company, and a long time student of the *Science of Success*, has given us an excellent demonstration of how a *positive mental attitude* can bring success. Let him tell his story in his own words:

70. "I originated a simple system which served as a check on my day to day control over my mental attitude, and it served to keep me reminded that only a *positive mental attitude* can possibly pay off in terms of success.

71. "In one section of a little memorandum book which I carried in my pocket I carefully recorded every circumstance under which I expressed a negative mental attitude, including the length of time I permitted this attitude to prevail. In another section I carefully recorded every circumstance in which I acted entirely through a positive mental attitude.

72. "When I added up the results I discovered, to my astonishment, that every form of activity in which I engaged while I was motivated by a *positive mental attitude* led to a successful conclusion. And I also discovered that every circumstance in which I moved under the influence of a negative mental attitude ended in disaster.

73. "In neither of these instances did the results vary. Naturally this experiment led to careful control of my mental attitude at all times, and within a surprisingly short time I found I had developed the habit of doing all my thinking with a *positive mental attitude*.

74. "This habit attracted people to me and made it easy for me to relate myself to them in a way which was beneficial to all parties concerned. It helped me to negotiate successfully with difficult people. It aided me in settling many business situations harmoniously, situations which were of such a nature that only a *positive mental attitude* could have brought success."

A resourceful person will always make an opportunity to fit his needs.

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75. *The purpose of this lesson is to provide instructions which will lead to the habit of acting with a positive mental attitude.* Merely reading the lesson will be helpful, but not sufficient to enable you to get its full benefit. Student participation is an essential part of any system of education, so it is recommended that you form a study group of men and women who will join with you in the study and analysis of the *Science of Success*. By becoming the leader of such a study group, you will receive benefits you could not get from merely reading the principles. Moreover, leadership of a study group will provide you with the most effective way of developing the habit of acting with a *positive mental attitude*, because one of the best ways to learn is to teach.

76. It is not always more knowledge that we need to bring us success. Rather our need is to put the knowledge we already have to better use. The study group plan is designed to inspire the students of this course with a *burning desire* to become whatever they wish to be by putting into action the principles of the *Science of Success*.

77. *Action* is an important word in the English language. *Knowledge* is also an important word, but it is unimportant and fruitless without *action!* You have now reached the position where you should formulate a plan of action for the achievement of whatever you have set as your goal in life. To carry out this plan you should put into action each of the principles which have been covered up to this point.

78. Take another look at that list of *Rewards* which nature offers for *action* in controlling and directing your own mind power. Then you will have an adequate motive to inspire you to begin putting the study group plan into enthusiastic action.

79. From your experience as a leader of a study group, you will learn one of the more important facts concerning the *Science of Success* philosophy, namely: that *the full benefits of the philosophy are obtained only when you practice it and share it with others.* And you will discover also, if you teach this course to others, that no matter how much or how little the other members of the group receive from this philosophy, *you* will get immediate results from it. The reason for this is clearly explained in the principle of *going the extra mile* (Lesson No. 4) which shows how the useful service you render in behalf of others always comes back greatly multiplied.

80. Suppose you are associated in your daily work with someone whose mental attitude is negative and who is difficult to get along with – someone whom you would like to help if you could. By the simple procedure of inviting this person into your study group you can tactfully change his mental attitude from negative to positive without making an issue of the matter or making any reference whatsoever to his objectionable traits.

81. Let us suppose, again, that some relative of yours – perhaps even the person to whom you are married – has a negative mental attitude you would like to change without making a direct issue of the matter (because direct issues in such cases usually lead to a family argument). Simply by influencing such a person to become a member of your study group you can bring about the desired change in mental attitude without arousing resentment.

82. In the field of salesmanship selling by indirection is planting ideas in the minds of others in such a tactful, indirect manner that they accept the ideas and act upon them as their own. You will be surprised at how many ideas you can get across to the members of a study group by indirection!

You can always become the person you would have liked to be.

83. This method of producing changed mental attitudes in men and women is of priceless value to the sales manager who has the responsibility of making each sales person a producer. And it is equally valuable to the sales people themselves. If you are engaged in directing the activities of sales people, this lesson may provide you with the means of greatly increasing their production. If you are engaged in selling, surely you will not overlook the potentials of selling by indirection. Remember, however, that all improvement in the mental attitude of others must begin by improvement of your own mental attitude. Remember, too, that all sales are made first to the salesman himself, by a thorough conditioning of his mind so that he believes in that which he is trying to sell

84. In selling there are two factors of major importance: (a) complete analysis by the salesman of the person or persons who are buying to make sure that the commodity or service being offered for sale is suited to the needs of the buyer; and (b) tactful planting of an adequate motive in the mind of the buyer to inspire a purchase. From this point on to the

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climax of the sale the transaction takes on the nature of a purchase rather than a sale, and the buyer is made to feel that he has actually dominated the transaction. Throughout the transaction the most important thing for the salesman to do is to keep his mind positive and use language which will convey this state of mind to his prospective buyer. His mental attitude will determine the effectiveness of his words.

85. Preparation for the maintenance of a *positive mental attitude* throughout a sales transaction is something which must precede actual contact with the buyer, hence the importance of this principle on how to condition the mind to function in a *positive mental attitude*. Your mental attitude, whether it is positive or negative, is being broadcast continuously and it is picked up by those within your immediate thought projection range. This includes all those with whom you are in direct communication in any transaction.

86. If you are not sure of the soundness of this statement, just try selling something when you are in a negative mood, or experiencing some form of frustration or discouragement. You will recognize that no one wants to do anything you request when you are in this frame of mind. There is a close relationship in technique between salesmanship and prayer. You have observed that all prayers which are expressed when you are in a state of fear or doubt result in negative effects. Only prayers which are expressed with perfect faith in their fulfillment bring positive results.

87. In selling you may experience the same effects. Observe what happens when you believe in that which you are endeavoring to sell. You know it fits your prospect's needs. You know he should buy it from you, and you are determined to maintain your contact with the buyer until he accepts your belief and acts upon it.

88. This brings us to a subject which cannot be omitted because it will make clear the medium by which you broadcast both your negative and positive state of mind. It is known as the subconscious and the seat of operations of the sixth sense. On one side your subconscious mind connects with your conscious mind, and on the opposite side it connects with *Infinite Intelligence* and other minds within its thought-projection range. The subconscious mind serves as a gateway through which pass all through vibrations which are of a sufficient high rate of frequency to be picked up by the sixth sense.

HOW THE SUBCONSCIOUS MIND CAN SERVE YOU

89. The following words of Andrew Carnegie give you an understanding of how he made use of his subconscious mind in bridging the gap between his early beginning as a day laborer and his final achievement as the greatest American industrialist of his time:

90. “There are seventeen major principles of success, and every person who attains the objective of his major goal must use some combination of these principles. The first and most important of these principles is the principle of *definiteness of purpose*. It stands at the head of the list because no one has ever been known to succeed without applying it. Study any person who is known to be a success, and you will find that he has a *definite major goal*. He has a plan for the attainment of his goal. He devotes the major portion of his thoughts and efforts to the attainment of this purpose.

91. “My own purpose is that of making and marketing steel. I conceived that purpose while working as a laborer. *It became an obsession with me*. I took it to bed with me at night, and I took it to work with me in the morning. *My definite purpose* became more than a mere wish: it became *my burning desire*. That is the only kind of a definite purpose which seems to bring results . . . Everyone wishes for the better things of life, such as money, a good position, fame and recognition, but most people never go far beyond the wishing stage. Men who know exactly what they want of life, and are determined to get it, do not stop with wishing. They intensify their wishes into a *burning desire*, and back that desire with continuous effort based on a sound plan.

92. “It is necessary that they induce other people to cooperate in carrying out their plan. They do this by applying the principle of the *master mind*. No great achievement is possible without the aid of other minds. Later I will explain how successful men go about inducing others to give their cooperation.

93. “The first step from poverty to riches (or from where one may be at a given time to wherever one wishes to go) is the most difficult. It may simplify my statement if I tell you that all riches and all material things anyone acquires through self-effort begin in the form of a clear, concise

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mental picture of the thing one seeks. When that picture grows, or has been forced to the proportions of an obsession, it is taken over by the subconscious mind, through some law of nature which the wisest of men do not fully understand. From that point on one is drawn, attracted or guided in the direction of the physical equivalent of the mental picture. I shall come back to this subject of the subconscious mind many times before we finish, as it is one of the vital factors in connection with all outstanding achievements.”

94. Carnegie knew what he wanted and adopted it as his definite goal in life. He intensified his desire for this goal until it became an obsessional, burning desire. He sold his idea to other men who formed a *master mind alliance* with him to carry out that desire. With the aid of his *master mind* allies he procured the necessary working capital to enable him to begin business, and the necessary skill and know-how to carry it on successfully.

95. And through all these steps he kept his mind fully conditioned through a *positive mental attitude*. This procedure is simple and will not be difficult for you to follow in carrying out your definite goal, or the minor purposes leading up to your major goal.

96. Do you have a *definite major purpose*, and a *plan* for its fulfillment? Are you *following through on that plan with a burning desire and a positive mental attitude?*

97. Your success or failure depends on your answers to these questions!

***A Course on the
Science of Success***

**Lesson 8:
Enthusiasm**

PMA

**Controlled Enthusiasm Is A
Priceless Asset.**

ENTHUSIASM (THAT INSPIRED FEELING)

1. Henry Chester gave a marvelous dissertation on enthusiasm when he said:

Enthusiasm is one of the greatest assets of man. It beats money and power and influence.

Single-handed the enthusiast convinces and dominates where the wealth accumulated by a small army of workers would scarcely raise a tremor of interest.

Enthusiasm tramples over prejudice and opposition, spurns inaction, storms the citadel of its object and, like an avalanche, overwhelms and engulfs all obstacles.

It is nothing less than faith in action.

Faith and initiative rightly combined remove mountainous barriers and achieve the unheard of and miraculous.

Set the germ of enthusiasm afloat in your plant, your office or on your farm. Carry it in your attitude and manner. It will spread and influence every fiber of your industry before you realize it. It will mean increase in production and decrease in costs; joy, pleasure, and satisfaction to your workers; life – real and virile; spontaneous, rock-bed results – the vital things that pay big dividends throughout life.

2. *Enthusiasm* bears the same relationship to a human being that fire bears to a steam boiler. It concentrates the powers of the mind and gives them the wings of action.
3. Every philosopher and every thinker has discovered that *enthusiasm* gives added meaning to words and changes the meaning of deeds. And some have discovered that it gives a greater power to thought, as well as to the spoken word.
4. Enthusiasm is the offspring of motive.

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5. The most important functions of enthusiasm are:
 - a. It serves as the major factor in converting negative into positive emotion.
 - b. It prepares the mind for the development and expression of faith.
6. Orison Swett Marden referred to *enthusiasm* as "the great force within us which is perpetually prodding us to do our best." He called it an intense feeling of emotion known as a *burning desire*, without which words fail to carry conviction, deeds fail to impress and actions fall short of their intended mark.
7. Philip James Bailey understood the power of *enthusiasm* when he said:
*We live in deeds, not years; in thoughts, not breaths;
In feelings, not figures on a dial.
We should count time by heartthrobs.
He most lives
Who thinks most, feels noblest, acts the best.*
8. Yes, that is true, one "feels the noblest, and acts the best" when the inspiration of *enthusiasm* drives him onward toward the attainment of some preestablished goal.

*A man without enthusiasm
is like a watch without
a mainspring*

9. Froebel, father of the kindergarten system, revealed his deep understanding of the power of *enthusiasm* when he stated:
10. "*The delusive idea that men toil and work for the sake of preserving their bodies, and procuring for themselves bread, houses, and clothes, is degrading and not to be encouraged. The true origin of man's activity lies in his unceasing impulse to embody outside himself the divine and spiritual element within him.*"
11. *Enthusiasm* is power, for it is the instrument by which adversities, failures and temporary defeat may be transmuted into action backed by *faith*. This is perhaps one of the most impressive single truths that has been presented in this philosophy of individual achievement.

12. We know that the death of a dear friend or loved one need bring not only sorrow, but may also serve as an inspiration to nobler efforts and deeper thinking, through the principle of transmutation of emotional feeling. This transmutation hinges upon control of the emotions. Hence the necessity to acquire the habit of voluntary expression of enthusiasm.

13. Thought is an expression of energy. It is as powerful when expressed in a negative form as it is in a positive form. The energy of thought used to express the feeling of great sorrow, loss or disappointment can, therefore, be transmuted into positive expression and made to serve as an inspiration to noble endeavor.

14. Thought energy can be expressed in several ways: either positive, negative, or a combination of both. Reasoning on this premise, you should realize that any negative emotion can be changed into a positive one which may be helpful. In this process you may find the most profound application for the emotion of *enthusiasm*.

15. The same thought energy which brings pain or sorrow can be converted into the joy of creative thought and action in connection with your definite *major purpose*, or some minor purpose. Here is where *self-discipline* comes to your aid, for only the self-disciplined person can transmute sorrow into joy.

SOME OF THE BENEFITS OF CONTROLLED ENTHUSIASM

16. *Controlled enthusiasm* steps up the vibrations of thought and alerts the imagination.

17. It gives a pleasing, convincing color to the tone of voice.

18. *Enthusiasm* takes the drudgery out of labor.

19. It adds to the attractiveness of your personality.

20. It inspires self-confidence.

21. It starts the wheels of the imagination turning.

22. It aids in the maintenance of sound health.

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23. When accompanied by appropriate physical action, *enthusiasm* is of major importance in transmuting negative emotion into positive emotion. It gives the necessary force to your desires and thereby influences the subconscious mind to act with promptness on those desires. It generates *enthusiasm* on the part of others.

24. In fact, *enthusiasm* is the most important factor in successful selling. For it converts an "order taker" into a masterful salesman. There has never been a salesman worthy of the title who could not turn on his *enthusiasm* at will and sustain it as long as he desired.

Enthusiasm often makes dull conversation interesting.

25. *Enthusiasm* establishes empathy between the speaker and his audience. It gives brilliance to the spoken word, and it tends to develop an alert memory. Thus it is an indispensable quality in the work of anyone whose occupation depends upon the spoken word for success.

26. Inasmuch as it is a radiation of spirit, *enthusiasm* is closely related or attuned to *Infinite Intelligence*.

27. *Enthusiasm is the action factor of thought*. When it is strong enough, it literally forces you into action appropriate to the nature of the motive which inspired your *enthusiasm*.

28. *Accurate thinking* is the method by which the emotions of the heart and the reasoning power of the mind may be combined in whatever proportions each situation may demand. *Enthusiasm*, therefore, is an essential factor in *accurate thinking*.

HOW TO DEVELOP THE HABIT OF ENTHUSIASM

29. You can develop the habit of *controlled enthusiasm* by taking the following steps:

(a) Adopt a *definite major purpose*.

(b) Write out a clear statement of both your *definite major purpose* and the plan by which you hope to attain it. Include a statement of what you intend to give in return for its realization.

(c) Back your purpose with an enthusiastic motive and let that motive become a *burning (obsessional) desire*. Fan it, coax it, and let it become a dominating factor in your mind at all times.

(d) Go to work immediately to carry out your plan, starting right where you are.

(e) Follow your plan accurately and with persistence, fed by all the *enthusiasm* you can generate.

(f) If you are overtaken by temporary defeat, study your plans carefully and change them if necessary, but do not change your major purpose simply because you have met with a temporary setback.

(g) If the nature of your *definite major purpose* requires it, ally yourself with others whose aid you require, following the instructions given in the lesson on the *master mind*.

(h) Keep far away from joy-killers and pessimists and associate with those who are optimistic. Tell your plans to those who are in sympathy with you, such as members of your *master mind alliance*.

(i) Never let a day pass without devoting some time, though it be ever so little, to furthering your plans. Remember, you are developing *the habit of enthusiasm*, and habits call for repetition through physical action.

(j) *Autosuggestion is a powerful factor in the development of the habit of enthusiasm*, as well as in the development of any other habit. Therefore, keep yourself sold on the belief that you will obtain the object of your *definite major purpose*, no matter how far removed from you it may be. Your own mental attitude will determine the nature of the action your subconscious mind will take in connection with the fulfillment of your purpose.

(k) Keep your mind positive at all times. *Enthusiasm* will not mix with fear, envy, greed, jealousy, doubt, revenge, hatred, intolerance and procrastination. *Enthusiasm thrives only on positive thought and action*.

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*Your job will never be any bigger
than your imagination makes it.*

30. Remember, every person lives in two worlds: the world of his own mental attitude, which is greatly influenced by his associates and his surroundings, and the physical world in which he must struggle for a living. The physical world in which you make a living may be beyond your control, but you can, to a great extent, shape the circumstances of your immediate physical world. It can be done by the way you relate yourself to your mental world, for your mental attitude attracts to you those aspects of the physical world which harmonize with your mental attitude. Thus, pessimism will attract misery and ill fortune. But *enthusiasm*, properly controlled, will attract happiness and good fortune.

31. *Enthusiasm* is a great leavening force in your mental world, for it gives power to your purpose. It helps to free your mind of negative influences and brings you peace of mind. It awakens your imagination and stirs you to shape the circumstances of your physical world to meet your own needs.

32. But no amount of *enthusiasm* can replace *definiteness of purpose*. A man without a *definite major purpose* resembles a locomotive without a track to run on, or a destination toward which to travel. And if he lacks *enthusiasm* to back his *definite major purpose*, he is like a locomotive without fuel.

33. *Enthusiasm* may be expressed in two ways: *passively*, through the stimulation of emotional feeling which inspires you to meditate and think in silence; and *actively*, by the expression of such feeling through words and deeds.

ANDREW CARNEGIE'S ANALYSIS OF ENTHUSIASM

34. When asked which of the two types of enthusiasm he regarded as the more beneficial, Andrew Carnegie replied: "That depends upon the circumstances. Passive *enthusiasm* always precedes the expression of active *enthusiasm*, as one must feel *enthusiasm* before he can express it in any form.

35. “And there are times when the active expression of *enthusiasm* may be detrimental to one’s interests, as it may indicate over-eagerness or anxiety, or disclose one’s state of mind when he does not wish it to be known to others.

36. “It is highly important that one learns to withhold the expression of his feelings whenever he wills to do so. It is also important to learn to turn on *enthusiasm* and give it any desired form of expression at will. In both instances *the control is the important factor*.

37. “*Enthusiasm* inspires *personal initiative*, both in thought and physical action. It is very difficult for one to do his best in any kind of endeavor for which he does not feel and display *enthusiasm*.

38. “It dispels physical fatigue and overcomes laziness. It stimulates the nervous system and causes it to perform its duties more effectively, including particularly the digestion of food. For this reason the meal hour should be the most pleasant hour of the day. It should never be made the occasion for settling personal or family differences of opinion; nor should it become the time for the correction of the faults of children.

39. “*Positive enthusiasm* discourages all forms of negative thought, and dispels fear and worry. Thus it prepares the mind for the expression of *faith*, which is the most powerful of all forms of *enthusiasm*. It is important that one learn the difference between negative and positive *enthusiasm*, since *enthusiasm* is the starter which puts the subconscious mind to work.

40. “*Enthusiasm* is the twin brother of the will, and is the major source of persistent, sustained action of the will. Will power, persistence and *enthusiasm* are triplets which give one sustained action with a minimum loss of physical energy.

41. Emerson spoke no greater truth than when he said: *Nothing great was ever achieved without enthusiasm*”

42. Upon request for illustrations of the application of *enthusiasm*, Mr. Carnegie gave the following examples: “A writer who feels no *enthusiasm* for his subject writes poor copy regardless of how many facts he reveals. The lawyer who feels no enthusiasm over his case fails to convince judges and juries.

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43. "A doctor's enthusiasm for saving lives is his greatest asset in the sick room.

44. "I have observed that young men and women, working in our offices as clerks and stenographers, have promoted themselves into more responsible positions in almost exact ratio to the amount of *enthusiasm* they displayed in their work. *Enthusiasm implies hope and courage and belief* in one's self. I do not recall having ever promoted a man to a higher position, or having employed a man for a responsible position, who had not first demonstrated his *enthusiasm* over the possibilities of the position.

*Happiness may be had only
by helping others to find it.*

45. "The employee who thinks, speaks and acts enthusiastically is one who is happy in his work. He radiates a wholesome influence which spreads to those around him, and they take on a part of his mental attitude. This is why an employee with a positive mind is worth more than one with a negative attitude.

46. "You cannot hold an enthusiastic person down very long, for enthusiasm is like water in a dam: you can control it for a time but it will always break out somewhere. But it is important to remember that *self-discipline* is necessary, for *uncontrolled enthusiasm can be as detrimental* as no enthusiasm at all. Take, for example, the man who is so enthusiastic over himself and his own ideas that he monopolizes the conversation. He is sure to be unpopular, and he also misses many opportunities to learn from others.

47. "Then there is the man who is too enthusiastic over the roulette wheel, and other forms of gambling, or over ways and means of getting something for nothing rather than rendering useful service. And the woman who becomes more enthusiastic over bridge clubs and women's societies than over making herself and her home attractive to her husband and children. Such uncontrolled *enthusiasm* is extremely detrimental to all whom it affects."

48. When asked if *enthusiasm* could be of any value to the man engaged in manual labor, Mr. Carnegie responded: "I can answer that question by telling you that many of the officials of my own organization began

in the humblest jobs. The man who made the greatest progress of all began as a day laborer. He worked as a teamster before he came with us. His boundless enthusiasm was the quality which enabled him to lift himself, step by step, into the highest position I had to offer. His name was Charles M. Schwab, and he became president of the United States Steel Corporation.”

*If you are without enthusiasm,
you are without a specific goal.*

49. *Enthusiasm* is of value to anyone, regardless of his occupation. It is a quality which attracts favorable attention, makes friends, establishes confidence, and breaks down the opposition of others.

50. In discussing the role which *enthusiasm* plays in relationships between men and women, Mr. Carnegie said: “Did you ever hear of a man winning the woman of his choice without displaying *enthusiasm* over her? I believe they call it love. It also works the other way. A man will not be inclined to propose to a woman who shows no *enthusiasm* over him. *Mutual enthusiasm* is the basis of marriage, and woe will be the lot of the parties to any marriage who allow *enthusiasm* to wane.

51. “The cultivation of controlled *enthusiasm* is also a definite aid in maintaining a *positive mental attitude*. In fact, the two are inseparable. And you do not have to be a mathematician to figure out what will happen to the person whose dominating thoughts are consistently, enthusiastically positive. Thought by thought he builds up a personality which provides him with a strong will, a keen imagination, self-reliance, persistence, *personal initiative*, and the courage and ambition to desire and acquire whatever he chooses.”

FACTORS WHICH DESTROY ENTHUSIASM

52. Some of the influences which discourage *enthusiasm* are poverty, physical illness, failure in business, disappointment in affairs of the heart, family disputes, lack of education, lack of opportunity, unfriendly criticism, old age, worry, doubt and fear, association with negative-minded people, and negative mental attitudes of all kinds.

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*When enthusiasm comes in at the front door,
worry runs out the back door.*

- 53.** If you will study this listing of factors which dampen *enthusiasm*, you will quickly note that each one is subject to *mastery by self-discipline*.
- 54.** Poverty, for example, can be mastered by diligent application to a remunerative occupation and intelligent handling of the monies earned. It may take longer in some instances than in others to fight the battle of poverty to the finish, but persistence will win the day. This has been proved time and time again in the lives of many persons who have risen from "rags to riches."
- 55.** If one lacks education, he can easily be inspired to gain his own education by looking at the examples of many self-made men who have risen to great heights without a formal education, but who have studied and read by themselves to compensate for this lack.
- 56.** If one is the butt of unfriendly criticism, he can be the victor by listening to the criticism and applying that portion which may be warranted to himself determining to remedy such faults. Thus he will find the seed of equivalent benefit even in unfriendly criticism and be able to turn it to his own advantage.
- 57.** Old age need not be regarded as an obstacle, for in old age the vigor of youth is replaced by the wisdom of age. And so it goes with each obstacle to enthusiasm which may arise.
- 58.** *Enthusiasm* is an expression of hope, *faith*, belief, and the will to win, expressed through *definiteness of purpose*. It is the offspring of a *positive mental attitude* in action.

ENTHUSIASM AND THE MASTER MIND

- 59.** The highest degree of benefit from *enthusiasm* is attained in a *master mind alliance* between two or more people working together in a spirit of harmony for the attainment of a definite objective. Here the *enthusiasm* of each party to the alliance projects itself into the minds of all other members, and the sum total of *enthusiasm* created becomes available to each individual member.

60. One of the strange effects of a *master mind alliance* is the fact that it brings into operation the principle of increasing returns by stepping up vibrations of thought, thus leading to the state of mind known as *faith*. Under these conditions men have been known to create ideas which they would not have been capable of creating if they had been acting independently – ideas beyond the range of their own education and experience.

*It's better to excel another
than to waste time envying him.*

61. A *master mind alliance* should consist of people with *creative vision* who can create practical ideas and plan objectives. But it should also have at least one *wet blanket* man to question and test the ideas, and control the *enthusiasm* of the group. He should see the hole in the doughnut – but allow the group to see the doughnut.

62. Andrew Carnegie sometimes told a story of how he gave friendly criticism to those in his employ without destroying their *enthusiasm*.

63. “In a well managed business, “Mr. Carnegie said, “it is understood that both the enthusiast and his balance wheel, the wet blanket man, are essential. Understand, of course, that professional analysis is far different from voluntary, uninvited criticism. Professional analysis is, or should be, accepted in a spirit of friendly cooperation. Personal criticism is often merely an expression of antagonism or personal disapproval and can be very destructive.

64. “When I find it necessary to analyze a man's mistakes, I always prepare the way very carefully and approach the subject cautiously, by asking questions which force answers that lead to self-admission of mistakes. The Chinese call this ‘face-saving’ for it gives a man an opportunity to admit his mistakes without loss of pride. Willingness to admit a mistake is in itself a sign of strength. And one self-admitted mistake is about the same as a corrected mistake.

65. “Let me give you an example. My personal secretary was a young man who had been with me for several years. He was efficient, dependable and had a pleasing personality. He became associated with a group of people who had the bad habit of getting their *enthusiasm* out of a whiskey

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bottle, and the first thing I knew he began to show up late on Monday mornings. Then he began to show signs of irritability, and I knew the time had come for me to do a little friendly analysis on his behalf. So I prepared the way by inviting him to my home for dinner.

66. "A very nice meal was prepared and during the meal we chatted pleasantly about everything except the subject I had in mind discussing with him. After dinner we went into the library and lighted our cigars. The stage was then set, so I began by asking a few questions.

67. "First I asked him if he believed a man who was a regular drinker should be considered for a promotion, and he replied that he thought not.

68. "Then I asked him what he would do if in his employ he had a man so addicted to drink that he could not get to work on time, and he replied that he would probably fire him.

69. "By this time he had begun to squirm in his chair, and I waited a while to give him a chance to do some serious thinking. Then I asked him if he thought it might be possible for a sensible man to change his habits in time to save himself from ruin.

70. "He waited for a couple of minutes before answering, then straight-end himself, looked me squarely in the eyes and said:

71. 'You needn't go any further. I have known for a long time that this hour was coming, and I deeply appreciate your kindness in making it as easy as possible. All I can say is that I have been a fool, but I can change, and I will do so if you will bear with me long enough to let me prove it.'

72. "He had been disciplined, but it was *self-discipline*. That young man took hold of his job with renewed *enthusiasm* and promoted himself from one position to another until he became manager of one of our largest steel plants. Later he went into business for himself, and I supplied a portion of the capital for that business. This venture turned out to be very profitable; so the early constructive analysis paid off for both of us, whereas destructive criticism could have been quite harmful."

*A wise man watches his faults more closely
than his virtues. Others reverse that order.*

73. Every foreman, supervisor, manager and company executive can well afford to learn thoroughly the system of constructive analysis which Mr. Carnegie described here, for he is a smart man indeed who can maneuver another man into admitting his own weaknesses and curing them on his own initiative.

HUMAN ENGINEERING IN BUSINESS AND INDUSTRY

74. Industry has long recognized the need for industrial relations management and employee relations management through human engineering. The major responsibility of the human engineers in this area has been to transform negative minds into positive, by instilling them with *enthusiasm* for their work, and thus providing men and women with a better means of relating themselves to one another in a spirit of harmony.

75. Labor turnover is costly. It can be reduced by the reduction of friction between workers, and between workers and management. This requires the enthusiastic, friendly cooperation of workers and management, with the human engineer serving as the liaison between the two.

HUMAN ENGINEERING IN THE HOME

76. The economic foundation of a nation centers in business and industry. The spiritual foundation centers in the home where the character of individuals is shaped and developed. Therefore let us turn our attention to human engineering as it affects the home.

77. Here we find that controlled enthusiasm is an important factor which may determine, to a large degree, the destiny of every member of the family. Here is a little story which shows what tremendous power the wife and mother – the human engineer in the home – can have if she applies *controlled enthusiasm* and a *positive mental attitude* to her duties.

*The mind, like machinery,
rusts from idleness.*

78. Once upon a time not too long ago a farmer, living in the mountainous section of one of the Southern states, brought home a new wife to become

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the stepmother of his two small boys. The wife brought with her two sons of her own, and in due time a fifth son was born of the marriage.

79. The home was typical of that mountain country, and the farmer was the product of four generations of his people born and reared in poverty and illiteracy.

80. His wife, however, came from a more prosperous section of the state and had received the benefits of a cultural background and a college education. She was not the type to accept poverty and illiteracy without protest.

81. The evening on which the farmer brought his new wife to their home he introduced her to relatives and friends who had gathered there for the wedding reception. And finally he introduced her to his eldest son, a lad of nine years, with the following words:

82. "And now I wish you to meet the fellow who is distinguished for being the worst boy in this county and will probably start throwing rocks at you no later than tomorrow morning."

83. The stepmother went over to the young "Jessie James," placed her hand under his chin, tilted his head upward, looked him squarely in the eyes for a moment, and then turned to her husband and said:

84. "You are wrong. This is *not* the worst boy in the county, but the smartest who has not yet found the proper outlet for his *enthusiasm*."

85. Then and there began a friendship between that young boy and his new mother which was destined to project its influence for good throughout more than half of the civilized world. That was the first time anyone had ever called the boy smart. His relatives, including his father, as well as all the neighbors, had built him up in his own mind as being a bad boy, and he had not disappointed them. *His stepmother, in one brief sentence, changed all that!*

86. Think of this story, fathers and mothers, for you have it within your power to influence your youngsters. You may be inspired to work miracles in the lives of some who need only the right influence to give them a start on the road that leads to happiness.

87. The stepmother was a small woman, but what she lacked in size she more than made up in ambition and *enthusiasm*. The week after she came into that poverty-stricken home, she held a *master mind* meeting with her husband which was destined to force him to part forever with poverty. At the end of the meeting it was announced that he was to enroll in a dental college. The following year, at the age of thirty-eight, he matriculated at the Louisville Dental College in Kentucky, where he remained until he was graduated.

88. Dentistry had been chosen because the wife had done a bit of human engineering and learned that her husband was quite a mechanic, and she had decided that this mechanical ability could just as well be directed to the field of dentistry. At first the farmer protested, but to no avail. Her *enthusiasm* was greater than his alibis. And her judgment was confirmed by the fact that the farmer led his classes in dental school, completed four years' requirements in three years' time, and was graduated with high honors.

89. Upon his return home his wife once more turned on her *enthusiasm* and persuaded the farmer, turned dentist, to move his home to the county seat where he would have a better clientele for the practice of his profession. Again he protested, but his wife's *enthusiasm* was victorious. They moved to the county seat, and the erstwhile poverty-stricken farmer became one of the most successful and prosperous men in that area.

90. By this time the eldest of the four boys had reached his fourteenth year and it was time for the stepmother to prove the soundness of the opinion she had expressed regarding the boy when she first met him. So she called him into the parlor, closed the doors, and went into a *master mind* meeting with him. Before that meeting was over she had transplanted her *enthusiasm* into his mind and imbued him with the *definite major purpose* of becoming a successful writer.

91. He began to write local news items for small town papers. In a little while he had built up a clientele of more than a dozen papers, some of which paid him with free subscriptions to their papers, and others with small stipends which usually came in the form of postage stamps.

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92. But a start had been made in the right direction, and that was important. The young "Jesse James" had been influenced to lay aside his pistols (an item of personal possession with which he had been well supplied when his stepmother first arrived) and to discover instead the superior power of the pen – a power which he was destined to wield wisely and effectively.

93. This mother also planted some of her enthusiasm in the minds and hearts of the other four boys in the family. Today one is a physician, one a dentist, one a lawyer and the other the president of a college.

94. When an enthusiastic woman gets after a man, he generally compromises by letting her have her way. It has always been so; it always will be so. A woman with a *definite major purpose*, which is worthwhile and good, and which she pursues with *enthusiasm*, usually gets what she goes after.

95. *Enthusiasm* has power! When that power is released to support *definiteness of purpose* and is constantly renewed by *faith*, it becomes an irresistible power for which poverty and temporary defeat are no match.

96. And it is a power which can be touched off in the mind of another person. The part played by the stepmother of the mountain boy consisted of planting the seed of a *definite purpose* in his mind and heart, and watering and cultivating that seed with the spirit of her *enthusiasm*.

97. Perhaps that is the greatest service anyone can render another, for *enthusiasm* is a contagious force. Once it has been transplanted into a new field, it spreads and grows of its own accord, provided it is accompanied by *definiteness of purpose*.

98. *Enthusiasm* is related to every faculty of the mind. It is, in fact, the action-producing factor. It touches off the faculty of the imagination and inspires *creative vision* and the exercise of *personal initiative*. It arouses the subconscious mind to greater activity, inspiring it to project itself deeply into the reservoirs of *Infinite Intelligence*, where the answers to all human problems exist.

99. *Enthusiasm* is literally the gateway of approach to your spiritual qualities. It not only gives deep conviction to the words you speak, but

it projects its influence into the inner recesses of the soul of anyone whom it touches.

Enthusiasm is a builder of new ideas

100. It is not surprising, therefore, that Ralph Waldo Emerson said: *Nothing great was ever achieved without enthusiasm.* For he had felt the rebound of *enthusiasm* in his own soul, where it revealed to him the hidden forces of his being and made his name immortal.

101. And it was this same rebound of *enthusiasm*, deep within the soul of Helen Keller, which inspired her with the *faith* through which she mastered her afflictions of deafness, dumbness and blindness.

102. It carried Edison through ten thousand failures and revealed to him, at long last, the secret of the incandescent electric lamp. Psychologists who have studied Edison's achievements all agree that his astounding physical endurance was inspired by his enduring enthusiasm for his *definite major purpose.*

103. It was this same undying *enthusiasm* for the cause of American independence which inspired George Washington to keep on fighting in the face of seemingly insurmountable obstacles until freedom and liberty had been secured for the United States of America.

104. And it was the power of enthusiasm which inspired the people of the United States to awaken, prepare and take action to meet another great emergency which threatened their freedom and safety at the outbreak of World War II – an achievement which astounded the world because of the efficiency and dispatch with which it was carried out.

105. *Enthusiasm* was the power which sustained Abraham Lincoln during the Civil War and enabled him to carry on until he had saved the nation from self-destruction.

106. "How," you may ask, "can this power be attained?"

107. The procedure is simple and within the control of everyone, as the Creator intended it should be:

You start with *hope* – hope for the achievement of some *definite purpose.*

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Hope is the forerunner of *faith*.

And the smouldering embers of *hope* are fanned into the white flame of *faith* by feeding them on *controlled enthusiasm* backed by *definiteness of purpose*. The fanning process should be continued until ordinary desire becomes *burning desire*.

108. *Hope, enthusiasm, and faith* are key words because of their close relationship. When they are *combined with definiteness of purpose*, they give one access to unlimited mind-power. These are the four factors which lead to a *burning desire*.

109. *Hope* alone is of little value. It is but little more than a wish, and everyone has wishes in abundance. Nothing comes of wishes until they are organized and associated with their companions: *definiteness of purpose, enthusiasm and faith*.

110. The process of organization takes place through *self-discipline*. This is the principle through which *enthusiasm* may be organized, controlled and directed to a definite end. Other principles of this philosophy which are related to *enthusiasm* and which may be needed for its organization and control are:

Definiteness of Purpose

The Master Mind

Pleasing Personality

Personal Initiative

The Habit of Learning from Defeat

The Habit of Going the Extra Mile

Applied Faith

Creative Vision

Concentration

The Habit of Health

Accurate Thinking

111. Mastery and application of these twelve principles will place you within easy reach of *controlled enthusiasm*. This has been the experience of every person who has mastered this philosophy, and it will be yours!

112. Men of great achievement are men of great desires. You will have such desires, and achieve them, if you will follow the instructions you have been given. Remember: *Anything in life worth having is worth working for.* And there is a price to be paid. The price for reaping the benefits of this philosophy consists mainly in eternal vigilance and everlasting persistence in applying such a philosophy as a daily habit. *Mere knowledge is not enough. It must be applied.*

113. *Enthusiasm* is a combination of mental and physical energy which is seldom found in an ailing body. It thrives best where sound physical health abounds. Sound health begins with the development and maintenance of *health consciousness*, just as economic success begins with prosperity consciousness. In a future principle we will reveal to you the methods by which a health consciousness may be achieved.

It is very difficult for a man or woman to excel in any endeavor when there is no enthusiasm.

A Course on the Science of Success

Lesson 9: Self Discipline

PMA

**Direct Your Thoughts, Control Your
Emotions and Ordain Your Destiny.**

SELF-DISCIPLINE

1. Before you begin the study of the principle of *self-discipline*, we will outline some of the benefits which will accrue to you if you master this principle and put the ideas contained in this lesson into action:

Your imagination will become more alert.

Your enthusiasm will grow more keen.

You will develop greater initiative.

Your self-reliance will increase.

You will look at the world through different eyes.

The scope of your vision will be widened.

Your problems will melt away.

Your personality will become more magnetic and you will find people seeking you who had previously ignored or overlooked you.

Your hopes and ambitions will be higher and stronger.

Your faith will be more powerful.

2. No other single requirement for individual success is as important as *self-discipline*. *Self-discipline*, or self-control, means taking possession of your own mind. This has been mentioned repeatedly throughout the course. You are now at the point where you can tie together the other principles which you have studied, and recognize the relationship which exists between them. All of the principles of this philosophy are for the express purpose of enabling you to develop control over yourself. The matter of *self-discipline* is one of the greatest of all essentials for success. Indeed, if one cannot master himself, he has little hope of mastering anything or anyone else.

3. If it were possible for you to master *self-discipline* after studying only one lesson, the others could be eliminated. But a long study of human nature by the greatest minds the world has produced, from the ancient Greek philosophers down to the moderns, has proved that the most difficult lesson man has to learn is "to know thyself." That is why there are seventeen principles, or lessons, in this course.

4. You are now studying the lesson which has been referred to as the "channel through which all of your personal power for success must

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flow.” The word *channel*, as used here, indicates a controlled passageway which funnels all of the rivulets of power you have been mixing into one smooth flowing river of great capacity. Your mind is the think tank, vat, or reservoir in which you have been creating and accumulating potential power. Now you are going to learn how to release that power in the precise quantities and specific directions which will best accomplish your purposes. Through *self-discipline* the power made available by the other principles of this philosophy is concentrated and made ready for practical application to your daily affairs.

5. To use a comparison: you have been building an automobile to take you from where you are now to where you want to go. You have selected a *definite major purpose*, based upon a compelling motive, which is your steering gear. You have adopted the strategy of *going the extra mile*, which assures you of the cooperation of other people and acts as a kind of transmission. You have actively and harmoniously associated yourself with certain other people through a *master mind alliance* which gives you a kind of chassis. You have learned how to receive the power of *Infinite Intelligence* and focus it upon the attainment of your objective by means of *applied faith*. This gives you a source of fuel energy or gasoline. You have the spark of a *burning desire*. And now you are learning to coordinate all of these units into a smoothly functioning automobile with an engine of unlimited power.

6. By this time you will agree that if you take possession of your own mind and use it, you can set the price tag on your services and make life pay you what you ask. You can see all around you those who fail to do this and who must, therefore, accept whatever life doles out to them. And you will understand, too, why life often gives them little more than a bare existence.

7. *Self-discipline* begins with the mastery of your thoughts. If you do not control your thoughts, you cannot control your deeds. Therefore, in its simplest form, *self-discipline* causes you to think first and act afterward. Almost everyone automatically does exactly the reverse of this. People generally act first and think later—unless they take possession of their minds and control their thoughts and deeds through *self-discipline*.

CONTROL OF THE EMOTIONS

8. *Self-discipline* will give you complete control over fourteen major emotions listed below. Seven of these are positive, and seven negative:

Positive Emotions

- a. Love
- b. Sex
- c. Hope
- d. Faith
- e. Enthusiasm
- f. Loyalty
- g. Desire

Negative Emotions

- a. Fear
- b. Jealousy
- c. Hatred
- d. Revenge
- e. Greed
- f. Anger
- g. Superstition

9. All of these emotions are states of mind and are, therefore, subject to your control and direction. You can see instantly how dangerous the seven negative emotions can be if they are not mastered. The seven positive emotions can be destructive too, if they are not organized and released under your complete, conscious control. Wrapped up in these fourteen emotions is power of a truly explosive nature. If you regulate it properly, it can lift you to heights of distinguished achievement. But if you permit it to run rampant, it can dash you to pieces on the rocks of failure. You should realize that your education, your experience, your native intelligence and your good intentions cannot alter or modify these possibilities.

10. We have learned in previous lessons that a *definite major purpose, activated by a driving motive, is the starting point of all worthwhile achievement*. And this motive must be so strong that it will force you to subordinate all your thoughts and efforts to the attainment of your *major definite purpose*. But this drive must also be subject to the control of your own good judgment so that your enthusiasm and desire will not run away with your wisdom. In other words, you must discipline yourself so that your drive is at all times under control and directed in the proper channels.

SELF-DISCIPLINE IS A MATTER OF ADOPTING CONSTRUCTIVE HABITS

11. *Self-discipline* entails the complete mastery of both your thought

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habits and your physical habits. When you have gained control over your thought habits, control over your physical habits will be almost automatic, and you will be well on the road to the attainment of complete *self-discipline*.

12. Definite motives are the beginning of thought habits, and you will not find it difficult to keep your mind concentrated on your real motive once it becomes an obsession.

13. The important fact to remember is that *self-discipline* calls for a balancing of the emotions of your heart with the reasoning faculty of your mind. This means that you must learn to consult both your feelings and your reason in reaching a decision concerning every circumstance of your life. Sometimes you will find it necessary to set aside your emotions entirely, and follow the dictates of your reason. Other times you will decide in favor of your emotions, modified by the advice of reason. Try to find the happy medium between too much and too little of everything.

14. For example, some men have so little control over the emotion of love that they are like so much putty in the hands of a woman. Such men never accomplish very much in life. And on the other hand there are the men who are emotionally cold because they follow completely and solely the advice of their minds.

15. Both of these types undoubtedly miss many of the finer things in life. The ideal is to achieve and maintain a proper balance between the faculties of reason and emotion. This is the highest form of *self-discipline*.

16. You may wonder if perhaps it would not be safer and wiser to control your life entirely on the basis of reason and leave emotion out of your decisions and plans. The answer to this question is: No. And it would be very unwise even if it were possible.

17. The emotions provide the driving power, the activating force, which enables a man to put the decisions of reason into action. The emotions are the well spring of man's greatest power. If you destroy hope and faith, what would there be to live for? If you kill enthusiasm, loyalty and the desire for achievement, but still retain the faculty of reason, what good will it be? The mind will still be there to direct, but what will it direct?

18. The proper procedure is to control and discipline the emotions, not to eliminate them. Besides, it is very difficult, if not even entirely impossible, to eliminate the emotional nature of man. A man's emotions are somewhat like a river. Their power can be dammed up and released under control and direction, but it cannot be eliminated. Through *self-discipline* man can organize all his emotional power and cause it to flow in a highly concentrated stream in the direction he selects toward the attainment of his major definite purpose in life.

Self-discipline is the tool with which man may harness and direct his inborn emotions in the direction of his choice.

19. So far we have mentioned only the positive emotions. You should know that the negative emotions can likewise be controlled and transmuted into a constructive driving force. *Self-discipline* can remove the harmful element from these emotions and make them serve a useful purpose. Sometimes fear and anger will inspire intense action. All actions arising from negative emotional impulses should have the modifying influence of the mind so they will be guided properly.

20. You should submit both the negative and positive emotions to the examination of the reasoning faculty before releasing them. The major function of *self-discipline* is to maintain proper balance between the judgment of the mind and the sentiments of the heart. Emotion without reason is man's greatest enemy.

21. Another very important idea regarding this balance of power between the mind and the heart concerns the will power, or ego, which will be discussed later in this lesson. The will power should be the final judge of any particular situation or circumstance, and have the final word as to whether reason or emotion should be permitted to exert the greater influence in every given situation. *Self-discipline* should include an arrangement by which the ego, or will power, can throw its weight on the side of emotion or reason and amplify the intensity of their expression.

22. Both the mind and the heart need a master, and they can find such a master in the faculty of the will power. The ego, acting through the will, becomes the presiding judge only for the person who has deliberately trained his ego for the job through the use of *self-discipline*. In the

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absence of *self-discipline* the ego minds its own business and lets the mind and heart fight out their battles as they please. In this situation the person within whose mind the fight is carried on often gets badly hurt.

23. It is because of this inward conflict, which goes on without a referee, that so many people have problems they are unable to solve for themselves and which send them running to psychiatrists. This conflict is one of the basic causes of the alarming incidence of neuroses in our culture today. It has become more acute as civilization has evolved, because the situations faced by men and women of today are infinitely more complex than those of a generation, or generations, ago. In other words, as our culture becomes more complex, the need for *self-discipline* becomes greater.

24. Ignorance of how to proceed to take control of his mind and emotions causes the average person to be unwilling to develop conscious control of his emotions and reason. Thus he allows these two potent forces literally to tear his mind asunder. This is one of the biggest reasons for the establishment of mental clinics.

THE BIG FOUR

25. Not only do you need *self-discipline* to control your emotions and balance your reason, but you need it especially in the case of these four items which are on the must list:

- a. Appetite for food and drink.
- b. Mental attitude.
- c. Use of time.
- d. *Definiteness of purpose.*

26. Food. It is a well established fact that eating too much food is as bad, or perhaps worse, than not eating enough. After a certain point has been reached where the actual needed nourishment is supplied, additional food just imposes an extra strain upon the digestive organs and accumulates the surplus as fat. Too much fatty tissue, especially during middle age and after, tends to reduce one's efficiency and to shorten one's life, according to statistics developed by life insurance actuaries. *Self-discipline* is very necessary in forming proper eating habits.

27. When your mind is truly the master over your appetite, you have made a tremendous stride toward real *self-discipline*. There will be few other circumstances with which you will have trouble after you have won the victory over your appetite.

28. *Drink.* We will not moralize about drinking. That has been done by experts. It is important to know that to attempt to drown the sorrows of your heart in alcohol is an impossible feat. Drinking weakens your will power, the very part of you which should be strong when emergencies arise. You should recognize the necessity to control your desire for alcoholic drinks. To do otherwise is to invite disaster and certain failure.

29. *Mental Attitude.* Throughout these lessons a *positive mental attitude* is stressed as the only frame of mind in which you can have *definiteness of purpose*. Through PMA you can induce others to cooperate with you and help you; or you can attract the power of *Infinite Intelligence* by applying faith. It is necessary to remind you that the Creator has given you complete control over only one thing in this world, and that is your own mental attitude. You can use your mental attitude positively, to attract the things you want, or you can neglect to tend your mental attitude and thus allow the weeds of negative thinking to overrun the garden of your mind.

30. You can pay the price to learn ways of keeping your mind positive if your desire for success is sufficiently strong. And a *positive mental attitude* is the first and greatest of the twelve riches of life. Without it, it is difficult to enjoy any of the other riches.

31. Seven of the twelve great riches of life are directly traceable to *self-discipline*. These are listed here. Notice which one heads the list:

Positive mental attitude.
Harmony in human relationships.
Freedom from fear.
Hope of achievement.
Capacity for faith.
An open mind on all subjects.
Sound physical health.

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32. *Time.* There is an old saying: Wasting time is sinful. The majority of people waste enough time in idle gossip to earn for them all the luxuries of life if this time were more wisely used through an organized time budget. It is sad, but true. We cannot tell you how to spend your time, but we can point out that your time is your most precious asset. It's like money in the bank if used correctly. And, like money in the bank, it should be spent under strict *self-discipline*.

33. Time is peculiar. You can save it by investing it with wisdom. The average wage earner works eight hours a day. He needs approximately eight hours a day for sleep. That leaves another eight hours of free time to invest as he pleases. It is the way in which this free time is invested that makes the difference between success and failure in life. Think this over and resolve that you are going to set up a chart for the expenditure of your allotment of the twenty-four hours of time.

34. *Definiteness of Purpose.* At this point it should not be necessary to dwell at any length upon the importance of having a *definite major purpose*. You have learned that it is the beginning of all achievement when it is related to a strong compelling motive. If you haven't made up your mind what you want from life, now is the time to act. Go back and study the first lesson and write out your major objective in life and your plans for attaining it. This is the first step in *self-discipline*. Do you realize that even *Infinite Intelligence*, as all powerful as It is, cannot help you if you do not make up your own mind about what you want and where you want to go?

EXAMPLES OF SELF-DISCIPLINE

35. Here are a few illustrations of men who have given astounding demonstrations of the power of *self-discipline*. First on the list is one of the most powerful men who ever lived, whose deeds have been recorded in many books. His name was Mahatma Gandhi.

36. Ordinarily when you speak of a powerful man you think of a Henry Ford, John D. Rockefeller, or somebody with money, property, or someone with a large number of people working for or under him. Mr. Gandhi

didn't own a house, had no money, and yet he was one of the most powerful men in the world of his time.

37. That's an astounding statement—until you analyze it and discover the source of Gandhi's power. Here was a man who, over a long period of years, step by step, defeated the British Empire with all its military might and other resources. He wrested freedom for India from the British Empire by using a power the British didn't understand, or chose to ignore. Whatever it was, you see that he must have been dealing with a very great power. These are the five sources of Mr. Gandhi's power:

38. *Definiteness of purpose.* Gandhi's purpose was to free the people of India. He knew precisely what he wanted, what his major aim in life was, and he was determined that nothing would defeat him.

39. *Going the extra mile.* No one asked Gandhi to spend his life as he did. Nobody paid him to do so. His was not a selfish purpose. He did not think in terms of personal reward. He not only went the extra mile, but many millions of extra miles because he was planning to benefit all the four hundred million people living in India. No wonder he had power!

40. *Applied faith* was the third principle Mahatma Gandhi used to develop his unusual power. He completely cleared his mind of any doubt that he would eventually win the freedom he desired for his people. He kept his mind fixed securely on his *definite major purpose*. And this resolute purpose and his persistent action to achieve it opened his mind to the power of *Infinite Intelligence*, which is the source of the power of faith.

41. The fourth factor was the principle of the *master mind*. Gandhi's was perhaps one of the greatest *master mind alliances* ever assembled for it consisted of at least two hundred million minds. Many of these may have been ignorant and lacking in formal education, but each one had the capacity for faith and a burning desire to achieve the goal of freedom toward which Gandhi was leading them. There is no power in the world which could defeat the power generated by such a master mind alliance except it were another, larger *master mind alliance*.

42. And the fifth source of Gandhi's power was that of his own *self-*

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discipline. How do you suppose he managed to keep his mind focused on one *definite major purpose* all those years? Obviously he would have had many opportunities to capitalize on his situation or to use his power for his own personal ends. It is quite evident that any man with power such as Gandhi acquired would be tempted, on occasion, to misuse that power. But Gandhi had the *self-discipline* to lead a simple life. He accumulated no personal property, except a goat or two for milking purposes, and a place to sleep. He was an outstanding example of the power *self-discipline*.

*Self-discipline is the first rule of
all successful leadership.*

43. The banana peddler is another example of what the power of *self-discipline* can achieve. We often see a foreigner come to this great country of ours and start out with a basket—just a small hand basket—and a bunch of bananas. He starts peddling them, and if he sells one, he can eat one during the day. If he doesn't sell one, he can't afford to eat one. Eventually he makes enough to buy a pushcart. On the cart he has oranges, grapes and pears in addition to the bananas. First thing you know, he has a little store in a shack somewhere near a parking lot. Next, he leases the lot and builds a building on it. And before you know it, he buys the lot outright and puts up a modern store in which he does a thriving business. All this is possible because he has *definiteness of purpose, persistence, faith* and *self-discipline* to make what he has fit his needs. When we start from an improved economic level, we have the benefit of this philosophy, but we, too, must pay the price for success.

44. Whenever you find a person who is succeeding, you will find a person who has exercised tremendous *self-discipline*, especially in the beginning stages.

45. There were many times in my own experience when I didn't have a friend except my stepmother, and sometimes I wondered if she were not putting on an act. There were times when my opponents said, "He's talking about success and doesn't even have two nickels to rub together."

46. No matter who you are, when you first start out you will encounter almost unsurmountable obstacles. You will need *self-discipline* to get over those rough spots in the beginning. You have to discipline your

tastes and your standard of living to fit what you have “right now,” and through *self-discipline* wait until the time comes when you have more.

YOUR BEGINNING

47. You will come to the point, sooner or later, at which you will want to do something bigger and better than you have ever done before. When you do, you are going to be discouraged by those around you who know you best, and who will say the plan you have is foolish or beyond your power to carry out. You will find more people willing to tear you down by discouragement than you will find sympathizing with you and helping you to build your ego.

48. The best way to avoid such discouragement is to confide only in those who have a genuine sympathy with your cause and an understanding of your possibilities. Otherwise, keep your plans to yourself and let your actions speak. Adopt the motto *Deeds—Not Words*. It is a good motto for everyone.

49. It may not be in the best taste for you to overestimate your abilities, but it is better than to underestimate, and it will do less harm. If you aim at a very big achievement and attain only a moderate achievement, you will still have attained *something*. If you allow yourself to be held back before you even begin, you will have sold yourself short and will attain *nothing*.

50. Maybe you are a man with a big idea. You have nursed this idea for a long time. You have made an experimental model, or have worked it out on paper and refined it over a period of time until you know it will work. But you haven't really done anything about it. Perhaps the reason you haven't acted is that you lack the self-confidence sufficient to start you looking for a *master mind ally* to help you carry out your idea.

51. The thing for you to do is take hold of the principles of this philosophy and apply them to yourself. It will do you no good to read these lessons and think, “That's a wonderful lesson! I'll bet it really works for somebody else.” Why not start building up your self-confidence through mastery and application of these time-tested principles which have lifted

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others from poverty to places of eminence? The rules will work for you as well as for anyone else, but you have to take the initiative. No one else will do it for you.

When a man can manage himself, he is ready to start managing others.

52. You have every quality in the world that it takes to succeed if you will organize what you have according to the seventeen principles of this philosophy. To do that requires *self-discipline*, *faith* in yourself and *concentration* on your objective. Your success or failure is entirely a matter of how you discipline your mind.

A CHURCH WITH SELF-DISCIPLINE

53. This next story is about a church, but we want you to understand that we are telling this story simply because it is a good illustration of *self-discipline*. We are not interested in selling you any brand of religion whatever. If you are a Protestant, Catholic, Jew, or whatever you may be, that is entirely your own choice. It just so happens that this story concerns a group of Mormons, members of the Church of Jesus Christ of the Latter Day Saints.

54. They were persecuted as much as any religious group in the United States. In fact, they were literally driven out of their homes and off their farms in the State of Illinois by people who didn't like their way of living. So they loaded all their possessions into wagons and wended their weary way through the great American desert to the state of Utah. When they arrived there, the government sent soldiers to round them up and further annoy them. All this happened more than a hundred years ago.

55. In Utah they worked hard and made that barren country blossom. They have prospered there, and during the Great Depression the head of the Mormon church announced that no matter how long the Depression might last or how bad it might become, not one Mormon would have to go on the government dole. Although some Mormons did actually accept government relief, their church had, and still has, a program designed to care for anyone who is in need of help.

56. These people underwent severe persecution, but have made good and now have the respect of thinking people all over the world. They are fine, frugal people and hold no animosity or hatred in their hearts because of what happened to them in their beginning.

57. What made the Mormons great? First of all, they had *definiteness of purpose*. They knew precisely what they wanted and temporary defeat in Illinois only made them more determined than ever to succeed. They went out into the wilderness where the chances were fifty-fifty they would all starve to death. Any group of people can become great if they have the *definiteness of purpose* which will drive them to undergo handicaps and endure hardships without resentment.

58. It will take a lot of *self-discipline* for you to clear your mind of the resentment, indifference and criticism that comes from other people. But if you wish to be a successful person, you will have to rid your mind of all such negative thinking.

59. But it's not always the big things that count. Sometimes it's the little courtesies that are important. One place it would be well to exercise *self-discipline* is in driving a car. Wouldn't it be a fine thing if all drivers used *self-discipline* when driving?

AMERICA'S FIRST AUTOMOBILE DRIVING SCHOOL

60. America's first automobile driving school was responsible for training more than five thousand men and women to drive. In the business of teaching people to drive, there are three major rules, all of which call for *self-discipline*.

61. *First:* Never drive your car so fast that you cannot control the circumstances within range of your vision—on the right, on the left, behind you and ahead of you. Keep a sharp lookout four ways all the time and no matter what the other motorist does, manage to have your car safely under control. If you don't think it takes *self-discipline* to do this, just get out on a nice stretch of highway and notice how difficult it is for you to keep your foot from pushing harder and harder on the gas pedal.

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62. Second: Never get angry at another motorist or have an argument, even in your own mind, no matter what he does wrong. For the minute you become angry, you lose control of your car and, therefore, no longer have any business on the highway. A car out of control is a lethal weapon. Most people who have accidents are worried, or afraid, or angry. They do not have a *positive mental attitude*. Anyone driving with a negative mental attitude is in danger. He doesn't see four ways. He is lucky if he sees one way. It takes *self-discipline* not to argue with the other fellow. Never try to reason with an angry person, because he is temporarily without reason.

63. Third: Never take unnecessary risks when driving on the road. For example, do not try to steal a split second by rounding a curve when you cannot see ahead. It is an unnecessary risk to take any chance just to save two or three seconds. In other words, be like the fellow who said he'd rather be five minutes late here than twenty years early over there.

64. You are human, so many times you will want to save those few seconds, but if you exercise *self-discipline*, you will refuse to allow this impulse to be carried out by your foot. In most of our driving a few minutes one way or the other will not make a great deal of difference.

65. These are simple rules and yet it is proper to say that most accidents today are due to the violation of one or more them. These rules are passed on to you as an example of the use of *self-discipline*. Remember, the other motorist doesn't control the situation. You do! If you use *self-discipline* when driving, you will help to make our highways much safer.

RELATIONSHIPS WITH OTHERS

66. Do you have a habit of placing a chip on your shoulder with a sign on it reading, "I dare you to knock it off"? If you do, someone will usually come along and knock it off, much to your surprise. As you acquire *self-discipline*, this chip will become smaller and smaller, and finally you will be free of this habit. You will stop finding fault with people and the world around you will change from one of disharmony to one of harmony and cooperation. You can change the world you live in by merely changing your own attitude.

67. When you maintain a positive frame of mind, and acquire the habit of liking people, you will find this world a very friendly place in which to live. If you want people to see your way, or to cooperate with you, do your part first by getting into the right frame of mind to attract them. You will be surprised at how quickly they will change their attitude toward you. *Self-discipline* can be made to serve many purposes.

68. When establishing relationships with others from which you hope to derive the cooperation of the other party, it does no harm to try to create a favorable setting. But it is well to remain a hundred per cent within the truth and to say only that which you can say sincerely.

69. Once while I was living in Florida a man flew over a thousand miles to see me. He began by telling me how he envied me more than all other men in the world because of my influence through my ability to write books and give inspiring lectures. He was getting close to my heart — touching me in a vital spot. Then he came out with this:

70. “You know, Mr. Hill, you are overlooking a marvelous opportunity, and also letting Andrew Carnegie down. Instead of retiring you should get back into harness and help cure this world of its sickness. Your philosophy of success can do it.”

71. Then he revealed the real purpose of his visit. He had a scheme whereby he would put me on radio stations so that I could sell more books. But the catch was that I had to pay him twenty-five thousand dollars in advance to start his plan. He presented it so well, and touched me in such tender spots, that he had me feeling I should accept his proposition. He had made a careful study of me and realized the proper appeals to make.

72. Only one thing caused me to turn him down. He was a stranger. That saved me from falling into his hands and parting with a cash payment for his ideas.

73. This story is mentioned because it will show you that it takes even more *self-discipline* after you have become successful and people are complimenting you than it did when they were condemning you. Flattery is a tool that has influenced men from the dawn of civilization.

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74. When anyone approaches you with flattery, he either wants something you have, or he is sincerely appreciative and wants to give you an honest expression of that appreciation. Only once in a while does a man come along like the one I have told you about. In situations like these you will find *self-discipline* most helpful. It is then that you will need to weigh your emotional reactions against your reasoning powers.

SELF-DISCIPLINE IN POLITICS

75. During the middle twenties a member of Congress lost his seat when the party changed at the end of his term. He was defeated when he ran for office because he did not know how to discipline his mind and *go the extra mile*. Then he began to practice the following procedure and soon became a well-liked and much respected member of the government.

76. When anybody wrote him a letter, he paid for the postage stamp on his reply if there could be any question about the matter being personal business. He did not abuse the privilege of the frank for his personal affairs. The people in his district came to know beyond the shadow of a doubt that he was too honest to take advantage of the government even in the matter of a postage stamp, and this had quite an effect on their opinion of this man. It also had quite an effect on the Congressman himself. When you adopt and carry out a specific program of *self-discipline*, you have a greater respect for yourself. That is *self-discipline* of the highest order. It will be necessary to discipline yourself as closely while you are on the way up as it is when you get to the top.

SELF-DISCIPLINE IN MERCHANDISING

77. *Dependability* is one of the qualities fundamental to the development of good character, a good reputation and enduring success. *Dependability is developed by strict self-discipline and constant adherence to the highest standards of service.*

78. Many years ago a lady, living in the hill country in Virginia, ordered a great many items from Sears, Roebuck and Company. Among them was a five pound sack of buckwheat flour. When it arrived she discovered

weevils in it, so she wrote the company a letter. They replied, asking her to return the flour and promised to refund her money. When the check came, it included not only the price of the flour, but thirteen cents for the postage she had spent returning their defective merchandise.

79. That thirteen cents was perhaps the most important money Sears Roebuck ever spent on advertising in that section of the country, for the lady became active in the Women's Club and told every woman in the county how honest Sears had been. Is it any wonder that Sears, Roebuck and Company is one of the largest stores in the world, doing many millions of dollars worth of business a year? No wonder at all, for the policy-makers of Sears, Roebuck & Company realize the value of *dependability*, *self-discipline* and *going the extra mile*.

THE SIX CONTROLLABLE DEPARTMENTS OF THE MIND

80. An understanding of the six departments of the mind which are subject to conscious control will give you new information with which to approach this principle of *self-discipline*.

81. On pages 26 and 27 you will find two charts. They present the process of thinking in diagram form. Chart No. 1 shows the factors which constitute the *mechanism* of thought, and Chart No. 2 shows the six departments of the mind which can be consciously controlled. Let us study these six departments as they are the basis of *self-discipline*. As you will see from the chart, these six departments are:

- a. *The Ego*. The source of will power. It acts as a Supreme Court with the power to reverse, modify, change or eliminate the entire work of all other departments of the mind.
- b. *The Faculty of the Emotions*. Here is generated the driving force which sets your thoughts, plans and purposes into action.
- c. *The Faculty of Reason*. This is where you may weigh, eliminate and properly evaluate the products of your imagination and emotions.
- d. *The Faculty of Imagination*. This is where you create ideas, plans and methods of attaining your desired ends.

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- e. *The Conscience*. This is where you test the moral justice of your thoughts, plans and purposes.
- f. *The Memory*. This serves as the keeper of the records of all your experiences, and acts as a filing cabinet for all sense perceptions and inspiration from *Infinite Intelligence*.

82. *The ego*, seat of the will power, is the major portion of you that is of value. The rest of you is a collection of chemicals. If scientists separated you into the various chemicals, they would bring approximately two dollars at present prices. The part that is beyond price, however, is *the ego*, which you will wish to learn to control and discipline. It may represent anything of value in life from poverty and ill health up to whatever you visualize as your portion in life. In other words, you set the value on your ego, by bringing it under your direction so that you rule it, but it doesn't rule you.

83. The ego is a wonderful thing. Some egos are too weak and too lacking in courage to amount to anything, and some are over-inflated. We are all familiar with both types of persons. One is just as bad as the other. There is a half-way point at which you must arrive in the feeding of your ego. The average person needs to feed his ego and build his courage so he can take possession of his own mind.

84. It can be fatal to allow your ego to weaken. Many have learned this the hard way. Take the man who had been making eighteen to twenty thousand dollars a year in the ice cream business in the east, and then something went wrong. He lost all he had and came to Los Angeles, where he drove a taxicab at about a hundred dollars a week.

85. Now, there is nothing wrong with driving a taxicab. It's an honorable occupation. But it is not sufficiently profitable for a man who has made twenty thousand a year. This man needed to bolster and strengthen his ego so that he could get back on the success beam.

86. While we're on the subject of feeding your ego, here is a little story concerning Edwin C. Barnes who, as you will recall, became Edison's only partner. You remember, when he first met Edison he had *ridden the rods* to East Orange, New Jersey, to see Mr. Edison and presented himself as a sorry sight. You can well imagine how you would feel if you were forced

to travel in a dirty, dusty, humiliating style and then, in the same condition, had to confront a big business man whom you wished to impress. Mr. Barnes' ego was so hurt by this blow to his pride that he never forgot it, and continued to salve this wound to his ego as long as he lived.

87. Thus when Barnes had actually become the partner of Mr. Edison and was earning good money, he invested in good clothes. He always wore the finest imported fabrics, tailored to the height of smartness by the best tailor he could find in town. Sometimes, he said, he paid as high as four hundred and fifty dollars for a suit, and none that he wore cost less than two hundred and fifty dollars. He had his shirts handmade to order, and his ties harmonized with his suits. His undergarments were also made to order, and had distinctive monograms on them. Hand woven socks from Europe and hand lasted shoes completed his attire. He had thirty-one complete outfits in his wardrobe – a different one for each day of the month. He never wore the same suit two days in a row.

88. When Mr. Barnes explained this, it seemed like a show of vanity, but when he told his reason, it was easy to understand. He said he did not dress finely to impress anybody else. He dressed that way to give assurance and self-confidence to his own ego. The feeling he had experienced while standing before Mr. Edison, dressed like a tramp, had left such a lasting impression on him that he resolved that ever afterward, no matter in whose presence he was, he would be better dressed than anyone in the group. He needed to feed his ego in this way to overcome the terrible blow it had once received.

89. Your ego is the seat of your will power, and as such it must be fed to remain strong. Whatever that takes, it must be found and regularly administered. You must include some of your ego stimulator in your daily mental diet. A strong motive is the thing that never fails. If a man's motive is deep-seated, and his desire obsessional, it will naturally build his will power.

90. Always treat your ego as your most precious possession, and protect it as carefully as you would very fine diamonds. You certainly would not leave diamonds around for anyone to pick up. Yet most people leave their ego wide open for anyone to come in and pollute with thoughts of fear

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or worry. Do not let people know your secret thoughts, and do not let other people unload their burdens on you. You cannot afford to harbor worries of your own, let alone carry around someone else's. Devise a technique to protect your inner self, your ego, from the damaging effects of negative ideas.

91. There are three walls of outer defense to keep around your ego. Starting with the outside wall, and working inward, the first wall is just high enough to bar the people who really have no business getting to you to take up your time. This outer wall has several doors, and it is not too difficult to enter one of them. If a person can establish a reasonable right to your time, open one of these doors and let him in. But let him first establish his right.

92. The next wall is very much taller, and there is only one door in it, which you must watch very closely. The number of persons who get through that door should be comparatively small. Before that door swings to admit anyone, he must have established the fact that he has something you want, or that you have something in common which will be mutually helpful.

93. The third and final wall is so tall that no person in the world has ever scaled it, and there are no doors in it whatsoever. No one is ever allowed inside that wall, because it surrounds and protects your ego. If you are going to open the door of your ego and personality and let anyone walk in and out, they will take away many things that you don't want them to have. Throw a protective wall around your own mind. Make this a place where you can retire by yourself, and where you can commune with *Infinite Intelligence*.

94. Referring again to Chart No. 2, the second controllable department of the mind is the *faculty of the emotions*. Earlier in this lesson we talked about the necessity for balancing the emotions, or the feelings of the heart, with the faculty of reason, or the judgments of the mind. Here we will develop a different aspect of the emotions. Consider the rather serious problems which arise in one's mind in connection with disappointments and failures of the past, and the broken hearts that occur as the result of the loss of material things or the loss of friends or loved ones.

95. *Self-discipline* is the only real solution for such problems. It begins with the recognition of the fact that there are only two kinds of problems: those you can solve, and those you can't solve.

96. The problem which can be solved should immediately be cleared by the most practical means available, and those which have no solution should be put out of your mind and forgotten.

97. Let us think, for a minute, about this process of forgetting. Refer to it as closing the door on some unpleasantness which is disturbing your emotional equilibrium. *Self-discipline*, which means mastery over all emotions, can enable you to close the door between yourself and the unpleasant experience of the past. You must close the door tightly and lock it securely, so that there is no possibility of its being opened again. This is the way to treat unsolvable problems, too. Those who lack *self-discipline* often stand in the doorway and look wistfully backward into the past, instead of closing the door and looking forward into the future.

98. This *door closing* is a valuable technique. It requires the support of a good, strong will, and you have a strong will if you have the departments of your mind organized and under the control of your ego, as they should be.

99. Door closing does not make you hard, cold or unemotional, but it does require firmness. *Self-discipline* cannot permit lurking memories of sad experiences, and it wastes no time worrying over problems which have no solution. You cannot yield to the temptation to relive your unhappy memories, for they destroy your creative force, undermine your initiative, weaken your imagination, disturb your faculty of reason, and generally confuse the departments of your mind.

100. You must place the power of your will against the door that shuts out that which you wish to forget, or you do not acquire *self-discipline*. This is one of the major services *self-discipline* can perform for you. It closes the door tightly against all manner of fears, and opens wide the doors of hope and faith!

101. *Self-discipline* closes the door against jealousy, hatred, revenge, greed, anger and superstition, and opens the door to friendship, goodwill, confidence and love.

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102. *Self-discipline* looks forward, not backward. It roots out discouragement and worry and other negative emotions. And it not only encourages the positive emotions, but it forces them to come before the faculty of reason every time they express themselves so that they, too, may be kept under control.

103. *Self-discipline* makes your mind strong. It enables you to take possession of your mind and exercise your God-given right to control your mental attitude. You do not have real *self-discipline* until you organize your mind and keep it clear of all disturbing influences. Every principle of this philosophy must function through your mind, and *self-discipline*, which keeps your mind orderly, is the controlling factor in this process of becoming successful.

104. The third controllable department of the mind is the *faculty of reason*, on which it is not necessary to comment at length. It is the judge of the Superior Court and weighs the creations of the imaginative faculty, modifies the expression of the emotions, ratifies the decisions of the conscience. This is the faculty of the mind which is trained by observation, study, analysis, and other legitimate avenues of approach to facts and truth. Decisions from this court may be appealed only to the Supreme Court, or the ego.

105. *The faculty of imagination*, fourth controllable department of the mind, is responsible for all creative effort. It is the workshop where new ideas are created, and must be carefully controlled by the faculty of reason. It is an invaluable part of the mind and is responsible for all progress in the world. Nothing new or different would ever be conceived if it were not for this faculty.

106. *The conscience*, the fifth mental department listed under this section, is the monitor of the mind which checks on the moral justice of our thoughts and actions. If the conscience is always consulted and its counsel obeyed, it is an invaluable cooperator. But when this procedure is not followed, be careful! Society has had to build many special rooms for people who did not obey their consciences. The view from these rooms is usually obstructed by bars!

107. And last of the controllable departments of the mind is *the memory*

— filing cabinet of the mind. It is the storehouse of all the sensory impressions you have received via your conscious mind, and every impression that ever reached you through your subconscious mind. A great many things may be stored in your memory which have never reached your level of consciousness, but which can be called forth under certain circumstances by demand from the will power.

108. When these six controllable departments of the mind are properly guided and coordinated by *self-discipline*, they will enable you to negotiate your way through life with a minimum of opposition from others.

109. *Self-discipline*, then, is the procedure by which you coordinate the six departments of your mind and guide them in such a way that none of them gets out of control. *Self-discipline* will produce harmony in your mind. Thus you will readily understand that *self-discipline* is one principle which every living person needs to follow, perhaps more than any other one of the principles of individual success.

110. This brings us to the other four elements of the thinking process which cannot be controlled directly by the individual, shown on Chart No. 1. You can adapt yourself to them, but you cannot control them.

111. First of these is *Infinite Intelligence*. This will be explained in a later principle. You cannot discipline *Infinite Intelligence*. According to the best evidence available, it is the source of all thought energy.

112. *The subconscious mind*. This part of the mind is not subject to control by the individual. It is the connecting link between the conscious mind of man and *Infinite Intelligence*. No one can discipline it. It works in its own way . . . its major function being that of appropriating and acting upon the dominating thoughts of the conscious mind.

113. One peculiar characteristic of the subconscious mind is that it will not take orders from the conscious mind. It acts only upon order of the emotions. This is one more reason for acquiring *self-discipline* over the emotions. The subconscious mind will carry out the instructions of the negative emotions just as quickly as it will respond to the positive. It makes no attempt to distinguish between these. The only control you have over the subconscious is gained by exercising *self-discipline* to impress your subconscious mind with your *definite major purpose*.

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114. The third uncontrollable department of the mind is the *sixth sense*, or *telepathy*. This is the broadcasting and receiving station for messages which travel at vibratory rates above those perceived by the regular senses. It is obviously not subject to control except to a limited extent when the mind is stimulated by a *master mind* association.

115. The fourth uncontrollable department consists of the five normal senses of seeing, smelling, tasting, hearing and touching. They may deceive you. Examples of this can be found in motion pictures, feats of magic and the speedy draw of the cowboy, when *the hand is quicker than the eye*. It is necessary constantly to check the findings of these extensions of the mental faculties by submitting them to the presiding judge in the court of reason. They are disciplined by voluntary habits.

THE POWER OF THE WILL

116. We cannot close this lesson without a few special comments on the power of the will, or the ego. This one division of the mind transcends all of the others by overwhelming odds. We have already alluded to the will power as the Supreme Court, in comparison with the reason which is the Superior Court, or the next highest court having jurisdiction in the mind. It would be almost impossible to exaggerate the importance of will power.

117. You may recall from your high school days that teachers of physics often tried to confuse new students by asking them what would happen if an irresistible force met an immovable body. Actually, there is no such reality. In the field of philosophy, however, there is an irresistible power known as the power of the will.

118. The power of the will is truly irresistible. It may be said that the only limitation you have is the one you impose upon yourself by limiting the use of your will power. That is why you are repeatedly warned, throughout this course, against self-imposed limitations.

119. The will power is so great that in numerous cases it has been known to stay even the hand of death. It has performed feats which have defied description.

120. When an obsessional motive is backed by strong will power, the

subconscious mind has been known to reveal information never before known to man. Thomas A. Edison, Elmer R. Gates, Alexander Graham Bell, Signor Marconi, and others in the scientific world, solved some of their most perplexing problems in this way.

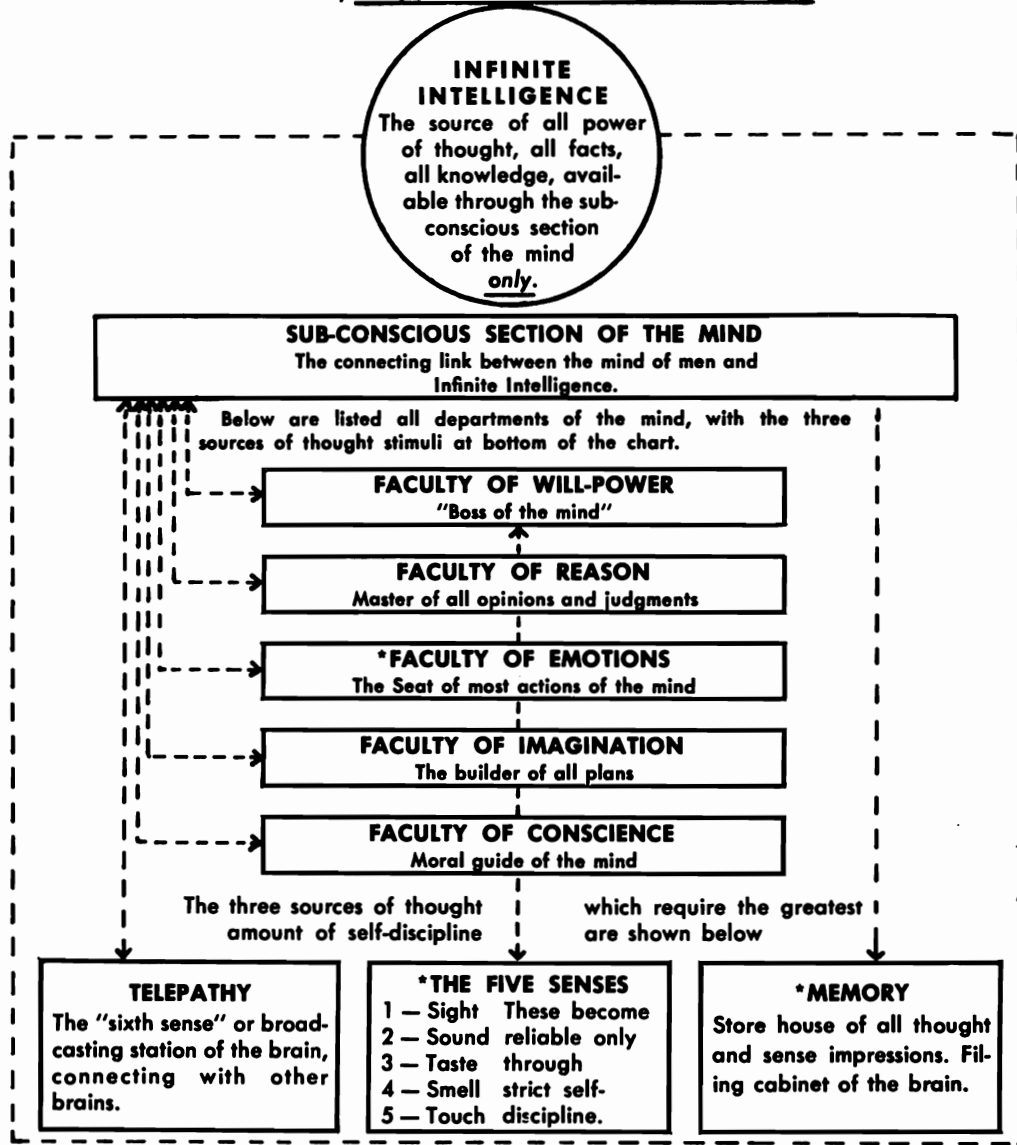
121. With a determined will power you can shut the door on any unwanted memories, and open the door of opportunity in any direction of your choice. If you find the first door hard to open, you will try another, and so on, until you find one where you may enter.

122. The will power is the Supreme Court of the human mind, and it sometimes implements and carries out its decisions. There are no short cuts to the control of this power. But control of will power does have a price tag on it. The price is understanding and applying all of the principles of this philosophy, under the direction of *self-discipline*.

123. *Definiteness of purpose* is the starting point of everything that man achieves. Will power, under *self-discipline*, keeps man going until he accomplishes his purposes. You now have the key. What will you do with it?

CHART NO. 1

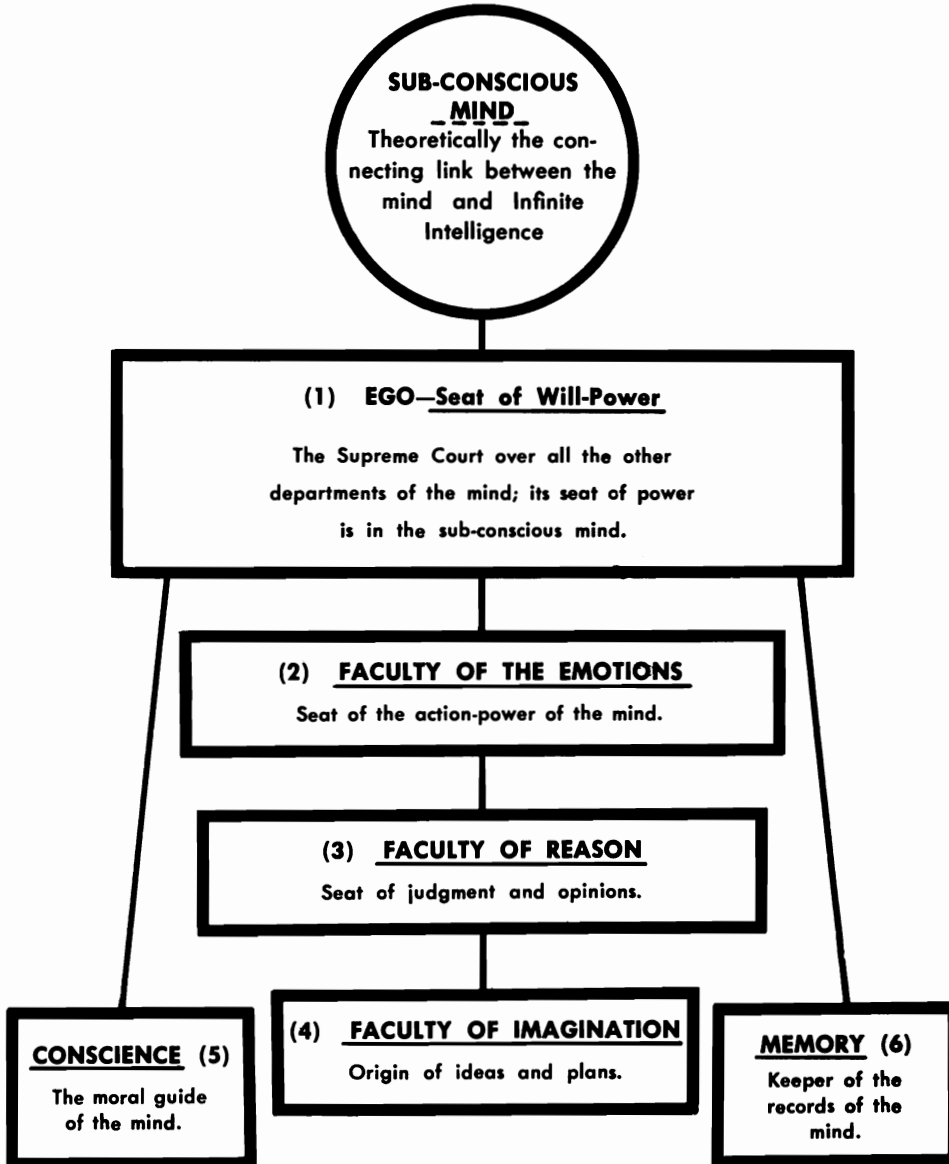
Ten factors that constitute the mechanism of thought. Note that the sub-conscious section of the mind has access to all departments of the mind, but is not under the control of any.



*Not always dependable. Must be under strict discipline at all times.

CHART NO. 2

THE SIX DEPARTMENTS of THE MIND over which Self-discipline can be maintained.



Through self-discipline man can organize all his emotional power and cause it to flow in a highly concentrated stream in the direction of his major definite purpose.

ACCURATE

THINKING

**Tenth in a series of
Seventeen Dynamic Lessons
by Napoleon Hill**

Presented By

NAPOLEON HILL FOUNDATION

Columbia, South Carolina

ACCURATE THINKING

1. In this lesson we shall analyze the mystery of all mysteries, the power of the human mind. It is one of the most profound subjects of this philosophy. It contains the key to the secret of all success and all failure. It is a principle which is on the *must list* of all who would attain the master-key to riches and gain entrance to the great estate of Happy Valley. It is one of the most important subjects known to mankind; yet, paradoxically, it is one of the least understood.
2. The mind may be likened to a rich garden spot, the soil of which, by organized effort, may be converted into necessary and useful products, or by neglect may be allowed to produce useless weeds. The mind is constantly at work – building up or tearing down, bringing misery, unhappiness and poverty, or joy, pleasure and riches. But it is never idle!
3. The mind is the greatest of all man's assets, yet it is often the least used and the most abused. Its abuse consists mainly of its non-use.
4. Science has revealed many of nature's most profound secrets, but not the secret of man's greatest source of riches – his own mind and the thoughts it produces. This is one secret which has never been completely revealed to man, perhaps because he has shown such unpardonable indifference toward this divine gift of God. The power of thought is the most mysterious and the greatest of all powers available. It can be the most beneficial, or the most dangerous, depending upon how it is used.
5. Through thought men build great empires. Through thought other men trample these same empires into dust. Every creation of man, whether it is good or bad, develops first as a thought pattern. All ideas are conceived through thought. All plans, purposes and desires are created by thought. And thought is the only thing over which man has been given the privilege of complete control.
6. Through the ages men have used the power of thought both wisely and unwisely. An unknown paper hanger sat moodily in a prison cell, pondering the strange experience of life which deprives some men of freedom and riches while others, with no greater ability or right to the blessings of life, acquire and hold the higher places in the world. The paper hanger was without influential friends. His education was limited.

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But something happened inside his mind which changed his brooding into a determination to free himself. He had begun to think!

7. When next the world heard of this paper hanger he had written a book in which he frankly revealed the inner workings of his mind, and put the world on notice of his specific goal in life. Some read the book and smiled tolerantly. Others did not bother to read it, believing it to be the work of a mad man because its claims were so fantastic.

8. And the next time the world heard of this “crazy” paper hanger, he had half of Europe under his heel and the other half frightened out of its wits and fighting for its life. He had set the world on fire, and the flames had reached out across the Atlantic and had begun to scorch the people of America. But the American people went complacently about their own business, believing the fire would burn itself out.

9. Then came that horrible Sunday morning at Pearl Harbor – which forced us to recognize for the first time that the world was on fire, and that personal liberty was being endangered throughout the world – by the power of this erstwhile paper hanger’s thoughts, implemented by action!

10. Hitler found an opportunity to use his thought power destructively because so many others in the world neglected to use theirs constructively. Although his thinking was not accurate, it was extremely powerful because he followed through with plans and action and brought on World War II.

11. Through the wise use of his power of thought another man also started at the bottom, without money and without powerful friends. He created a great American industry that now gives employment to tens of thousands of men. His name was Andrew Carnegie. He learned, and practiced, the art of thinking accurately and wisely.

12. Thomas A. Edison used the same power to become one of the greatest inventors of all time.

13. Henry Ford used the power of thought to cover the earth with his automobiles. Ford’s mind was precisely like every other normal mind, but he used his to think — not to harbor fear and self-imposed limitations.

14. And the fifty-six brave men who gave birth to the United States of America when they signed The Declaration of Independence used the power of accurate thought so effectively that our country has become the richest and most powerful nation in the world.

15. Have no illusions about this fact: *Every person who achieves any form of enduring success above mediocrity must learn the art of thinking accurately.* Without the support of *accurate thinking*, the *Big Four* principles of individual achievement would be useless. And the principle of *personal initiative* might be dangerous if it were not directed by *accurate thinking*.

16. Let us examine the steps to *accurate thinking* so that we may direct our *personal initiative* effectively toward the attainment of our desired purposes.

17. *Accurate thinking* is based upon two fundamentals, namely:

- a. *Induction*: The act or process of reasoning from a part to a whole, from particulars to generals, from the individual to the universal.
- b. *Deduction*: The use of inference by which a conclusion necessarily follows from the premises.

18. The accurate thinker takes these important steps as a means of making his thinking effective:

- a. He separates fact from fiction, or hearsay evidence.
- b. He separates facts into two classes: important and unimportant.

19. What is an important fact? It is one that can be used to advantage for the attainment of a major purpose. All others are relatively unimportant.

20. *Opinions*: Everyone except the accurate thinker has an overabundance of *opinions*, and usually these are without great value. Many of them can also be dangerous and destructive when used in conjunction with *personal initiative* because if they are based upon bias, prejudice, intolerance, ignorance, guesswork or hearsay evidence, they may do a great deal of harm.

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21. No *opinion* can be considered safe unless it is based upon *known facts*, and no one should express an opinion on any subject without assurance that it is founded on facts, or sound hypotheses of facts. Free advice volunteered by friends and acquaintances usually is not worthy of consideration. The accurate thinker, therefore, never acts upon such advice without giving it the closest scrutiny. Accurate thinkers permit no one to do their thinking for them. They obtain facts, information and counsel from others, but they retain the privilege of accepting or rejecting such advice in whole, or in part.

22. Accurate thinkers do not form opinions based upon newspaper reports, for they cannot be sure that such information is always the result of accurate reporting. When someone says to them, "I see by the papers . . ." they immediately understand that the speaker has an opinion which may or may not be based upon fact, and they do not allow themselves to be influenced solely by what such a person says.

23. Gossips and scandalmongers are unreliable sources from whom to procure facts on any subject, although it is well known that they inspire much of the daily thinking of many people.

24. Wishes are often fathers to facts, as most people assume facts to harmonize with their wishes. Information based upon opinions and hearsay evidence is plentiful and most of it is free, but facts have an elusive habit, and generally there is a definite price attached to them – the price of painstaking labor in examining them for accuracy.

25. The favorite question of the accurate thinker is *how do you know?* He demands evidence of the soundness of information furnished him. He knows that many opinions are mere hopeful wishing, and not the result of careful analysis of facts.

26. The accurate thinker prays with *faith* because he has examined the evidence of the existence of a Creator as it is provided by the system and order of the universe, the harmony of all natural laws, and the relationship of time, energy and matter as revealed, not by opinions of men, but by known facts uncovered by scientists. Thus we see that *faith* is a state of mind that can best be attained by the principles of *accurate thinking* based upon established facts. Understanding this, we can see

the importance of adopting the habits of *accurate thinking*. The accurate thinker knows the fallacy of endeavoring to deceive others with loosely gathered opinions, and makes it his business never to deceive himself with such opinions.

SOME TESTS TO HELP YOU SEPARATE FACT FROM FICTION

27. The accurate thinker scrutinizes everything he reads in books or newspapers, everything he hears and sees over radio and television. He never accepts any statement as fact merely because he has read it or has heard it spoken. And he knows that statements bearing some portion of facts are often intentionally or carelessly colored, modified and exaggerated to give them an erroneous meaning.

28. Therefore the accurate thinker has definite tests which he applies to the statements of others. If he reads a book, for example, he tests its accuracy by these rules:

- a. Is the writer a recognized authority on the subject covered?
- b. Did the writer have a motive other than that of imparting accurate information when he wrote the book?
- c. Is the writer a professional whose business is that of influencing public opinion?
- d. Has the writer a profit interest in the subjects on which he writes?
- e. Is the writer a person with sound judgment, and not a fanatic on the subject on which he writes?
- f. Are there readily accessible sources from which the writer's statements may be checked and verified?
- g. Do the writer's statements harmonize with common sense and experience?

29. Before the accurate thinker accepts the statements of others as facts, he tries to find the motive which prompted the statements, for he knows that no one ever does anything, and seldom says anything, without a definite motive. The accurate thinker examines with care all statements made by people who have obvious motives. He is equally

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careful about accepting the statements of over-zealous people who have the habit of allowing their imaginations to run wild.

Look over carefully the fellow who is trying to sell you his way of life and make sure his way is as good as your own.

30. The accurate thinker learns to use his own judgment, and to be cautious, no matter who may endeavor to influence him. If a statement does not seem reasonable to him, or does not harmonize with his experience, he holds it in abeyance for further examination. He knows that a falsehood has a peculiar way of bringing with it some warning, perhaps in the tone of voice, or the facial expression of the speaker, if it is a spoken falsehood. And it is one of the unexplained facts of psychology that written words carry with them something of a warning as to their truth or falsehood, something which corresponds precisely to the mental attitude and the belief or unbelief of the writer.

31. When seeking facts from others, the accurate thinker does not always disclose in advance the type of facts he desires, or the purpose for which these facts are desired, for he knows that people often try to please even if they have to exaggerate or prevaricate to do so.

32. Most so-called thinking is nothing but an expression of feeling through the emotions. And the emotions are not dependable. The accurate thinker submits his emotional desires and decisions to reason for judiciary examination before he relies upon them as being sound. He knows the mind is more dependable than the heart.

33. The more commonly expressed negative emotions, and the more dangerous, are: *fear, hate, anger, jealousy, revenge, vanity and greed*. These are the seven robber barons which often deprive men of their opportunity of achievement because they make *accurate thinking* impossible. They should be under constant control and always subject to the closest scrutiny, for they lead to errors of judgment.

TWO SOURCES OF THE HABITS OF THOUGHT

34. All thought habits come from either one of two sources, both of them hereditary:

Physical heredity: One inherits from this source something of the nature and character of all the generations of the human race which have preceded him. This inheritance is fixed by laws of nature. A great deal of it, however, can be modified by *accurate thinking*.

Social heredity: Consists of all environmental influences, education, experience and impulses of thought produced by external stimuli. The greater portion of all thinking is inspired by the influence of social heredity. This is the same as saying that most of our thinking is made to order for us by others.

35. We embrace a certain religion, or ally ourselves with a given political party, not because we may have given thought to the subject on our own account, but because of the influence of those nearest us – friends, relatives or acquaintances.

36. The accurate thinker accepts no political, religious or other type of thought, regardless of its source, unless and until he has carefully analyzed it by the rules of *accurate thinking*. Then he accepts it or rejects it of his own free will. His opinions and his judgments are his own.

37. Many political alliances, for example, are based upon opinions which one acquires from relatives and associates during youth. The late Robert Taylor (former Governor of Tennessee) once brought this point home to a young man in a dramatic manner. “Why,” he asked the young man “are you such a confirmed Democrat?” “Because,” the young man exclaimed, “I live in Tennessee, and my father and grandfather are Democrats. That’s why!”

38. “Well,” chuckled the Governor, “wouldn’t you be in a bad fix if your father and grandfather had been horse thieves?”

39. Credulousness – the habit of believing on slight evidence, or no evidence at all – is among the major evils of mankind, for it is fatal to accuracy in thinking. *The mind of the accurate thinker is an eternal question mark*. It challenges everyone and everything that influences it, and has no opinions except those arrived at by careful examination of all the available facts.

40. Thus the mind of the accurate thinker becomes the highest ex-

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pression of respect for the Creator. For the thinker recognizes the privilege of control over his own thoughts (the only thing over which he has been given complete control) as one of the greatest blessings bestowed on him by Divine Providence.

41. The greater portion of all thoughts and human activities are inspired by motives acquired through social heredity. Rarely may the world boast of more than a small minority who dare to challenge the background of social heredity by which most of their thoughts and deeds are inspired.

42. But this small minority of accurate thinkers has always been, and always will be, the hope of mankind. For they are the pioneers in all fields of endeavor. They are the trail blazers of industry and business, education and religion, science and invention, statesmanship and the professions.

43. "Beware," said Emerson, "when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science but its flank may be turned tomorrow; there is no literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of the Divinity into the mind. Hence the thrill that attends it."

44. The accurate thinker is not the slave, but the master, of his own emotions. He lives among men without giving them the privilege of encroachment upon his inner thoughts or his method of thinking. His opinions are the result of sober analysis and careful study of facts or dependable evidence of facts. When his plans fail, he promptly builds others to take their place, but he is never deflected from his purpose by temporary defeat. He is a philosopher who determines cause by analysis of its effects. He gets most of his cues by observing the laws of nature and adapting himself to them.

If you don't know, have the courage to admit it and you will be well on the road toward learning.

45. When he prays his first request is for more wisdom. But he never offers insult to Deity by asking for the circumvention or the cessation of any natural law, or by demanding something for nothing. Thus his prayers are usually answered, for he has thrown himself on the side of his Creator.

46. He does not covet the material possessions of other men, for he has a better way of acquiring all his needs by first earning them. He does not envy other men because he knows that he is richer in the values which count most in life. He gives aid to others freely and accepts it only when its acceptance has been fully justified. These are the traits of an accurate thinker!

47. Study them carefully if you would become one of that small minority who think accurately. They are simple and easily understood, but not so easily cultivated, for cultivation requires more *self-discipline* than the majority of men are willing to exercise. But the reward for *accurate thinking* is worthy of the effort required to obtain the reward. It consists of many values, among them peace of mind, freedom of body and mind, wisdom and understanding of the laws of nature, the material necessities of life, and above all, harmony with the great scheme of the universe, as it is established and maintained by the Creator. No one can deny that the accurate thinker has established a working relationship with his Creator.

48. *Accurate thinking* is a priceless asset which cannot be purchased with money, nor borrowed from others. It must be self-attained through the strictest habits of *self-discipline*.

49. The very real danger of accepting as actual fact the opinions of others, when gained from social heredity, was dramatically set forth by Alexander Pope in the following little poem:

*Vice is a monster of so frightful a mien,
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

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50. And that is true of many opinions which we embrace. At first we may not accept an opinion as being sound, but close association with it gradually influences us to endure it, then to embrace it as our own, often forgetting the source from which it came.

51. The mind absorbs any idea to which it is repeatedly subjected, whether the idea is sound or unsound, right or wrong. Experienced criminologists tell us that nearly all youths who develop bad habits do so because of close association with other youths, or adults, who set the examples they follow.

52. This trait of the mind, however, can be beneficial also when it belongs to the accurate thinker, for that which you think today becomes that which you are tomorrow. And an accurate thinker may develop *definiteness of purpose* by observing what has been thought and done by others, before him, which measures up to his standards and is worth emulating.

53. Thus social heredity – the habit of doing things because they have been done that way before – often stands in the way of sound thinking in almost every walk of life.

54. Another common weakness in the habits of thought of most people consists of a tendency to disbelieve anything which they do not understand.

55. When the Wright Brothers announced that they had built a machine that could fly in the air, and asked the newspaper reporters to come out to Kitty Hawk experimental grounds and see for themselves, the newspapermen were so skeptical that they refused to go. The idea of a flying machine was new. No one believed in it – except the two men who had created the machine and had successfully flown it.

56. *Contempt prior to examination is the major weakness of most thinking.* This is a profound statement of a great philosopher. When Senor Marconi announced that he could send a message through the ether without the use of wires, some of his own relatives became so alarmed that they had him sent to a psychiatrist for examination. They believed he had suddenly lost his sense of reason.

57. No one had sent a message in that manner before. The pseudo-thinkers reasoned, therefore, that it could not be done. A similar experience has been the part of almost every man who has created something entirely new.

58. Most people must have precedents by which to pattern their thinking habits. It seldom occurs to them to examine the facts which are available and get first hand information. Those who have done so are the Thomas A. Edison's, the Henry Ford's, the George Washington Carver's, the Jonas Salk's and other exceptions who have been the advance guard of human progress.

ACCURATE THINKING: THE BASIS OF CONTROLLED HABITS

59. Let us now combine the two important principles – habits and social heredity – and observe what they reveal.

60. The law which forces upon every living creature the dominating influences of the environment in which it lives is a natural law that cannot be modified, changed or circumvented. It is called *social heredity*. It can be used to great advantage by combining with it the principle of *controlled habit*. And let us remember that all voluntary habits can be controlled.

61. Think deeply, for we are here approaching the analysis of one of the greatest of all miracles – the miracle of the power of creative thought – through which we may translate the impulses of thought into our physical, financial or spiritual equivalents.

62. If there is one portion of this philosophy which is more profound than any other, it is the portion which we are now presenting, for we are dealing with the source of the real power behind all human achievement. It is the power which is responsible for much of the misery of mankind; the power which brings success or failure, according to the way it is applied.

63. Inasmuch as we are here presenting a word picture of an intangible power, let us use a familiar comparison through which to convey the picture. Let us assume that we are actually taking a physical picture of the

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power of thought, using the mind as the sensitive plate of the camera, and *controlled habit* as the lens through which any desired object may be photographed.

64. The plate of the camera will register any object reflected upon it by light projected through the lens. It does not pick and choose, but registers everything which is cast upon it.

65. To make a clear picture, the lens must be properly focused, and the object to be photographed must have the proper amount of light. All this depends upon the skill and accuracy of the one who is operating the camera. Thus, the operator works through *controlled habit*. But he does not register the picture on the plate of the camera. That is done by the light and the chemicals with which the recording plate has been sensitized. He times the exposure so as to give it the proper amount of light, and he focuses the lens so it will pick up and register the details of the object being photographed. The picture he gets will be in exact proportion to his skill in controlling all of these factors.

66. Now let us shift the scene from the camera to the human brain so that we may observe how perfectly the two resemble each other in the manner of their operation. The individual chooses the subject he wishes to register in the cells of his brain, the brain serving as the sensitized plate of the camera. He calls the subject a *definite major purpose*. He desires the brain to pick up a clear picture of that purpose, in all of its details, to register it and convey it to the subconscious section of the brain for translation into its physical equivalent by whatever natural means may be available.

67. He proceeds through the principle of *controlled habit* to place in his conscious mind a clear picture of that which he desires. Day after day, he repeats that picture, through *controlled habit*, because he recognizes, as the accurate thinker always does, that the mental impulse of thought, through which he is painting the picture in his brain, must be given the right amount of time, through repeated exposures, to register properly. It must also be accompanied by the proper proportion of light (emotional feeling mixed with reason) to enable the brain to pick up a clear outline and all the details of the thought.

68. In this process of conveying to the brain a clear picture of what one desires to have translated into its physical equivalent, he must take four important steps, all of which are easily followed and are subject to individual control in every manner. They are:

First: The adoption of *definite major purpose*.

Second: The creation of a practical plan for the attainment of that purpose:

Third: A *master mind alliance* with others whose experience, skill, or influence may be needed, according to the nature of the purpose.

Fourth: Immediate and continuous *action* to carry out the plan which is adopted to attain the *definite major purpose*.

69. Observe that all four steps are well within control of the average person, but nothing will result unless all four steps are taken and persistently carried out to their logical conclusion. This requires *controlled habits!* It calls for constant application of the habits until the object has been attained.

70. Here, then, we may observe the effect of controlled habits in their relationship to social heredity. After one voluntarily proceeds to carry out his plans, for the attainment of a *definite major purpose*, the law of social heredity, described in greater detail in the lesson on *cosmic habit force*, fixes one's actions in the form of permanent habits which go to work automatically on their own account.

71. At this point the subconscious section of the mind takes over the *controlled habit* and carries it out to its logical conclusion by whatever practical means may be available, according to the nature of one's purpose. This does not mean, however, that the process should be left entirely to the subconscious mind. The individual should proceed on his own account, just as if he expected no help from his subconscious mind. What the subconscious mind actually does is this: it inspires one, through the faculty of the imagination, with ideas, plans and ways of attaining the object of his purpose, and that is all that should be expected of it. The subconscious mind will not bring a man a new hat or a thousand dollars, but it may inspire him with the necessary ideas by which he may acquire either on his own account.

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72. Organized, *accurate thinking*, in the sense in which we are using it, consists of persistent action in applying any combination of the seventeen principles of this philosophy which the object of your thinking may require. Understand this truth and you will recognize why you were advised a number of times to write out a clear, concise statement of your *definite major purpose*, together with a clear plan for its attainment and to repeat the purpose and plan orally to yourself with regularity.

73. *To be sure of attaining your definite major purpose, you must back it with* CONTROLLED THOUGHT HABITS IMPLEMENTED BY ACTION. And such thought and action must be reinforced by *applied faith*. Ordinary thought is not enough to insure success. If it were sufficient, then every hope and wish would become a reality.

74. Thought must be well supported by emotional feeling – the most powerful of which is the emotion of *faith*. This necessary support may be given to thought by the application of the following eight principles of this philosophy:

- a. *Definiteness of purpose*: Begin with this principle by the adoption of an objective based on a definite motive, or desire, for its attainment.
- b. *The master mind*: Through the aid of this principle you ally yourself with others who have the necessary education, skill and experience to aid you in the attainment of your definite purpose.
- c. *Personal initiative*: When you take action to carry out your plans for the attainment of your definite purpose, you are applying this principle.
- d. *Creative vision*: This principle operates through the faculty of your imagination and helps you choose *master mind* allies and develop ingenious plans for the attainment of your purpose.
- e. *Self-discipline*: You will apply *self-discipline* to insure that every faculty of your mind will be organized and directed toward the attainment of your major purpose. This will also insure you against quitting when the going becomes difficult.
- f. *Applied faith*: Hope and self-reliance comes to you through *applied faith* and you are thus inspired to persist in continuous action in pursuit of your *definite major purpose*, and to seek wis-

dom from *Infinite Intelligence*.

- g. *Pleasing personality*: This is the means whereby you influence others to cooperate with you, and to sell your ideas or plans to other people.
- h. *The habit of going the extra mile*: Through the application of this principle you create friendly allies and earn the right to ask for the cooperation of others, thus placing them in a position where they will want to cooperate with you.

75. The combined application of these eight principles, when they are supported by the principle of *accurate thinking*, constitutes organized thought of the highest order known to man.

76. And there can be no combined application of these principles without intense, continuous and persistent action in carrying out your aims and purposes. These principles generate power only through use. *Their application*, moreover, must not be intermittent, but *must become a controlled habit*. You will know, by your own state of mind, when the habit has become properly fixed, for then you will experience a continuous feeling of *enthusiasm* in connection with your plans, and you will be guided by a definite feeling of *faith* in your *ability* to achieve your objective. This enthusiasm will inspire you to action during every conscious moment, and it will inspire you, through the subconscious section of your mind, while you sleep. You need not be surprised when your subconscious mind awakens you from sleep with an idea or a plan that will be useful in carrying out your aims and purposes, for this has been the experience of every person who has acquired the art of *accurate thinking*.

77. Work will no longer be drudgery, but it will be a pleasure in which you will engage as eagerly as you eat when you are hungry. Strange circumstances will begin to happen outside of your mind that will give you hope and courage. People will begin to cooperate with you in a more friendly spirit and without your requesting them to do so. Unexpected opportunities, favorable to the attainment of your *definite major purpose*, will spring up all around you. Your imagination will become keener and more alert. You will work longer hours with less fatigue. You will experience better health than you previously enjoyed. Gradually the dark glasses of despair you may have been wearing, will change their color.

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You will see the world around you through the crystal clear glasses of hope and faith, because you will have changed the entire tempo of vibration of your being. With this change will come an improvement in your financial, social and occupational or professional status.

78. This is no idle promise. It has happened to many students of this philosophy. Defeat may overtake you as it overtakes everyone at times, but you will use it as a challenge to greater effort, because you will have discovered that organized thought is an irresistible force which is capable of making stepping-stones out of the stumbling blocks of defeat. How could anyone be permanently defeated who has acquired the ability to transmute every emotion, every feeling, every fear and every worry into a positive, driving force for the attainment of definite ends?

79. And this is precisely what organized thinking enables one to do. It organizes all the faculties of the mind and conditions them for the expression of *faith*.

80. *Thoughts are things, and it is significant that thought is the only power over which any individual has been provided, by the Creator of man, with the right of complete control.* This is a statement by a great philosopher. The connotations of this statement are stupendous, for it states a fact which probably is the most important of all the facts of life. It implies that the Creator intended the power of thought as the medium by which human beings may shape and control their own lives. The implication is further substantiated, as we shall see when we reach the lesson on *cosmic habit force*, by the Creator providing man with the practical means by which thought may be organized, controlled and directed to any desired end.

HOW THE MIND OPERATES THROUGH THE BRAIN

81. If you have ever looked behind a modern telephone switchboard and watched that mechanism transmit telephone messages through the automatic dial system, you were probably amazed at the number of wires, switches, plugs and other gadgets assembled in organized fashion for the purpose of enabling one person to talk with another some distance away. The complexities of the telephone switchboard, as great as they are,

become simple when compared with the mechanism of the brain. Remember also that, whereas the telephone switchboard is designed to serve only one purpose, the conveyance of sound, the switchboard of the human brain is designed to perform a service that is an essential part of every thought one thinks, every act in which one engages, not to mention the responsibilities of supplying energy to billions of cells in the body and maintaining the body throughout life. Although the telephone switchboard performs but one simple service, and the switchboard of the brain performs myriad services, the system by which the brain operates is more automatic than the system through which the telephone operates.

82. Before telephone contact can be made between two people, a dial must be turned several times. Then a short time elapses before the connection is made. But when one wishes to start the switchboard of the brain working, it can be done instantly by the simple process of willing it to begin operation. No mechanism built by man has been designed to perform so great a variety of services as those which are performed by the brain. And no mechanism designed by man operates with as little effort as that required to put the brain to work. Figuratively speaking, the power of thought may be turned on by the simple process of pressing a button – the button being the faculty of the will.

83. Next to life itself, the greatest miracle known to man is the miracle of thought, and no small part of this miracle consists in the amazing simplicity with which so complicated a mechanism as the brain can be operated by the power of will.

84. An engineer thinks, places a few lines and curves on a piece of paper, and miracle of miracles: a bridge begins to span a great river. An unknown, humble mechanic thinks, makes a few crude drawings on a piece of paper, dresses an old buggy with a few mechanical parts made to fit those crude drawings which originated in his mind, and the world has seen the birth of the great automobile age. This was Henry Ford.

85. A young, unknown inventor thinks, transfers his thoughts to a piece of paper, then assembles them through the simple mechanism of a piece of coiled wire inserted into a bottle, pumps out the air and seals the bottle, applies electric energy to the material, and the world has seen the birth of the great electrical age. This was Thomas Edison.

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- 86.** A young Isaac Newton saw an apple fall from a tree, switched on the power of his thought through his imagination, and wondered why the apple did not fall upward toward the sky instead of to the ground. From the boundless scope of *Infinite Intelligence* came the answer, and with it the discovery of the Law of Gravity.
- 87.** A young telegraph operator sat with his hand on a telegraph key, sending orders to a railroad train crew, closed the key and turned on the power of his mind. Through his imagination he saw a new railroad system extending from the east to the west, and a great transcontinental railroad system was born. That railroad was born, brought forth, and created in a few seconds in the mind of one man, but those few seconds of organized thought were more important and valuable than all the money and all the manual labor that went into the building of the railroad. *Without the thought, there would have been no railroad.* This was James J. Hill.
- 88.** A young clergyman turned on the power of his thought, wrote his thoughts down on a piece of paper, read the paper to his congregation, and out of his audience a man came forward in response to the inspiration of that sermon and gave the clergyman a check for a million dollars with which to put into practical use the thoughts he had written on that piece of paper. The thought and the expression of it, combined, required not more than an hour of time, but that hour of organized thinking gave America one of its great institutions of learning – the Illinois Institute of Technology, of Chicago, Illinois.
- 89.** Another young clergyman stopped to chat with a black janitor of his church, picked up the inspiration of an idea from the conversation, expressed the idea in a written lecture called “Acres of Diamonds.” He delivered this lecture more than six thousand times and made it yield many millions of dollars, a portion of which was used to build Temple University of Philadelphia, Pennsylvania. This was Russell Conwell.
- 90.** *There can be no fixed price on the value of organized thinking! But there is no power in thought until it is organized and directed toward a definite end and implemented by intelligent action.*
- 91.** A young man stood in a line of people, waiting to serve himself in a cafeteria. While he was filling his tray with food, he was filling his mind

with thoughts. By the time he had received his check, only a few minutes at the most, he had converted his thoughts into an idea which earned for him four million dollars within a relatively short time. The idea was very simple. It consisted of borrowing the self-help cafeteria plan for use in a grocery store to which he gave the name "Piggly-Wiggly." The entire thinking operation involved required not more than four minutes of time initially. But when these thoughts were put into action, they paid off at a tremendous rate.

92. A young salesman in a hardware store stood looking at a collection of odds and ends of merchandise which had been in stock a long time and were not selling. "How can a market be created for these out-of-date odds and ends?" he wondered. He put the question to his own mind, and in a few minutes the answer came. He would throw the entire lot of merchandise on a bargain table, offer the items at a dime each, and see what happened. That which happened amazed the whole world of retail merchandising. Out of that simple idea grew the F. W. Woolworth Five and Ten Cent Store system which earned for the man who created it more than a hundred million dollars. The time devoted to organized thinking was not more than ten minutes. But the thoughts conceived in those minutes, when put into action, yielded a tremendous profit.

93. The habit of accurate, organized thinking pays off. There is no limit to the amount it pays when put into intelligent action, except the mental limitations which you set up in your own mind.

94. The strangest part of all these illustrations is that, although they are well known to almost everyone, few people seem to recognize the nature of the miracle by which these achievements were wrought. Ask the first dozen people you meet about any of the individuals who worked these miracles and they probably will suggest that these men were blessed with some form of genius not possessed by the average person, or that their good fortune was due to chance. Not so! Their achievements, and all achievements, great or small, are the results of organized thinking put into action. Either consciously or unconsciously these men gave orders to their minds to produce definite ends, and their minds responded.

95. Genius had nothing whatsoever to do with their achievements; or,

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if it did, then every normal person is a genius for anyone can produce such miracles by the simple process of taking possession of his own mind and directing it toward definite ends. Perhaps not one of the men here mentioned had as much knowledge of the mechanism of the brain and the power of thought as is possessed by any student of this philosophy, but each did have the *personal initiative* to put his will power to work with a definite objective in view. From there on the mind performed its miracles in its own way, just as it will perform similar miracles for anyone who knows what he wants and is determined to get it.

96. Fortunately the mechanism of the brain has been so constructed that no great amount of skill or understanding of its nature is required in order that one may use it effectively. The operation is so simple that one has only to know precisely what is wanted, and to impress a clear picture of his aims and purposes in his own mind. The profound mysteries of the human mind may never be known but already enough is known of their nature and scope, and the means of drawing upon the power of the mind, to enable anyone with a normal brain to convert his mind power into anything he may desire.

97. No one knows precisely what electricity is, or what produces it, but the world has learned to harness electricity and make it serve mankind in almost unlimited useful ways. And let us not forget that it was organized thought which brought electricity under the control of man. *Thought is the master of all other forms of energy*, because it is a form of energy mixed with intelligence. Thought holds the solution to every human problem. It is the master of poverty and misery and worry and fear. When properly used, thought is the greatest of all known remedies for all physical ailments.

98. Thought is the source of all riches, whether material, physical or spiritual. It is the means by which the twelve riches of life may be appropriated by all who desire them. Yet thought is of little use in the accumulation of riches until it is organized and directed toward definite ends through *definiteness of purpose*. Like electricity, thought is a power which can, and often does, destroy as readily as it constructs, if it is not controlled and applied to constructive ends. Electricity will turn the wheels of industry, and convert darkness into light. Or it will snuff out

life, according to the intelligence with which it is applied.

99. Thought will do the same, although it works in a different manner, through the brain of man. The pages of medical history are filled with the records of cases of people who have committed suicide through the negative application of thought. Every psychologist knows that the negative application of thought is responsible for much of the misery and poverty in the world. The world came into an understanding of the principle and usage of electricity very slowly, but it did learn at long last how to harness and use electricity. Slowly the world is learning how to harness and use the power of thought.

100. Men search throughout their lifetimes for worldly riches, not recognizing that the source of all riches is already within their reach and under their control, awaiting only its recognition and use. This is no mere assumption of truth, but it is a fact known to everyone who has become aware of the power of his own thought, and has appropriated that power and used it for the solution of his problems. For example, most men go all the way through life without recognizing the source of power which is available to them through the application of the *master mind* principle.

101. The accurate thinker not only recognizes the existence of this principle, but he makes use of it as a means of multiplying his own mind power. The accurate thinker surrounds himself with a *master mind* group consisting of at least four different types of talent: a spiritual adviser, a financial adviser, a health adviser and a personal adviser. Beyond this, you may require additional types of master mind allies, including technical advisers, professional advisers and other types of counsellors, depending upon the nature and scope of your *definite major purpose*.

102. Andrew Carnegie required more than twenty personal advisers in his *master mind* group. Each of them made some definite contribution which was essential in the manufacture and distribution of steel.

103. The President of the United States requires a *master mind* group consisting not only of the members of his Cabinet, but a great number of other advisers who keep him informed about what is going on throughout the world. Without these allies, the President could not direct the affairs of our government effectively.

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104. Search wherever you will and you will discover that successful people have friendly allies whose knowledge, experience and skill are constantly being used in connection with a *definite major purpose*.

105. General Motors and Ford Motor Company maintain a veritable army of technical advisers, engineers, chemists and research men, without whose services these vast businesses could not be successfully conducted. If successful men recognize the necessity of *master mind alliances*, and they must if they remain successful, is it not all the more reason why unsuccessful people should turn to this source of aid in the solution of their problems? If you have been trying to "go it alone," change your course. Stop deceiving yourself and get on the grand concourse that leads in the direction of Happy Valley, where you may travel with successful men and women who are going in the same direction.

106. Stop trying to think out your problems alone and begin using the knowledge and experience and judgment of others. All are available to you if you will ally yourself with them on some mutually beneficial basis. Remember that men move only by the inspiration of an appropriate motive. Men usually group themselves together in *master mind* alliances for mutually beneficial purposes. Such an alliance, if it is to endure and prosper, must provide adequate benefits for all who participate in it. When you set up your *master mind* alliance, therefore, see to it that you give in proportion to that which you hope to get.

107. Selfishness will destroy your chances of success whether the alliance is in marriage, business or occupation. And when you come to giving, remember the principle of *going the extra mile* and give generously. Give first, give willingly, give in a *positive mental attitude*.

108. We have never yet known of anyone who gave too generously to his *master mind* alliance, but we have known of many who gave too grudgingly. These have usually paid dearly for their mistake. No man of sound character cares to receive anything which is given to him grudgingly, or under the stress of coercion. And when we speak of giving, we have reference to values aside from money and material things. There are gifts of friendship, gifts of love and affection, and gifts of commendation for services rendered. All these gifts bring their benefits in equivalent scope and values. The accurate thinker will overlook none of them. There

are men who will work harder for a word of praise than they will for money, alone.

109. There is something of the spirit of appreciation for this kind of gift in every man. The desire for recognition is one of the ten basic motives which inspire all voluntary action. Do not overlook it in your *master mind* alliance, and you would do well to remember it in all of your human relationships. Be generous in your expression of appreciation of the goodwill and friendship of others. It will be one of your greatest investments. And do not confine your expression of appreciation to the rich and powerful alone, for the poor and the weak of today may become the rich and powerful of tomorrow.

110. It is a common weakness among men to cater only to those who are rich, strong and successful. That is sound enough provided the appreciation does not stop there. All men are human beings, with feelings which are easily injured. Treat them as such and your friendships will become legion. Not only will you attract friends who will help you attain your *definite major purpose*, but opportunities you did not seek or expect will come your way. Remember that your thinking makes you what you are and what you shall become.

111. If the circumstances of your life are not to your liking, you may change them by changing your mental attitude to conform with the circumstances you desire. This will be brought about by the law of harmonious attraction, through which like attracts like in every circumstance of life.

112. "The first fact one must recognize," said Andrew Carnegie, "in order to become an accurate thinker, is the fact that the power with which one thinks is mental dynamite which can be organized and used constructively for the attainment of definite ends; but if not controlled and directed, it may become a mental explosive that will literally blast your hopes of achievement and lead to inevitable failure.

113. "Stating the matter another way," he continued, "you should recognize that the power of thought probably is a projected portion of *Infinite Intelligence*. Every individual has been given the privilege of appropriating and using this power for the attainment of ends of his own choice.

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The medium of appropriation and control consists in voluntary, controlled habits. One cannot control *Infinite Intelligence*, but one can control his own mental and physical habits; thus indirectly he may appropriate and use *Infinite Intelligence*.

114. “Next,” continued Mr. Carnegie, “the accurate thinker must learn how to avail himself of reliable sources of information from which he will obtain dependable facts. Guesswork and hopeful wishing can never be relied upon to supplant accurate sources. Here is where the *master mind* principle becomes indispensable, as it enables you to supplement your own stock of knowledge with the knowledge, education, experience and native ability of those with whom you have a *master mind* alliance. If an individual chooses his *master mind* allies wisely, he may have at his command the most reliable sources of knowledge that education and human experience have to offer.

115. “Organized thinking is the way to personal power, and an important factor is the organization of a *master mind alliance* through which one may have the full benefit of the brains of others. Men often speak of their wives as their better halves, and in some instances this is no mere figure of speech because some men enjoy *master mind* relationships with their wives which are of great value to them. Psychologists tell us that a man is not complete without a relationship of harmony, based on love, between himself and the woman of his choice. When the minds of the man and woman are combined, in a spirit of harmony, the alliance permits both parties to tune in and appropriate a much greater portion of that power which we call spiritual than one can appropriate independently.

116. “The man who overlooks this fact will suffer irreparable loss of potential power, and no one can make the fullest use of this power without a meeting of the minds between himself and others. The combination of two or more minds, through relationships of perfect harmony, has the effect of connecting the minds so that each mind has access to the power of the group mind which is thus formed, in very much the same way that a group of electric batteries, when they are connected, give off greater electrical energy.

117. “There are certain emotional feelings which lift one into this exalted

feeling which we call spiritual power, such as the emotion of love and the emotion of faith. When your mind is stimulated by such exalted feeling, your imagination becomes more alert, your words take on a more magnetic tone. Fear and self-imposed limitations disappear and you dare to undertake tasks you would not think of beginning when your mind is stimulated only by the purely mental process of thinking.

118. When asked his opinion of the man who acquires power through the principle of organized thinking, but who uses this power unfairly to gain advantages over others who are not skilled in the art of thinking, Mr. Carnegie replied:

119. "An all-wise Creator has provided for such a circumstance. The man who uses his mind power to damage or destroy others soon eliminates himself. The Creator has also very wisely provided that this type of power is something which cannot be passed on from one individual to another, through physical heredity. It is a power which each individual must acquire for himself, by the strictest kind of *self-discipline* and *definiteness of purpose*. Go back into history and examine the records of those who have undertaken to become world conquerors, and observe what happened to them and their offsprings.

120. "Nero, Alexander the Great, Julius Caesar, Napoleon Bonaparte, and others with ambitions similar to theirs, made great strides by the misuse of their power, but look what happened to them and their ambitious projects! Not one of them accomplished his purpose. Nor did any of them pass on to their offsprings, or their followers, any means by which their temporary gains could be maintained. But they did pass on to those who followed them a curse which wiped out all the gains they had made.

121. "Apply the principle anywhere you choose, at any period of civilization, and observe that the effect always has been the same. Only the gains of men who used their mind power beneficially have been preserved. And this principle applies today in every walk of life, every business and profession, every industry, just as it did during ages past. Study the gains made by The Nazarene, for example, and observe that while they were infinitesimal during His life on earth, they have lived and spread down through twenty centuries of time, until the influence of Christianity has become a recognized power throughout the world.

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122. “Don’t worry about the man who uses his mind power for the detriment of others, for he has fixed his own destiny by his own deeds. If he is not wiped out sooner, he will be wiped out later, and the world will go marching on without having been permanently injured by him. The trend of civilization is upward, and though the line may fluctuate upward and downward at given periods, it always moves upward a little farther than it moves downward. Thus, on the whole, the eternal plan is being carried out despite the deficiencies of individuals. Wise men recognize this truth, adapt themselves to it, and make the most of it by casting themselves for some role in life by which they may benefit their fellowmen.

123. “Practically every man-made law that exists,” continued Mr. Carnegie, “is evidence of the need for a means of restraint of individuals who are anti-social. If everyone recognized and understood the laws of nature, there would be no need for man-made laws. But force is not enough to bring men into an understanding of the laws of nature. Education is also necessary. This kind of effort is far superior to that which is applied by force. *Men do best that which they wish to do.*”

124. “In rearing children, for example, it is far better to provide a child with a motive for doing something, or for refraining from doing it, than to use force. Parents who understand this psychology manage their children by directing their interests to things which are helpful to them and not objectionable to others, rather than by forcing them to refrain from doing objectionable things.

125. “In a sense, adults are only little children grown tall, and we do best that which we have been influenced to wish to do. We also resent being forced to do anything. This is an inherent trait of all mankind, and it prevails at all ages, under all circumstances. Everyone likes the freedom with which he may move on his own initiative. Destroy this freedom and you retard the mental and spiritual growth of the individual. You might also say that you retard economic and financial achievements the moment you destroy the desire for personal freedom based on the privilege of *personal initiative*. Organized thought leads to spiritual and mental growth provided it is expressed through action. One does not grow spiritually or mentally by thought alone. *Growth is the result of thought*”

expressed through voluntary and definitely controlled habits of action.

126. “Ability, in its most effective form, is the result of thought expressed through organized action. Theory forms a helpful background for ability, but it is not enough to insure success. That is why the college graduate must acquire practical experience before he becomes a man of ability. Theoretical learning is an essential foundation of education, but it is only a foundation. *An educated person is one who has developed his mind through a combination of theory and practice so that he can shape any set of circumstances to meet the requirements of his desires and deeds.*

127. “There is no school which equals the good old ‘University of Experience.’ This is one school where ‘cribbing’ is not possible. One either graduates on merit, or does not graduate at all, and the teacher is the student himself. Skill is developed in every calling through the coordination of the faculties of the mind and the physical body. Such coordination is attained through controlled habits. But unless a man becomes *action conscious*, he will never become an organized thinker. He may think from morning until night, but he will never build a bridge, or manage an industry successfully, unless he acquires the habit of putting his theories to the test through action. Right here is where many men deceive themselves by believing they are organized thinkers. I have heard many men say, ‘I have been thinking of doing this or that, but so far, I have found no way to do it.’ The main weakness of such men is that they have left out of their thinking one important factor – physical action expressed through *definiteness of purpose*.

128. “If a man wishes to do something he should begin right where he is. Many will say, ‘What shall I use for tools? Where will I get the necessary working capital? Who will help me?’ Men who accomplish anything worthy of mention usually begin before everything they need is at hand. I have never yet been entirely ready for anything that I have undertaken, and I doubt if anyone else ever has been.

129. “Decisions have to be made, objectives chosen, and plans created for the attainment of the objectives. The man who hesitates to make a decision, when he has all of the necessary facts at hand, will never get anywhere. He will find himself outmoded by fast thinkers who express their thoughts in terms of action.

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130. "Lack of a *definite major purpose* is the most deadly of all forms of self-limitation, and this truth has been plainly written in the records of all men who demand something for nothing. Such men have no definite purpose other than one which is impossible of attainment.

131. "*The way of success is the way of action, based upon organized thinking. Action – action – action and still more action!* There must be *action* to make a start; *action* to impel the individual to keep on going; and *action* directed to make a new start if one is overtaken by temporary defeat. And let us remember that *constructive action must be based on a positive mental attitude.*

132. "*Mental attitude represents the sum total of one's emotional feelings at any given time, and it may be controlled by self-discipline.* Thus, the individual has the choice of expressing either his negative emotions or his positive emotions. Mental attitude is controlled by established habits based upon definite motives, and those habits may represent the highest type of organized thinking.

133. "The story of all human progress boils itself down to just that. You might state the case clearly by saying that all human achievement begins in thought but ends in work! And work becomes a pleasure or a hardship, according to the nature of the motive which inspires it and the mental attitude in which it is performed.

134. "Therefore, it is important that a man build his *definite major purpose* on as many of the ten basic motives as possible, in order that his purpose may become obsessional and thus easily and pleasantly pursued through action."

135. Here we have quoted the views of one of the greatest industrialists this nation has ever produced. He was not only a great industrialist, but a philosopher, an able psychologist, distinguished throughout the world as a man who had a keen insight into the character of men. He was also a great philanthropist. He provided that the major portion of his material riches be given back to the people of America in ways designed to profit the greatest number. The Carnegie libraries, for example, are a result of this philanthropy.

136. If we review Mr. Carnegie's comments we will see that he stressed

primarily the importance of the following traits:

- a. *Definiteness of purpose.*
- b. *The use of a master mind alliance.*
- c. *Self-discipline, expressed through accurate, organized thinking.*
- d. *Promptness of decision followed by action, based on personal initiative.*
- e. *A positive mental attitude.*

137. In Lesson No. 11 we shall reveal the method by which all of these traits may be attained. It would be no exaggeration to say that the mastery of the next lesson will place the individual well along on the road which leads to Happy Valley. *Controlled attention* is an essential for the attainment of the twelve riches of life.

138. Once you have mastered the principle of the next lesson, and learned to live by it, be prepared for great changes in your character, your habits of thought, and your economic status. The changes are sure to come to you just as they have to many other students of this philosophy who, through its application, found opulence, peace of mind, and harmony in human relationships.

*Every person who achieves any form
of enduring success above
mediocrity must learn the art of
thinking accurately.*

***A Course on the
Science of Success***

**Lesson 11:
Controlled
Attention**

PMAA

**"Concentration is The Secret of Strength
In Politics, In War, In Trade, In Short
In All Management of Human
Affairs."— Emerson**

CONTROLLED ATTENTION

1. An average lifetime is too short to permit any individual to achieve success in any calling without concentrating his efforts behind a *definite major purpose*.
2. History clearly reveals that the men who are successful are those who have placed all their eggs in one basket and concentrated their major efforts upon the protection of that basket. They are known as men with one-track minds because they have known where they are going and have required but one track to get there.
3. Perhaps the most important function of *self-discipline* is to aid you in the development and maintenance of habits of thought which enable you to fix your attention upon any desired purpose and hold it there until the purpose has been attained.

*Anyone can quit when the going is hard,
but a thoroughbred never quits until he wins.*

4. Success in all the higher brackets of individual achievement is reached by the application of thought-power, properly organized, concentrated and directed toward definite ends. Any power, thought or physical, is achieved by concentration of energy!
5. The greatest form of thought power is that which is developed by a *master mind alliance*. Here the power of many individual minds is blended into one and concentrated upon the attainment of a given objective.
6. The scientist concentrates his mind upon the search for hidden facts and secrets of nature, and the combined powers of the universe seem to conspire to reveal these secrets to him.
7. Militarists concentrate upon organized warfare, and through their search for new and more effective weapons, uncover better means of production in industry and new formulas in chemistry, physics and biology. Concentration of military power at a given point is the means by which victories are gained.
8. The principle of concentration is also the keynote of success in

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business and industry. William Wrigley, Jr. concentrated upon the manufacture of a five-cent package of chewing gum and lived to see an entire nation take up the habit of chewing gum, not to mention the fortune he accumulated through his efforts.

9. F. W. Woolworth concentrated upon the operation of Five and Ten Cent Stores and accumulated a fortune from the sale of gadgets and trinkets in the low price merchandise field.

10. John D. Rockefeller concentrated upon refining and selling petroleum, and made this occupation yield him a fortune sufficient for the needs of thousands of people.

11. Henry Ford concentrated upon the manufacture and distribution of a low priced automobile and became the directing head of one of America's greatest industrial empires.

12. Edgar Bergen concentrated upon a block of wood called Charlie McCarthy, and made it bring him fame and fortune far beyond his ordinary needs, or anything he had ever known before.

13. Madam Curie concentrated upon the discovery of radium, and kept her mind focused on that one purpose until nature was forced to give her the secret of radium.

14. The signers of the Declaration of Independence concentrated upon the desire for liberty and personal freedom for the people of the United States so effectively that liberty and freedom may some day become the common property of men throughout the world.

15. Andrew Carnegie concentrated upon the manufacture and sale of steel. He remained so steadfast in his purpose that he is credited with bringing about the great steel age which was destined to raise the standards of living of the entire nation, and the entire world. His efforts yielded him, personally, more money than he could give away during his lifetime.

16. Wilbur and Orville Wright concentrated upon the building of airplanes and lived to see the product of their minds become the master of the air.

17. Though he was without formal education, Thomas A. Edison concentrated upon scientific inventions and lived to see the products of his mind serve mankind in no less than a hundred different ways. The world is indebted to him for the great electrical age which has lessened man's manual labor and improved the American way of life.

*Control your mind and you will never
be controlled by the minds of others.*

18. Henry J. Kaiser concentrated upon building ships to fill the emergency needs of our country at war. Though he had never built ships before, he concentrated on his job so effectively that he amazed the entire shipbuilding industry by his speed and efficiency, excelling the efforts of men who had been engaged in shipbuilding all their lives.

19. And the whole of American industry, at the outset of World War II, concentrated upon the production of war materials so effectively that our unprepared nation was spared defeat, and the world was astounded by our efficiency.

20. Last, but not least, the Nazarene concentrated upon the task of teaching men how to live with one another in peace and harmony, and though His efforts have not yet reached their intended climax, His teachings have become the greatest single influence for peace and good will among men which this world has ever known.

21. Concentration on one's major purpose projects a clear picture of that purpose upon the conscious mind and holds it there until it is taken over by the subconscious and acted upon. This is called *controlled attention*.

22. *Controlled attention* is the act of coordinating all the faculties of the mind and directing their combined power to a given end. It is an act which can be achieved only by the strictest sort of *self-discipline*. Attention that is not controlled and directed may be nothing more than idle curiosity. The word *controlled* is the key to thought power.

23. You may achieve *controlled attention* by the application of the following six factors, through the application of *self-discipline*:

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- a. *Definiteness of purpose*, the starting point of all achievement.
- b. *Imagination*, through which the object of one's purpose is illuminated and mirrored in the mind so clearly that its nature cannot be mistaken.
- c. *Desire*, turned on until it becomes *burning desire* that will not be denied.
- d. *Faith* in the ultimate achievement of your purpose. This *faith* must be so strong that you can already see yourself in possession of the object of your *definite major purpose*.
- e. *Will-power*, applied continuously, in full force, in support of *faith*.
- f. The *subconscious mind* picks up the picture conveyed to it by the foregoing factors and carries it to its logical conclusion by whatever practical means may be available, according to the nature of your purpose.

24. Effective concentration, or *controlled attention*, then, requires that your attention be fully controlled and directed toward a definite end. *Controlled attention* is the highest form of *self-discipline*.

25. Thus it is obvious that all the previously mentioned principles of this philosophy blend with, and become a part of, the principle of *controlled attention*. If you have mastered these previous principles, and have followed the instructions given, you are now ready to take complete charge of your mind power and direct it to whatever ends you desire, with reasonable assurance that you will not fail.

26. It is not the intent of this philosophy to suggest to any one the nature of the purpose or objective which he should desire. The Creator has provided every person with the privilege of directing his thoughts and desires to ends of his own choice. Therefore reason and common sense impel us to follow that example.

27. We can state, however, with emphasis born of great faith, that *controlled attention* places one on the road to achieving the master-key to the power of the mind. It is a scientific method of contacting and drawing upon *Infinite Intelligence* for the supply of all human needs.

We believe in these truths because we have seen them demonstrated under a great variety of circumstances.

28. *Controlled attention is organized mind power!*

29. When it is applied as prayer, *controlled attention* gives you direct contact with the Source of all power. This is an inescapable conclusion and has the hearty support of every accurate thinker.

30. Let us recall our previous description of the principle of the *master mind* by which the mind power of an individual may be multiplied for the attainment of a given purpose.

31. Any individual may draw upon the forces of *Infinite Intelligence*, with the aid of the six factors listed in paragraph 23, but the *master mind* principle provides the individual with the means of appropriating a greater volume of the power *Infinite Intelligence*. Thus it is the means by which one may increase the power available through his own mind.

32. The *master mind* principle, properly applied, provides every individual of the alliance with mind-power equivalent to the sum total of that available to all individuals of the group.

33. The individuals in a *master mind* alliance may be likened to separate electric batteries, each containing a definite amount of energy. But the alliance, in a spirit of perfect harmony for the attainment of a *definite purpose*, provides energy that is the equivalent of all the individual batteries connected so that their *combined power is available through one source*.

34. The combination, or connection between the individual minds, is achieved through the principle of *controlled attention*, concentrated effort, wherein each individual subordinates his personal desires for the benefit of the group.

35. This is the way the *master mind* principle works. It is the secret of all great achievements, whether they are achievements of industry, religion, education, statesmanship, warfare or otherwise. The *master mind* principle is the way to great mind power – the kind of power required for all great achievements.

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*You can't control other men's actions,
but you can control your mental reaction
to their acts and that is what counts most to you.*

36. We repeat this truth for the sake of emphasis, for it is the key to this entire philosophy.

37. *Controlled attention* leads to mastery in any type of human endeavor, because it enables one to focus the powers of his mind upon the attainment of a definite objective and to keep it so fixed at will. *Controlled attention* is self-mastery of the highest order, for it is an accepted fact that the man who controls his own mind may control everything else that gets in his way.

38. It was this sort of control which Harriet Beecher Stowe had in mind when she said:

*When you get into a tight place and everything goes against you,
'til it seems as though you could not hold on a minute longer,
never give up then, for that is just the place and time that the tide
will turn.*

39. The tide seems always to turn in your favor if you are determined to see that it does. Your state of mind has everything to do with turning the tide. Plato expressed this thought in his statement:

*The first and best victory is to conquer self; to be conquered by
self is, of all things, the most shameful and vile.*

40. Francis Parkman showed his understanding of the power of the mind, and particularly the power available through *controlled attention*, when he wrote:

*He who would do some great thing in this short life must apply
himself to work with such concentration of his forces as, to idle
spectators, who live only to amuse themselves, looks like insanity.*

41. Washington Irving expressed his respect for the power of the mind in these words:

*Great minds have purposes, others have wishes. Little minds are
tamed and subdued by misfortune; but great minds rise above them.*

42. The potentialities of the power of *controlled attention*, through concentration, are many, but none of them is greater, nor more important, than that of concentration upon a *definite major purpose*. Hidden in these two words: *controlled attention* – is a strange power that will enable you to remove all self-imposed limitations which most people accept, or set up in their own minds, and by which some are bound throughout their lives .

43. We have already shown that wherever two or more minds are allied and act in harmony for the attainment of a definite purpose, through the *master mind* principle, the alliance provides each of the minds with astounding power. Andrew Carnegie readily acknowledged that his huge fortune was accumulated through the *controlled attention* of a combination of minds, concentrated upon the achievement of his *definite major purpose*. These minds consisted of the more than twenty men who constituted his *master mind* group.

44. He acquired the technique necessary to induce these men to work with him in a spirit of harmony. He knew that the *creative vision*, imagination, *personal initiative* and *enthusiasm* engendered within his *master mind* alliance produced great power, but he made no attempt to explain the source of that power.

45. Since Mr. Carnegie first called attention to the power of a *master mind*, intense research into the cause of this power has been carried on. The minds of thousands of people have been systematically explored, their reactions to thought stimuli have been examined, and conclusions have been reached of utmost importance to this and future generations.

A good teacher is always a good student.

46. Come with us now for a brief elementary lesson in chemistry, for it was in this field that the first convincing clue was found as to what happens when two or more minds are coordinated in a spirit of harmony, through the principle of *controlled attention*.

47. The trained chemist, and many laymen, know that, through the established principles of chemistry, two or more elements of an entirely

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different nature may be combined to produce something entirely different from either or any of the elements used.

48. Water, for example, known in chemistry as H_2O , is a compound consisting of two atoms of hydrogen and one of oxygen. Both hydrogen and oxygen are gases in their natural state. But the result of their combination is not a gas; it is a liquid.

49. The chemist also knows that certain harmless drugs may be so compounded that they become deadly poison, although each of the component parts, alone, may be perfectly harmless. Common table salt is a good example of this, although in its instance the compound is harmless while the component parts, when in their original state and removed from combination, are deadly poisonous. Table salt is a compound of sodium and chlorine, known as $NaCl$.

50. Throughout nature we see that every atom of matter and every unit of energy is definitely modified, influenced and sometimes changed entirely by its nearest associates.

51. Vegetation, for example, is modified by the elements of the soil on which it feeds — a fact so well known to every farmer and horticulturist that scientific soil feeding makes it possible to feed vegetation through chemistry, thus insuring us that it may contain all the mineral elements which nature intended for human food.

52. The atoms of matter are influenced by the presence of their neighbors, just as people are influenced by their neighbors.

53. The globe on which we live, and the material portion of the universe which we can observe, are made up of atoms and electrons which, in the final analysis, consist of positive and negative units of energy so arranged that the two forces balance each other and are practically inseparable.

54. The material portion of the entire universe consists, so far as science has been able to determine, of two things: energy and matter. And it appears, if one wishes to be strictly technical, that the so-called material portion of the universe is nothing but energy, since obviously

the atoms and electrons of matter are only two opposing forms of energy – one pushing and the other pulling in a tug-of-war which neutralizes their combined energy.

55. Taking our cue from the chemistry of matter, we come to the analysis of thought power. Obviously, thought is a form of energy. In fact, it may be precisely the same kind of energy that holds the opposing forces of the electron together.

56. If that be true, it is clear that the energy of thought responds to the same modifying influences which change the nature of the elements of matter. Of these two facts we can be reasonably sure: First, that the nature of matter can be changed by changing the relationships of the component elements of matter. And secondly, that the nature of thought can be modified and changed by the alliance of two or more minds.

*Over-caution is as bad as no caution –
it makes other people suspicious.*

57. We see evidence of conflict in every mind, but particularly in the mind of the person who never seems to be able to make up his mind about anything. The forces of good and evil are in combat with one another in every mind, except in the mind of the person who has taken complete control of his own mind and has forced the evil influences out of it.

58. The emotions of fear and faith, for example, are so unfriendly that both cannot possibly occupy the mind of a person at the same time. One or the other must dominate. You can determine which of these two emotions will dominate your mind through *controlled attention*, held steadfast by the strictest *self-discipline*, concentrated on the attainment of your *definite objective*, and supported by *faith*.

59. In preceding lessons we have described the principles by which an approach to an understanding of the principle of *controlled attention* can be made. In this lesson we present a summary of all of these principles – as they relate to *controlled attention*.

60. At this point we should like to call your attention to a law of nature

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whereby like attracts like. It is known as the Law of Harmonious Attraction. Because of its operation, forces and things which are suited to the needs of one another have a natural tendency to get together.

61. The person who masters the seventeen principles of this philosophy, and forms the habit of applying these principles in his relationships with other people, finds himself benefited by the Law of Harmonious Attraction by having his mind so conditioned that it will attract to him only such people and material things as he desires. Moreover, he has eliminated from his own mind all conflicting emotions, such as fear, envy, greed, hatred, jealousy and doubt, and has prepared his mind for the application of the principle of *controlled attention*.

62. The student of this philosophy who applies this principle knows that it is costly to be forced to combat the unfriendly forces of other minds. He knows it is fatal to his chance of success if he neglects to conquer the unfriendly forces of his own mind.

63. *Great achievements come from minds which are at peace with themselves.*

64. Peace within your own mind is not a matter of luck. It is a priceless possession which you can secure to yourself only by *self-discipline* based upon *controlled attention*.

65. Let us examine the method by which one may condition his mind to get the greatest benefit from the Law of Harmonious Attraction, remembering that this method leads directly to the application of the principle of *controlled attention*.

*A man without a specific goal in life
is as helpless as a ship without a compass.*

66. *Definiteness of Purpose:* This principle is related to every other principle in this philosophy. Through its application you decide what you want, create a plan to get it, and then proceed to concentrate the major portion of your thoughts and efforts toward the attainment of that end.

67. *Controlled Attention:* This is the second overall principle of this philosophy. Do not overlook the fact that this has the effect of giving you the benefit of the Law of Harmonious Attraction in two different ways: first, by attracting to you the forces which will give you a *positive mental attitude*, thereby creating harmony in your own mind; and secondly, by attracting other people and material things which will harmonize with the nature of your purpose.

68. By *controlled attention*, and only by *controlled attention*, can you impress the nature of your desires, aims, plans and purposes upon your subconscious mind, where the Law of Harmonious Attraction finds contact with them. There is no other known method by which you can give orders to your subconscious mind.

69. *The Master Mind:* Having adopted a *definite major purpose*, and concentrated your attention upon its achievement, you will take the next step by forming a *master mind alliance* with others who have the necessary skill, experience and education, and who have been supplied with the necessary motive, to help attain the object of your purpose.

70. *The master mind alliance* intensifies the application of the principle of *controlled attention*, for it creates a powerful mass psychology which gives you increased faith, self-reliance, imagination, creative vision, personal initiative and the will to win. A man will keep moving in the direction of his *definite major purpose* when he is associated with others who lend him friendly aid and encouragement; whereas, if he works alone, he will be inclined to slow down, become discouraged and quit.

71. *Applied Faith:* When you have adopted a *definite major purpose* and surrounded yourself with a *master mind group*, you demonstrate *faith* in your ability to attain your objective by persisting in active endeavors to attain your purpose. Thus the power of faith is combined with the principle of controlled attention, giving it an irresistible power.

72. By the time you have taken this step in the development of the principle of *controlled attention*, your mental attitude has become predominantly positive. Many of the self-imposed limitations of fear, doubt and discouragement have disappeared, and you have no room in your

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mind for thoughts of failure. You are so busy carrying out the object of your major purpose that you have no time to hesitate or procrastinate, nor do you have any desire to do so.

73. *The Habit of Going the Extra Mile:* The application of this principle insures continuous action, for it brings into operation another powerful law – The Law of Increasing Returns, through which your efforts and their results are greatly multiplied. This law creates added momentum behind your efforts, and inspires *enthusiasm* and *faith* on the part of your *master mind* allies, as well as all others who are related to the attainment of your major purpose.

74. This habit of *going the extra mile* also serves to modify your mental attitude by making it more positive. While this habit may not always bring immediate, direct material benefits on every application, there is no doubt that it has the effect of creating good-will and the friendly co-operation of others. Thus it serves as fuel to feed the fires of *controlled attention*.

75. And the master of this philosophy further insures the attainment of his *definite major purpose* by taking the fifth step in the development of the habit of *controlled attention*:

76. *Personal Initiative:* Through the application of *personal initiative* you organize your plans for the attainment of your *definite major purpose*; then with the aid of your *master mind* allies test those plans for soundness. By this time you will have a sound basis for faith in the ultimate success of your plans. Thus you will move with self-reliance which practically defies opposition. You will no longer be held back by fear, doubt or indecision.

77. When you take the next step in consolidating your gains by applying a principle of this philosophy, you will be taking one of the most important steps of the entire seventeen principles:

78. *Self-Discipline:* Through the application of *self-discipline*, all the emotions, both positive and negative, are harnessed and brought under complete control, thus providing you with the means of guarding against the dissipation of energy, either by giving expression to your negative

emotions or neglecting to give expression to your positive emotions.

79. At this point your mind begins to function like a well constructed machine, with no lost motion, no dissipation of energy. You have acquired the art of transmuting your emotions into a powerful driving force by which your *definite major purpose* may be attained.

80. You will have begun to acquire control over your will-power. The will-power is made to bring all the other departments of the mind under complete control and thus do constructive duty in the attainment of your *major definite purpose*.

*Don't be in too big a hurry to get to
the top of the ladder of success, for then
you can move in only one direction – down.*

81. You are now approaching the apex of efficiency in the art of *controlled attention*. From here on you will have everything under control, but there are still other steps to be taken which put the finishing touches on your gains over your own mind, among them:

82. *Creative Vision:* By the time you have taken the previous six steps, your imagination will have become so keen and alert that it will begin to function automatically, thus further consolidating your efforts to develop the habit of *controlled attention*.

83. The subconscious mind will have swung into action on its own account, for it will have a clear picture of that which you desire, and it will begin to express itself through plans and ideas which you will receive in the form of hunches.

84. New opportunities for the attainment of your *definite major purpose* will appear. New and unexpected forms of friendly cooperation from others will present themselves. Everything you touch will appear to become a tool placed in your hands to promote the object of your *definite major purpose*. Even the laws of averages and luck will operate in your favor, and your friends will speak of you as one who has lucky breaks.

85. But let no one deceive you on this point. Back of these lucky breaks, which will appear in every direction, is a definite cause, and you will

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understand that you are the foundation of that cause, for you have put it into operation by your own *personal initiative*.

86. Having come so far, you will not be content to rest upon your laurels at this point, but will proceed to consolidate your gains yet further by taking the eighth step in the development of *controlled attention*:

87. *Accurate Thinking*: Long before you have reached this point you will have stopped the habit of guessing, and will have formed the habit of building plans based on known facts, or sound hypotheses of facts.

88. By no means should you assume that you will wait until you have taken the eighth step in the development of *controlled attention* to apply the principle of *accurate thinking*. At this point, however, *accurate thinking* will have become a necessity. You will have surrounded yourself with this blanket of protection against all the circumstances of life which stand between you and the object of your *definite major purpose*.

89. But you will not stop here. You will proceed immediately to give further impetus to the principle of *controlled attention*, by taking the ninth step:

90. *Learning from Defeat*: For you will have acquired the habit of converting every experience of your life into some benefit. Defeat will have become nothing but a signal for greater and more determined effort. You will have acquired the habit of searching for the seed of an equivalent benefit in every instance of defeat. And defeat will have become a fuel to feed the fires of your own will-power.

*Remember, it is not necessary for others
to fail in order that you may succeed.*

91. You will not only have learned to convert your current defeats into an urge to greater endeavor, but will have acquired the habit of going back into your memory and profiting by all previous defeats, no matter how far back they may have occurred.

92. After you have acquired the art of converting defeat into a stimulus for greater effort, you will take the tenth step in the development of the habit of *controlled attention*:

- 93.** *Enthusiasm*: This is the action-producing principle of this philosophy which inspires you to move on your own *personal initiative*.
- 94.** It is also the principle that takes drudgery out of work and converts it into a labor of love, making it easy for you to move toward the attainment of your *definite major purpose* through *controlled attention*.
- 95.** *Enthusiasm* for any plan, purpose, or motive automatically leads to the concentration of attention upon that subject. And it serves to impress your dominating thoughts or desires upon the subconscious mind, where they are speedily acted upon.
- 96.** *Controlled attention* is the medium by which *enthusiasm* may be organized, controlled and directed to definite ends. Without this control *enthusiasm* is something like a steam engine without a governor . . . it may get out of control and do great damage.
- 97.** The person who has mastered the principle of *controlled attention* can turn his *enthusiasm* on or off at will, as easily as he can turn an electric light switch on or off.
- 98.** Meanwhile, the master of this philosophy will have added to his personal power through *controlled attention* by the application of the eleventh principle:
- 99.** *Pleasing Personality*: Although this is mentioned as the eleventh step in the development of the power of *controlled attention*, you will begin to avail yourself of the benefits of a *pleasing personality* immediately following the adoption of a *definite major purpose*.
- 100.** By applying the traits of a *pleasing personality*, you have removed much of the opposition of other people, and have attracted the cooperation of friendly allies, other than those associated with you in your *master mind* group.
- 101.** Also, you will have improved your own mental attitude and prepared your mind for the development of any desired habit.
- 102.** Mastery of the principle of *controlled attention* is attained by the organization and application of the previously mentioned eleven prin-

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ciples, each of which represents a step in the direction of its development.

103. The importance of *controlled attention* is indicated by the fact that it consists of a combination of eleven of the seventeen principles of this philosophy. In mastering eleven of these principles you automatically develop the twelfth, *controlled attention*, and take possession of your mind, becoming the master of your greatest enemy and your greatest friend — yourself.

104. You now know what you want, and have learned to think accurately in procuring it. You have a *definite major purpose* in life, and a plan for attaining it. You have surrounded yourself with trustworthy *master mind* allies who possess every quality needed for the attainment of your purpose. You have acquired self-reliance and faith sufficient for your every need.

105. You have become a constructive unit of the great American way of life, and as such have given yourself immunity against all the subtle forces which are seeking to destroy the American form of personal liberty. You no longer expect something for nothing, because you have learned how to acquire all of your needs without injuring others.

*Opportunity has a queer way of stalking
the person who can recognize it
and is ready to embrace it.*

106. You have found peace and harmony within your own mind. You have learned to accept the circumstances of life and to make the most of them. You have acquired the art of peaceful, friendly negotiation with others in human relationships.

107. And you have taken possession of your own mind-power and have acquired the ability to direct that power, through *controlled attention*, to the attainment of your *definite major purpose* in life.

108. “Controlled attention,” said Andrew Carnegie, “is the act of combining all the forces of the mind and fixing them upon the attainment of a definite purpose. The time involved in this act of concentration is very important, and depends upon the nature and scope of the subject on which one concentrates.

109. "Take my own case, for example: The dominating forces of my mind are, and have been for many years, concentrated upon the manufacture and marketing of steel. In my *master mind* group I had others associated with me who likewise concentrated their dominating thoughts upon the manufacture and marketing of steel. Thus we had the benefit of the *controlled attention* of a *master mind* alliance wherein all minds were working toward the same end in a spirit of harmony."

110. Mr. Carnegie then gave a detailed description of his conception of the principle of *controlled attention*, which every student of this philosophy should remember.

111. "The true meaning of *controlled attention* is something vastly different from casual interest. Let us also recognize that *controlled attention* is attained only by the strictest sort of *self-discipline*, based upon *definiteness of purpose*.

112. "One begins the act of *controlled attention* by knowing precisely what he desires to attain by it; then he proceeds by literally saturating his mind with that desire, giving it precedence over all other thoughts, and recalling it to mind repeatedly, by *master mind* discussions as well as by individual thinking.

113. "To use a familiar colloquialism, one controls the attention upon a given subject by thinking it, talking it, eating it, drinking it, sleeping it and thus making it an obsession . . . day and night. In this manner the object of one's desires is forced upon the subconscious mind – that unusual faculty which works while one sleeps.

114. "Eventually the subconscious mind takes over these obsessional desires and translates them into practical plans by which they may be attained, handing the plans back to the conscious mind in the form of ideas which flash into the mind at unexpected moments.

THE RELATIONSHIP BETWEEN CONTROLLED ATTENTION AND AUTOSUGGESTION

115. You are influenced by, and you are a part of, the dominating cir-

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cumstances of your daily environment. The medium by which this takes place is known as autosuggestion (suggestions you make to yourself, either consciously or unconsciously).

116. Autosuggestion records in your memory every thought you express, and makes it a part of your character, whether the thought is positive or negative. It records every word which is spoken within your hearing, and gives it a positive or a negative meaning, according to your reaction to it.

117. Autosuggestion records your thought reactions to everything you see or recognize through any of the five physical senses, and it records the "feel" which you pick up from your physical surroundings.

118. The objects on which you deliberately concentrate your attention become the dominating influences in your environment. If your thoughts are fixed upon poverty, or the physical signs of poverty, these influences are transferred to your subconscious mind through autosuggestion.

119. If the habit of concentrating on poverty is continued, it will result in conditioning your mind to accept poverty as an unavoidable circumstance, and you will eventually become poverty-conscious. This is how millions of people condemn themselves to a life of poverty. Remember this, you who would have opulence.

120. The principle of autosuggestion works in precisely the same manner when your dominating thoughts are fixed, through *controlled attention*, upon opulence and economic security. This habit leads to the development of a prosperity consciousness without which no one may hope for economic security.

121. It is obvious, therefore, that when you voluntarily fix your attention upon a *definite major purpose* of a positive nature, and force your mind, through daily habits of thought, to dwell on that subject, you condition your subconscious mind to act on that purpose. As we have stated repeatedly, the subconscious mind acts first on the dominating thoughts placed before it daily, whether they are positive or negative, and proceeds to carry out those thoughts by translating them into their material equivalent.

122. *Controlled attention*, when it is focused upon the object of your *definite major purpose* is the medium by which you make positive application of the principle of autosuggestion. There is no other means by which this can be accomplished.

123. The difference between *controlled attention*, and attention which is not controlled is very great. It amounts to the difference between feeding your mind on thought material which will produce that which you desire, or, by neglect, allowing your mind to feed upon thought material which will produce that which you do not desire.

124. The mind never remain inactive, not even during sleep. It works continuously by reactions to the influences which reach it. Therefore the object of *controlled attention* is to keep your mind busy with thought material which will be helpful in attaining the object of your desires.

125. You understand, therefore, why we have summarized all of the previous lessons of this philosophy as a part of this lesson. It is through the combined application of the eleven principles described in those lessons that you can attain the habit of *controlled attention*.

126. *Controlled attention* can be likened to a gardener who keeps his fertile garden spot cleared of weeds so that he can make it yield edible foods. The simile is perfect, for it is well known that the habit of neglecting to keep the mind filled with positive thoughts results in its becoming filled with the weeds of things one does not want.

127. You must either take charge of your mind and, by *controlled attention*, feed it the type of food you wish to produce, or you must pay the penalty of having your mind taken over by the negative influences of your environment. There is no compromise between these two circumstances. You either take possession of your mind and direct it toward the attainment of your major definite purpose, or your mind will take possession of you and give you whatever the circumstances of life hand out.

128. The choice, however, is within the control of every human being. The very fact that the power of thought is the only thing over which any human being has been given the right of complete control is highly suggestive of the huge potentialities available through the exercise of this profound prerogative.

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129. Once you understand this principle of autosuggestion, it will be easy for you to understand why your mind should be kept busy at all times, in pursuit of a definite major purpose. That will keep your mind out of mischief and force it to work for you – not against you.

130. To summarize, autosuggestion is the tool with which we dig a mental path in the brain. *Controlled attention* is the hand that holds that tool. Habit is the map or blueprint which the mental path follows. An idea, or a desire to become transformed into action, must be held in the conscious mind until habit gives it permanent form. From there on autosuggestion does the rest by transferring the pattern to the subconscious mind where it is taken over and automatically carried out to its logical conclusion, by whatever practical means may be available to the individual.

Do your job precisely as if you were your own boss, and sooner or later you will be.

131. Let us now consider another feature of *controlled attention* which suggests the way to personal power through a combination of principles. As we have stated, there is a chemistry of the brain through which the mind-power of individuals is modified by the influence of one mind on another.

132. We have also seen that in the field of chemistry elements may be so combined that they will create a deadly poison. From these observations we may assume that everything, from the individual atom of matter to a human being, is modified or changed by the presence of other types of matter or human beings. Based on this information it is safe to assume that a combination of thoughts may convert these thoughts into a power which cannot be identified as any one of the individual thoughts in the combination, but which is a power much greater than the power of any one of the individual thoughts that went into the combination. Such a power, for instance, is available through faith.

133. We know from observation and experience that the following principles, when combined in the mind, can produce mind-power bordering on the miraculous: *definiteness of purpose*; *self-discipline* through control of the emotions; *autosuggestion* applied to the attainment of one's purpose; and the *power of the will* actively engaged and directed toward

a definite purpose; *controlled attention*; *personal initiative*; *creative vision*; and *applied faith*.

134. This is a combination of principles capable of producing sufficient power to solve practically every human problem. The power is derived from the combination of these principles, not from any single one of them. Let us illustrate.

135. Suppose a man is faced by one of the most common of all problems: the need for a certain amount of money for a specific purpose within a given time. There are two ways to deal with this problem. The first is to worry about it, but do nothing to procure the money. And the second is to go after the money in earnest, by combining the eight principles listed above.

136. The amount of money needed is known, and let us assume that the individual has made up his mind to get it on time. That is *definiteness of purpose*. Then he puts his mind to work, through the faculty of the imagination, to acquire the money, and excludes all other thought activities. That is *controlled attention*, applied through *personal initiative*.

137. The mind is cleared of all fear and doubt. That is *self-discipline*, accomplished through the *power of the will*, expressed through *applied faith*, and acted upon through *autosuggestion*.

138. This combination of forces will stimulate the imagination and cause it to create the means by which the money may be procured, provided, of course, that the amount sought is within the financial range of the individual seeking it.

139. When these eight principles are applied as a combination, with variations to suit each circumstance, the subconscious mind goes to work to create a plan, or a variety of plans, by which the problem can be solved.

140. If one experiences failure through this combination of principles, it is usually because one or more of the principles has been neglected. We have seen this combination produce results which bordered on the miraculous and have heard highly successful men endorse the combination as unbeatable.

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141. Thus we see that *controlled attention* gets its power from its application in combination with the other principles listed. And *definiteness of purpose* likewise would have no power whatsoever if it were not combined with other principles, such as personal initiative which is essential for action. And the power of *definiteness of purpose* can be further increased through combination with *creative vision, applied faith, the master mind* and other attributes enumerated in his lesson.

142. Still greater increase in power is obtained by a combination of other principles, but the application of all such principles would have to include *controlled attention* for it is the principle through which the mind is focused on one objective to the exclusion of all others until that objective is attained.

143. "The most important factors of invention," said Edison, "can be described in a few words. They consist first of definite knowledge as to what one wishes to achieve (*definiteness of purpose*) . . . One must fix his mind on that purpose with persistence and begin searching for that which he seeks, making use of all other accumulated knowledge on the subject (*master mind, controlled attention*). He must keep on searching no matter how many times he may meet with disappointment (*power of will*). He must refuse to be influenced by the fact that someone else may have tried the same idea without success (*self-discipline*). He must keep himself sold on the idea that the solution of his problem exists somewhere, and that he will find it (*autosuggestion*).

144. "When a man makes up his mind to solve any problem," Edison continued, "he may at first meet with opposition; but if he holds on and keeps on searching, he will be sure to find some sort of solution. The trouble with most people is that they quit before they start."

145. By this Edison meant that self-imposed limitations prohibit most people from beginning tasks which they might easily master if they would make a start and keep on going in a positive mental attitude.

146. "In all my experience," he continued, "I do not recall having ever found the solution to any problem connected with my work on my first attempt, with the exception of the circumstances through which I pro-

duced the first talking machine. And one of the most surprising of all things is the fact that when I have discovered the thing for which I am searching, I generally find that it has been within my reach all the time; but nothing except persistence and a will to win would have revealed it.”

147. Alexander Graham Bell said: ‘I discovered the principle of long-distance telephone while searching for the means of producing a mechanical hearing-aid for my wife whose hearing was impaired. I had made up my mind to find that for which I was searching even if it required the remainder of my life. After innumerable failures, I finally uncovered the principle I was seeking, and I was astounded at its simplicity. I was still more amazed to discover that the principle I had discovered was not only beneficial in the construction of a mechanical hearing aid, but would serve as well as a means to send the sound of the human voice over a wire.’”

148. Careful analysis of Bell’s statement will disclose the fact that he made use of all six of the principles mentioned by Edison.

149. All about us, and in the experiences of many successful men in all fields, we see unmistakable evidence of the power of *definiteness of purpose, applied faith, controlled attention, personal initiative* and *creative vision*. It would seem, also, that *controlled attention* is more effective during an emergency when one is forced to concentrate his thoughts upon some definite problem.

150. This may be true because *controlled attention* has great power when it is motivated by fear, but this sort of power seems to be limited to the medium of physical expression of power. When a man is frightened he may develop great physical strength because he concentrates all his efforts in some particular direction. This sort of power, however, is infinitesimal when compared with the spiritual power which becomes available through the application of *faith*.

151. James J. Hill, founder of the Great Northern Railway system said: “The man who spreads his energies and his attention over many different enterprises resembles the man who shuts his eyes when he aims a gun at an object and fires. He may spread his shot in many different directions without hitting the target. *Controlled attention* has been my greatest asset.

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I have used it during the major portion of my adult life, and particularly in building the Great Northern Railway.”

152. John D. Rockefeller also bore testimony to the effectiveness of *controlled attention*: “From the very day that I began my first job as a bookkeeper, until this very moment, I have followed the plan of concentrating my attention upon one thing at a time. *Controlled attention* places one in contact with a source of power which gives him what amounts to a sort of super-wisdom in the management of his affairs.

“I have invested large sums of money in many different businesses and industries, but I earned this money in the business which represented my definite major purpose, the oil business. No part of my attention has been given to any of the other industries in which I have investments. My capital works for me in those industries, but my personal attention has remained always in my original business.”

153. Mr. Rockefeller emphasized a point it is well to remember by calling attention to the difference between the investment of capital in many businesses and the endeavor to devote one’s attention to many businesses.

154. After we examine the principle of *controlled attention* through the minds of successful men, who frankly give it top position among their rules of individual achievement, we are forced to recognize that it provides the way to personal power of astounding proportions.

155. The next principle will be *Team Work*; in this lesson we shall call attention to factors which modify human relationships. We shall also call attention to the difference between the principle of *team work* and the *master mind* principle.

***A Course on the
Science of Success***

**Lesson 12:
Teamwork**

PMA

**Harmonious Cooperation is a Priceless
Asset Which You Can Acquire In
Proportion To Your Giving.**

TEAMWORK

1. Cooperation, like love and friendship, is something you get by giving.
2. There are many travellers on the road that leads to happiness. You will need their cooperation, and they will need yours.
3. And there will be other generations after ours. Their lot in life will depend largely on the inheritance we leave to them. We must become bridge-builders, not only for the present generation but for generations yet unborn. And we must build for them in the spirit of the old man about whom the poet wrote:

*An old man, travelling a lonely highway,
Came at the evening, cold and gray,
To a chasm deep and wide.
The old man crossed in the twilight dim,
For the sullen stream had no fears for him.
But he turned when he reached the other side,
And builded a bridge to span the tide.
"Old man," cried a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
And you never again will pass this way.
"You have crossed the chasm deep and wide.
Why build you a bridge at eventide?"
And the builder raised his old grey head:
"Good friend, on the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
"This stream which has been as naught to me,
To that fair-haired boy may a pitfall be.
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him."*

4. This spirit of unselfish *team work* will provide greater benefits for this generation, as well as help those yet to come. Thus, in serving as bridge-builders for future generations we shall be preparing ourselves for the better things of life which can come only through friendly cooperation.

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5. If you use this philosophy for personal benefit, remember you owe something to those who will follow you. Remember, too, to build for them.

6. Such cooperation was a major contributing factor in the establishment and growth of the United States of America, and its unchallenged leadership in world economy which developed a higher standard of living than ever known before. The American standard of living must go on; the system of free enterprise must be preserved; the American form of Republican government must be protected; its schools and churches must be given a firm foundation; its sources of financial income must be made secure for the benefit of those who will follow us, just as these have been preserved by those who have preceded us.

7. We are bound in a common cause, and no matter what misfortunes may overtake America, the burdens will fall heavily on the shoulders of each of us. We can lighten these burdens by acquiring and expressing the spirit of unselfish *team work* in all our relationships.

8. To paraphrase the sentiment expressed by Benjamin Franklin, "We must all hang together, or assuredly we shall all hang separately."

*Willing cooperation produces enduring power
while forced cooperation ends in failure.*

9. The philosophy of Adolph Hitler, based on the principle of dividing and controlling, brought the Nazis to ruin, and came dangerously close to wrecking our civilization. Let us remember this, and let us do something about it by adopting the unselfish philosophy of *one for all and all for one*.

10. Until we become inspired with this broad spirit of *team work*, and recognize the oneness of all people and the fellowship of all mankind, we will not be in a position to benefit by the principle of cooperative effort. Greed and selfishness have no part in this spirit.

HOW TEAM WORK BENEFITS INDIVIDUALS WHO LIVE BY IT

11. Let us turn our attention to the methods by which successful men have profited by their understanding and application of this principle.

We live in a material world, and one of our major responsibilities is to gain economic security while we are serving as bridge-builders for others.

12. During its early history, the National Cash Register Company found itself in financial difficulties because a negative influence had been set afloat among its salesmen. This had resulted in a steady decline in business throughout the nation.

13. One after another of the company's top salesmen began to show an alarming decline in sales, until the situation became so serious that Hugh Chalmers, sales manager, called all of his salesmen in from the field to attend a general sales conference at the home office in Toledo, Ohio.

14. Mr. Chalmers had discovered what had caused the slump in their business, and he recognized that unusual methods would have to be adopted to restore the fighting spirit of his salesmen and to regain their wholehearted cooperation.

15. He also recognized that the company's greatest asset was its sales organization—an asset which could be preserved only by the fullest measure of *team work* between the company and its salesmen.

16. The convention was assembled in a large auditorium where Mr. Chalmers spoke to his men: "Gentlemen, some of our competitors have put on a whispering campaign designed to sow seeds of distrust in your minds and thus prevent you from giving us the loyal cooperation which has made this business successful in the past. One of the falsehoods that has been circulating is that our company is in financial difficulty and may not be able to pull through; that we intend to curtail our sales force and lay off a large portion of our salesmen.

17. "Some of you have been influenced by these reports until your sales have dropped alarmingly. I have brought you here for the purpose of giving you an opportunity to speak for yourselves. I hope you will speak frankly, no matter how you feel.

18. "The meeting is now open to you. Will each of you please tell what has happened to curtail your sales and what you think we should do to restore that old team spirit which existed before these rumors were spread."

19. At this point one of the salesmen rose and was recognized by Mr. Chalmers. "My sales have been dropping off because I have a territory

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which has been hard hit by drought. The merchants are not buying cash registers because their businesses have suffered from this drought. Moreover, our competitors are cutting prices and engaging in business tactics which make it impossible for us to compete with them. And besides all this, the farmers are getting so little for their cotton this year that they are not spending their money.

20. "Then too," he added, "this is a presidential election year and everyone in my territory is worried about the outcome. Labor Day is only two months off, and no one seems interested in buying anything until after that time."

21. Now a second man had risen and been recognized by Hugh Chalmers. He launched into a talk which was infinitely more negative than that of the first speaker. He confirmed everything the first speaker had said, and added to it a tale of woe which left no doubt in the mind of anyone that he believed the company was doomed. And he concluded his remarks by stating that he had been looking for another position. But before he finished Hugh Chalmers jumped to his feet, held up his hand for silence, and exclaimed:

22. "Gentlemen, let this convention take a recess of fifteen minutes while I get my shoes shined. But please remain seated."

23. The salesmen looked at one another in astonishment, and began to whisper. "The poor fellow has lost his mind," said one man. "You're telling me!" exclaimed another.

24. But Chalmers went right ahead with the shine. He placed his chair on top of a table, climbed onto it, and had a small boy shine his shoes. As the boy worked Chalmers chatted pleasantly with him, paying not the slightest attention to his audience, and showing no sign that he was conscious of doing anything unusual. He did not seem the least disturbed.

25. When the boy had finished, Chalmers straightened himself, looked over the audience, smiled, and then turned to the lad who had done the job and handed him a dime. Next, he announced that the boy was going to make a speech.

26. The boy turned a pair of big brown eyes on Hugh Chalmers and

began to protest "I don't know how to make no speech!" But Chalmers insisted.

27. "Sure you can make a speech, and a mighty good one," he said. "You can make a much better speech than either of the two men we have just heard. Just stand up here on the table with me and I will help you.

28. "How old are you?" Chalmers queried.

"I'se goin' on twelve my next birthday," the boy replied.

"How long have you been shining shoes in this plant?" was Chalmers' next question.

"I've been here six months," the boy answered.

"Fine! Now tell us how much you get for shining shoes."

"I get a nickel," the boy replied, "but sometimes I get another nickel for tips, like you all give me."

"Who had your job shining shoes in this plant before you did?" Chalmers asked.

"It was a boy named Tom."

"And how old was Tom?"

"I hear he was goin' on eighteen."

"How did you come to get his job?" Chalmers demanded.

"I hear he couldn't make a living at a nickel for shining shoes."

"He couldn't make a living?" Chalmers exclaimed. "Well, tell us whether or not you are making a living at a nickel a shine."

"Oh, yes sir! I'm doing O.K."

"That's fine," Chalmers responded. "Tell us exactly how much you are making."

"Well, sir," the boy replied, "I give my mother \$10 on Saturday night, and I put \$5 in my saving's bank, and I have \$2 for spending money."

"That amounts to \$17 a week," said Chalmers.

"Yes, sir, but some weeks I make more than that. I'm saving on the side to buy me a bicycle, but my mother doesn't know anything about that."

"Thank you," replied Chalmers. "You have made a very fine speech. Now hop down and let me finish it for you."

29. Turning to his audience, Chalmers explained why he had stopped the meeting to get a shoe shine. "Gentlemen, you have heard this boy's story. Now let me tell you what it means.

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30. “In the first place, I want to call your attention to the fact that he has the same job that was formerly held by a boy six years older than himself, doing the same sort of work, charging the same price for his work, and serving the same men and women who work in this plant.

31. “The older boy quit the job because he couldn’t make a living from it. But this boy not only makes a living for himself and his mother; he is saving money besides.

32. “He is working the same territory the older boy worked, but he is working it in a different mental attitude. He is cooperative; he goes about his work with a smile on his face; he expects success and he is finding it.

33. “The older boy was indifferent, moody, and never took the trouble to say ‘thank you’ when his patrons handed him his nickel. Therefore, that is all they did hand him; no tips and no great amount of repeat orders for his services. Of course he couldn’t make a living, although he received a subsidy of \$10 a week from the company. Furthermore . . .”

34. Mr. Chalmers was interrupted at this point by a salesman who asked permission to speak. Then without waiting for recognition he said: “I get the point, Mr. Chalmers! Those of us who have been failing in the field have been buying other people’s hard luck stories instead of selling them our cash registers. I know that is what I have been doing. I know also that I have been trying to do a job with a negative mind, and I now realize that this is why my sales have been falling off. I don’t know how the others feel about the matter, but as far as I am concerned, I am going back to my territory and start working it as I never worked it before, and I can promise you that in the future you will get orders for cash registers from me instead of hard luck stories about business being so poor.”

35. At this point another salesman jumped from his chair, waved his hands and said, “And that goes for me too, Mr. Chalmers!” That was a signal for the others to follow suit. In a few minutes pandemonium broke out, and everyone seemed to be talking at the same time. The meeting wound up at a banquet that evening, after every salesman had promised to go back to his territory with a new spirit of faith.

Harmonious coordination of effort is more important to a good team than individual skill.

36. The year which followed was one of the greatest in the history of the National Cash Register Company. What had happened? A master salesman had shamed a group of men into taking a look at themselves through the eyes of a boy who had been maneuvered into teaching them a lesson. Chalmer's strategy was worth a thousand pep talks on *team work*. The moral it portrayed was so obvious that no one present could overlook it, and not one of them did.

37. The salesmen made more money the following year than they had ever made during any previous year—and with far less effort than they had been exerting to think up alibis to explain their lack of sales. Hugh Chalmers did very well also. At the end of the year he received a bonus check amounting to more than his fixed salary.

38. Yes, friendly cooperation always pays off, because this sort of *team work* provides one with a *positive mental attitude* which does not recognize obstacles except to use them as stepping-stones to opportunity. Hugh Chalmers was recognized throughout the nation as one of the greatest sales managers of his time because he not only maintained a *positive mental attitude* in his relationship with his men, but he influenced them to reciprocate in the same spirit.

39. Wherever he was known, he was acclaimed as a stickler for *team work* between himself and his salesmen. That spirit was absorbed by them, and many who left the company years after this dramatic sales convention made enviable positions for themselves in other fields, some of them becoming heads of their own businesses.

40. The National Cash Register Company became known as a training ground for master salesmen, who profited by becoming willing allies of Hugh Chalmers in the maintenance of the spirit of *team work*.

41. Success in life is made up of many little circumstances which most people never recognize as being of value to themselves. Failure likewise is made up of small circumstances which go unnoticed by those who fail. A great industrialist once said: *Friction in machinery is costly, but friction in the relationships of men who operate machinery is fatal—both to themselves and their associate workers.*

42. *Team work* in a spirit of friendliness costs so little in the way of

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time and effort, and it pays such huge dividends not only in money but in the finer things of life. One wonders why so many people go out of their way to make life miserable for themselves and others by failure to recognize this truth. A kindly word here, a kindly deed there, a pleasant smile everywhere, and this world would be a better place for all mankind.

43. This is the spirit which lights the path to Happy Valley for all who adopt it. And it is the spirit which leads to the attainment of the twelve riches of life: *a positive mental attitude*, sound physical health, harmony in human relationships, freedom from fear, the hope of achievement, the capacity for faith, a willingness to share one's blessings, a labor of love, an open mind on all subjects, *self-discipline*, the capacity to understand people, and last but not least, economic security. What an array of riches, and each of them tied in with that little phrase *team work!*

ARTHUR BRISBANE AND WILLIAM RANDOLPH HEARST LEARNED THE VALUE OF TEAM WORK

44. Arthur Brisbane was an itinerant newspaper man whose ability was no greater than that of thousands of other newspaper men. He formed a friendly, cooperative alliance with William Randolph Hearst which lifted each of them to heights of achievement neither would have attained without the cooperation of the other.

45. Mr. Hearst placed Brisbane's *To-day* column on the front page of each of his newspapers, thus providing Brisbane with a daily audience of millions of men and women. By skillful maneuvering of public opinion through this column, Mr. Brisbane soon built a following which gave him widespread influence.

46. Brisbane's influence, in turn, became valuable to Mr. Hearst in terms of newspaper circulation, and the increased circulation, of course, paid off in terms of valuable advertising space. This *team work* between the two eventually became a *master mind alliance*. Brisbane became the guiding influence for the vast newspaper empire which Mr. Hearst established, and the empire continued to thrive as long as the alliance lasted.

47. Shortly after Brisbane's death the newspaper empire was liquidated

and a portion of Mr. Hearst's fortune went with it. The cooperative influence of Brisbane was no longer available and the load was too heavy for Mr. Hearst.

48. It is a well known fact that all success in the higher brackets is due to some form of *team work* between men, or between men and women. Andrew Carnegie said many times that his huge fortune was accumulated through the *team work* of other men, those who were associated with him in his *master mind alliance*. His alliance with Charles M. Schwab was a clear example of how two men can benefit by working together toward a definite end. Mr. Carnegie lifted Mr. Schwab from the lowly position of a day laborer and gave him an opportunity to become a great industrial leader. On the other hand, Schwab became Carnegie's right hand man, and helped to build a great industrial empire which benefited millions of men and women directly and indirectly.

49. We observe that friendly cooperation between as few as two men, therefore, can set into motion the forces which benefit not only themselves, but millions of other men. Is it not strange that so few men ever recognize the potential values of *team work*—values which anyone may appropriate by applying *self-discipline*, maintaining a *positive mental attitude*, and being willing to *go the extra mile*?

50. Generosity, fair treatment, courtesy and a willingness to serve are qualities which pay high dividends wherever they are applied in human relationships. They represent values which do not show up in the inventories of physical assets, but they often prove to be of greater value than physical assets, for they are the factors which carry a business through to safety in times of emergency.

51. Any business whose management has the foresight to adopt a policy which consolidates management, employees and the public it serves in a spirit of *team work*, provides itself with an insurance policy against failure.

McCORMICK & COMPANY FINDS PROSPERITY THROUGH TEAM WORK

52. Another example of success founded on *team work* is McCormick & Company, manufacturers and importers of teas and spices, in Baltimore,

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Maryland. The plan under which this management and its employees are related is known as the *multiple management plan* – just another way of saying *team work*.

53. Here we find not only the basic spirit of *team work*, but a *master mind alliance* which is applied by every individual connected with the company.

54. Before we describe the *multiple management plan*, let us note some of the benefits of the plan – benefits which provide every employee of the company with a definite motive for doing his best under all circumstances. This insures each one the opportunity to promote himself on his own merits to whatever position he may be qualified to fill. Here is a listing of some of these benefits:

- a. The *multiple management plan* inspires every individual connected with the company with the *definite major purpose* and *burning desire* to contribute to the company's success.
- b. It develops self-reliance through self-expression which is free from fear.
- c. It encourages the development of the spirit of clean sportsmanship in and outside of the business.
- d. It develops leadership by encouraging the exercise of *personal initiative* and a willingness to assume personal responsibility.
- e. It inspires *team work* between employees and management, thus eliminating the usual tendency of people to dodge individual responsibility.
- f. It develops alertness of mind and keenness of imagination.
- g. It provides an adequate outlet for the expression of individual ambition which is highly beneficial to everyone associated with the company.
- h. It gives everyone a feeling that he or she belongs, and no one is left without the means of gaining personal recognition on merit.
- i. It inspires loyalty among the employees – loyalty to the company and loyalty to one another.
- j. It gives the company the fullest possible benefit of all talents, ingenuity and creative vision of its employees, and provides

adequate compensation for these talents in proportion to their value.

Anything that disturbs harmony among men is apt to originate with those who profit by mistrust.

55. Here is how Robbert Littell described this *multiple management plan* in the *Reader's Digest*:

"Something that an ambitious and capable young friend of mine said the other day seemed to me a significant criticism of the way too many American businesses are run – all the more significant because it echoed complaints all of us have heard time and again, or perhaps personally felt.

56. "I have something to give to our company which it does not seem to want," said my friend. "The management is somewhere up in the clouds, and I have no contact with it. At first I tried making suggestions, but soon learned to keep my mouth shut and do as I was told. In frequent speeches to us, the employees, the president – who hardly recognizes me when he sees me in the elevator – asks me to be loyal . . . as if loyalty were a one way street. The few raises I've got I've had to beg for, and they were granted grudgingly. But more than money I want recognition, freedom, a sense of being really in on the company's affairs. The aloofness of the higher-ups makes a lot of us juniors fall into a don't care attitude. I think it does the firm more harm than a sit-down strike."

57. "Such a complaint," Mr. Littell continues, "could not be made by the employees of McCormick & Company, for the company, through its *multiple management plan*, has learned how to draw upon hidden resources of energy, initiative and enthusiasm often neglected by centralized management, and has discovered how to enlist the hearts as well as the heads of men who work for it.

58. "For forty-three years this spice, tea and extract business was run by the founder, a genius by the name of Willoughby M. McCormick. Upon his death in 1932 he was succeeded by his nephew, Charles P. McCormick. Young McCormick, even after seventeen years of apprenticeship, did not feel able to assume a one-man crown. He wanted to share responsibilities with those who could be taught to take it.

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59. “He felt that independence must be restored to an organization sunk in routine, and that creative imagination should be revived among men who had been saying ‘yes’ to one man’s mind so long that they were using only half of their own.

60. “The company’s directors were men of forty-five and over. Their habits of thought were colored by the past. Something more was needed. And so, out of necessity was born the idea of the *multiple management plan*. McCormick picked seventeen younger men from various departments and said to them:

61. “ ‘You are the Junior Board of Directors. You will supplement the Senior Board, and feed it with ideas. Elect your own chairman and secretary. Discuss everything that concerns the business. The books are open to you – the minds of your superiors will be wide open to you also. Make any recommendations you like – upon one condition: they must be unanimous.’

62. “A flood of energy and new ideas was released. Men who had felt themselves to be merely glorified clerks tasted responsibility, and clamored for more. Even in the first year and a half practically all of the Juniors’ recommendations were adopted. With a hundred economies here or improvements there, McCormick & Company hardly knew there was a depression. But more important than dollars and cents, the Junior Board was a brilliantly successful experiment in human engineering.

63. “I saw the Junior Board in action. Seventeen young men around a long table, each one bursting with ideas for raising the business a notch higher. Some of the ideas were laughingly turned down, others were referred to a subcommittee for further study, all of them were picked clean of their meat by a gathering of equals.

64. “The atmosphere was free. There was plenty of kidding. But over it all was the shadow of that day, twice a year, when the Junior Board would elect three new members – after dropping the three whom a ballot declared to have been the least efficient.

65. “I saw the factory in action, too. It was a logical outcome of the Junior Board’s success. In most factories foremen or supervisors live apart with their machines all day and shake their heads at the mental processes

of the front office. But here they met with front office personnel once a week to suggest, to thrash out, to do their part in running the business; here again were discussion and consent rather than orders and obedience.

66. “Every Saturday the three boards met together. Titles and ranks were forgotten – they meant almost nothing at McCormick’s anyway. The healthy give-and-take of these wide-ranging discussions has long since banished logrolling, departmental jealousies, office politics.

67. “The arithmetic of the *multiple management plan* is simple. Forty heads, if you can get at what’s inside of them, are better than one.

68. “And *multiple management* doesn’t stop with these boards. Formerly the placing and promotion of new employees was rather hit or miss, and the turnover among them was high. But today every newcomer who shows signs of promise is at once sponsored by a member of the Junior Board, whose job is not so much to supervise his work as to give him general advice – if he has the sense to ask for it. After three months, each month under a different sponsor, the protege is either dropped back into the ranks of plodders or singled out for training and advancement. To ambitious beginners the encouragement is invaluable.

69. “The three boards, working together, have gradually evolved a personnel policy which puts McCormick & Company in the front rank of enlightened employers. It is one of the few companies I know where getting fired is almost as laborious a process as getting hired. To dismiss a man, the signatures of four of his superiors are necessary. Usually he is called before the Factory Board and allowed to plead his case. McCormick & Company charges itself with an error if it lets a man go until he has been helped to see that his going is just and necessary . . .”

70. The *multiple management plan* is working for McCormick & Company because of the spirit of human understanding and team work the individual workers have put into it – a spirit which began with the management and was readily embraced by the employees. And obviously this spirit of understanding and *team work* is serving to provide sound economy in the management of the company because it recognizes and appropriately rewards merit, down to the humblest employee, and at the same time eliminates the unwilling and the unfit from the organization.

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71. As almost everyone knows, most men will work harder for personal recognition, and a word of commendation where it is deserved, than they will for money alone. No one wishes to feel that he is merely a grain of dust, or just a small cog in a wheel. One of the weaknesses of American industry is the fact that many men have no choice but to recognize that they are unimportant cogs in a vast system of wheels.

72. Through the *multiple management plan* McCormick & Company put the soul back into its industry and provided every worker with a very real desire and worthwhile motive to *go the extra mile*, and to do it in a *positive mental attitude*.

73. This *multiple management plan* is applied through a combination of the seventeen principles of this success philosophy, namely: *definiteness of purpose, team work, application of the Golden Rule, the master mind, the habit of going the extra mile, applied faith, personal initiative, self-discipline, accurate thinking, creative vision, enthusiasm, controlled attention, learning from adversity and defeat* and a *pleasing personality*.

74. Here is a form of cooperation based on the willingness of individuals to cooperate. Under this plan every employee of the company practically becomes his own supervisor. He rises or falls according to his own mental attitude.

75. Discipline comes from within the organization, from the individual workers, not from management. It is self-applied by the employees. Under this system it would be very nearly impossible for an individual to remain in the organization for any length of time without gravitating into the job for which he or she is suited.

76. It is not too much to claim that if this plan were in operation in every industrial plant in America, the American way of life and the American system of free enterprise would never be in danger of annihilation through subversive philosophies from abroad; for there is no promise in any subversive philosophy which offers the individual as many personal benefits as those which the McCormick employees enjoy.

77. We are living in an industrial and atomic age which has brought us a multiplicity of human problems. The entire system of human relationships, both inside and outside of industry, is undergoing a rapid change.

We do not know what sort of system will eventually evolve, but we do know that any system which survives must be based upon common decency, justice, and a keen sense of fairness which will inspire every person to give the world the best he has. It must also provide the means of inspiring men to work together in a spirit of *team work*. And above all, it must provide every individual with a motive to use his *personal initiative* constructively, for the benefit of others as well as himself.

THE RELATIONSHIP BETWEEN TEAM WORK AND THE MASTER MIND

78. *Team work* differs from the *master mind* principle in that it is based on coordination of effort without necessarily embracing the principle of *definiteness of purpose* or the principle of absolute harmony, two important essentials of the *master mind*.

79. There are two types of *team work* willing and unwilling. The difference in the results produced by these two types of *team work* determines whether any form of cooperation will be permanent and constructive or temporary and destructive.

80. Willing *team work* leads to constructive ends. It insures permanency of power through coordination of effort. But when men are forced to cooperate – through economic necessity, fear, or some other cause – they do not continue their cooperative effort any longer than it takes them to eliminate the motive that impelled it. Let us examine a few instances of both types of *team work* so that this difference may become more apparent.

81. An outstanding example of willing *team work* in the military field was rendered by the little band of men who composed the army led by George Washington. They were far outnumbered, and their antagonists were better equipped. But Washington and his men had one tremendous advantage over their opponents which brought them final victory.

82. For theirs was an army of volunteers, each man inspired by a burning desire for personal freedom and the necessity of self-preservation – while the soldiers they fought were paid fighters whose only interest

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in the matter was as a means of livelihood.

Most men will respond more freely to a request than they will to an order.

83. To get enduring cooperation from others one must relate himself to others in such a way that they all work together willingly. You must supply others with adequate motives for willing *team work* if the cooperative arrangement is to continue.

84. Study the history of the rise and fall of nations and you will see that all nations of the world whose people were regimented by force eventually lost their power, and their people became impoverished. From this we may safely assume that regimentation by force is no part of the Creator's plan, and does not harmonize with natural law.

85. The most prominent quality of man is his innate desire for personal freedom and the privilege of exercising his *personal initiative* in whatever manner he chooses. Anything which restricts this desire sets up some form of counter-resistance on the part of the individual who is restricted.

86. American democracy is a splendid example of power and riches attained through mutual *team work* by the people. Here men and women are free to follow the dictates of their own conscience; they have freedom of worship, freedom of speech, freedom of the press, freedom of political convictions, freedom of choice of occupation and the assurance that everyone may enjoy the fruits of his own labors.

87. The United States consists of fifty states joined together in a mutual, cooperative alliance based upon a Constitution that was voted upon and accepted by a majority of the people of all the states. These people enjoy the highest standard of living and the greatest privileges of personal freedom known to civilization. The United States of America is recognized as the richest, most powerful nation in the world.

88. What is the source of its riches, freedom and power?

89. Great physical power can be produced by coordinating efforts of individuals, but the endurance of that power, its quality, scope and

strength are derived from that intangible something known as *spirit* in which men work together for the attainment of a common end.

90. When the spirit of *team work* is willing, voluntary and free, it leads to the attainment of a power which is very great and enduring.

91. The American way of life is a way of friendly *team work*. It is founded on a philosophy of freedom and opulence for all who make contributions to its support, in proportion to each person's individual talents expressed through a friendly system of free enterprise.

92. As the American workers began to strive as individuals, and later as groups – and still later as corporations began to employ their capital and services (supplied by both workers and capital), the people learned the art of friendly competition, the art of salesmanship, the necessity of honest mass production to justify the art of advertising. And all of these factors combined to give America greater production at lower cost, so that more persons could hold jobs, and more people could afford to buy the necessities and luxuries of life they desired.

93. Here we have *team work* in its most practical form for it is based upon a system which coordinates all of a nation's resources, all of its talents, and automatically discourages the dishonest and unfair while it adequately compensates the individual who serves honestly and unselfishly.

94. While the American system of free enterprise is not perfect and will continue to undergo constant refinements, it is the most practical system of coordinated effort the world has ever known. Although it has on occasion been subjected to abuse by selfish or dishonest people, it stands proudly as a challenge to all other systems that mankind has ever devised, and continues to adopt those refinements which are directed toward the betterment of the masses.

95. Inasmuch as the American system of free enterprise has been recognized throughout the world as one that provides the individual with the highest standard of living and the greatest variety of privileges and opportunities the world has ever known, let us examine some of them.

96. The American system of free enterprise:

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- a. Provides for the exercise of individual initiative, thereby taking into consideration the inherent nature of man and allowing him to develop and advance through pride of personal achievement.
- b. Encourages spiritual and mental development through unrestricted privileges of personal expression in thought, speech, and action, so long as such expression does not violate the laws of God or the rights of man.
- c. Encourages the development of skill by rewarding the individual in proportion to the quality and quantity of service he renders, and the mental attitude in which he renders this service.
- d. Recognizes and enforces the will of the majority, thus protecting the rights of both the weak and the strong.
- e. Guarantees that no governmental influence may interfere with any person's family life.
- f. Is so arranged that individuals may enter into private contracts and agreements respecting commerce, trade, the professions, relationships between employers and employees, and to enforce these agreements, if and when necessary, through legal power. Thus every individual not only has the right to free speech and action, but he has behind him the power of the government to protect and enforce these rights.
- g. Encourages thought and the development of knowledge and skill in the field of science and invention: first, by protecting the individual's creative ability through patent rights and copyrights, and secondly by providing the necessary working capital and an appropriate outlet for the exploitation of his finished products.
- h. Encourages and helps the individual in theory and in practice, to market his services and the products of his creative ability for the highest prices consistent with their value.
- i. Inspires the accumulation of individual riches, recognizing that the wealth of the nation is the sum total of the wealth of all its people. And the system is so flexible that it does not

discourage the amount of wealth anyone may accumulate.

- j. Recognizes that the greatest gift which can be bestowed upon an individual is the opportunity to work out his own economic and spiritual life through his own personal endeavor, this being the only plan by which an individual may develop his own mind.

97. People can live without the friendly cooperation of others, and many of them do. But they cannot avail themselves of the greater benefits of civilization or gain the peace of mind that is enjoyed by those who ally themselves with others in a spirit of friendly *team work*.

98. Everywhere and in everything friendly *team work* is a fundamental principle of growth and power. Nature is our authority for the soundness of this principle. Our body, for example, is one of nature's most remarkable demonstrations of the power and value of *team work*.

99. The body consists of countless billions of cells, each of which serves a definite purpose in connection with the growth and maintenance of the whole. These cells are organized into groups known as organs, such as the heart, lungs, liver, brain, spinal cord, alimentary canal, veins and nerves. Each organ has its specific work to do. When one fails, the entire pattern is disrupted and some form of physical disorder follows.

100. *Team work* also plays an essential part in music. Harmony of voices in a choir, the blended tones of many musical instruments in an orchestra or band, are achieved through practiced coordination of effort: *team work*.

101. A successful play can be produced only by careful cooperation of the players, the director, the stage hands and everyone connected with the project.

102. The game of bridge provides another excellent example of the value of *team work*. And it is the absolute rule in the great American games of football, baseball and basketball.

103. Throughout life every great victory is supported by some kind of friendly *team work*. Sometimes the wearer of the crown of success owes their victory to the unselfish *team work* of their spouse; sometimes to an

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efficient secretary or business partner, or to a group of loyal associate workers who help him to carry out his plans. It is a mark of great wisdom when any man displays skill in winning the friendly cooperation of his associates.

104. It was this kind of wisdom which was displayed by Copernicus in astronomy, Columbus in navigation, Plato in philosophy, Edison in invention, Beethoven in music, Michelangelo in art, Marconi in wireless communication, and the Wright Brothers in aeronautics. Each of these men used the minds and knowledge of others to discover and produce the benefits which their labors bestowed upon the world. They were cooperators all!

105. And there is no record of any individual having made a truly great contribution to civilization without the cooperation of others—cooperation of a retroactive nature which extended both to the discovery of the source of the contribution and the medium by which it was made available to the world.

106. There is a certain state of mind that tends to make men akin, establishes rapport between their minds, and provides the power of attraction that often gains the friendly *team work* of others. This state of mind, like many of the other priceless assets of life, is usually attainable by concentration of the mind upon the attainment of a *definite major purpose* backed by an appropriate motive, and *self-discipline*.

107. The nature of this state of mind was described by Emerson when he said: *Nothing great was ever achieved without enthusiasm.*

108. *Enthusiasm* is the state of mind to which we refer. It is a contagious state of mind, and this principle has been revealed to you in a preceding lesson. It is one in which you may impress the minds of others at will through your own *enthusiasm*.

***A Course on the
Science of Success***

**Lesson 13:
Learning From
Adversity and
Defeat**

PMA

**Every Defeat, Every Disappointment
and Every Adversity Carry Seeds
of Equivalent Benefits.**

LEARNING FROM ADVERSITY AND DEFEAT

1. The central theme of this principle may be stated in a simple sentence: *While the circumstances of life are such that everyone must undergo a certain amount of temporary defeat, you can find hope in the knowledge that every such defeat carries with it the seed of an equivalent or a greater benefit.*

2. At first blush you may find it difficult to accept this statement, but let us examine the evidence before we pass judgment on its soundness.

3. Everyone knows that failure and physical pain are the language in which nature speaks to all men and every living creature. This language makes men humble so they may acquire wisdom and understanding. And it is remarkable but true that the turning-point at which a person begins to attain success usually is definitely marked by some form of defeat or failure.

4. Recognition of this fact may mark the most important turning point of your life, since it may lead you to the astounding discovery that defeat need not be accepted as failure, and that so-called failures represent only temporary defeats which may prove to be blessings in disguise.

5. Everyone who has been accepted by the world as a success has undergone defeat comparable with the scope of his success. From this fact it may be discerned that defeat should be accepted merely as a testing factor which permits you to discover the source and the nature of your inner power of thought.

*Don't fear defeat. It may reveal to you powers
you didn't know you possessed.*

6. Knowing this can modify your mental reaction to defeat and cause you to search for the seed of equivalent benefit which it carries. Remember: *defeat is never the same as failure unless and until it has been accepted as such.*

7. "Our strength," said Emerson, "grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be

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little. Whilst he sits on the cushion of advantages he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits; on his manhood; he has gained facts; learned his ignorance; been cured of the insanity of conceit; has got moderation and real skill."

8. Defeat, however, does not promise the full blown flower of benefit, but only the seed from which some benefit, equivalent in scope to the defeat, may be attained. The seed must be recognized, nurtured and cultivated by *definiteness of purpose*. It will not germinate except by these means. For here, as everywhere, nature looks with disfavor on any endeavor to obtain something for nothing.

9. Thus we shall see, as we come into a better understanding of the benefits of adversity and defeat, that the law which provides these benefits is not a man-made law. It is a part of that great system of natural laws designed by an all-wise Creator to protect man against his own follies, save him from his mistakes, and insure him against self-destruction through interference with the overall plan of the universe.

10. And it is true, as Emerson said, that "every man in his lifetime needs to thank his faults. As no man understands a truth until he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men until he has suffered from the one and seen the triumph of the other over his own want of the same. Thereby he is driven to entertain himself and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with a pearl."

11. There is a *wheel on which the affairs of men revolve* and its very nature is such that while it prevents any man from being always fortunate, it also prevents any man from being always unfortunate.

12. This wheel may be likened to a great river, one half of which flows in one direction and carries all who enter it to success, while the other half flows in the opposite direction and carries all who enter it to failure and defeat. It might well be called the *River of Life*, and it exists in the power of human thought and dwells in the mind of man.

13. The success side of the River of Life is attainable through *definiteness of purpose, applied faith, the master mind alliance* and a willing-

ness to *go the extra mile* – the *big four* of the seventeen principles of individual achievement. Recognize this truth and you will understand why some men go through life on the failure side of the stream, while others who seem to have less, or at least no greater ability, move on to success with apparent ease.

14. The seventeen principles of this philosophy provide the means by which you may cross from the failure side of the stream to the success side. Banks may fail and sweep away your material fortune. Friends and loved ones may pass away. Ill health may make its appearance. Cheaters may steal and liars may destroy your reputation and deprive you of favorable opportunities. Unfavorable seasons may destroy the fruits of your labor. Business depressions may deprive you of continued employment.

15. All of these and many more circumstances which are unavoidable may, and often do, overtake men – circumstances which are beyond their immediate control. Yet if the principles of this philosophy are applied, you will find that each and every adversity will carry with it the seed of an equivalent benefit.

EVIDENCE THAT ADVERSITY MAY BECOME A BLESSING

16. Milo C. Jones operated a small farm near Fort Atkinson, Wisconsin. Although his physical health was good, he seemed unable to make his farm yield more than the bare necessities of life. Late in life he suffered a paralytic stroke and was put to bed by relatives who believed him to be a hopeless invalid.

17. For weeks he remained unable to move a single muscle. All he had left was his mind, the one great power he had drawn upon so rarely because he had earned his living by the use of his brawn. Out of this sheer necessity he discovered the power of his mind and began to draw upon it!

18. Almost immediately he discovered the seed of equivalent benefit which was destined to compensate him for his misfortune. He recognized the seed, germinated it by application of *definiteness of purpose* and the *master mind* principle, and put it to use. That seed consisted of a simple idea . . . an idea which he probably would never have discovered had he not been driven to it by his temporary defeat. After he had thoroughly

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organized his thinking, he called in the members of his family and revealed the idea to them.

19. “I can no longer work with my hands,” he began. “So I have decided to work with my mind. The rest of you will have to take the place of my hands. Please plant every acre of our farm you can spare in corn. Then start raising pigs with that corn. Slaughter the pigs while they are young and tender, and convert them into sausage. We will call them *Jones Little Pig Sausages*, and we will sell them directly to the retail stores all over the country.

20. The family went to work as directed. In a few years the trade name of *Jones Little Pig Sausages* became a household byword throughout the nation. And the Jones family became wealthier than they had ever dreamed possible. Milo C. Jones lived to see himself possessed of a fortune earned on the same farm which previous to his misfortune had yielded him only a scant living. He had switched from the failure side of the River of Life to the success side of the stream – voluntarily – *by the power of thought.*

When defeat overtakes you, don't spend all your time counting your losses. Save some of it to count your gains and you may find they are greater than your losses.

21. You may wonder why Milo C. Jones had to be overcome by an incurable physical ailment before he discovered the power of his mind. Others may say that Milo C. Jones' compensation was only a monetary compensation and, therefore, not equivalent to his loss.

22. This might be true if it were not for the probability that he received compensations far beyond that of the financial gain we have outlined. Perhaps his greatest gain was of a spiritual nature, for his experience might well have given him a better understanding of his spiritual forces. It may have made him more understanding and appreciative of his family. They may have gained a far better attitude toward him.

23. It is a known fact that a prolonged illness often forces one to stop, look and listen. Thus we often learn to understand that still, small voice

which speaks from within and causes us to take inventory of the factors which have led to defeat and failure in the past.

24. “A fever,” said Emerson, “a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, spouse, brother, lover, which seemed nothing but privation somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character.

25. “It permits or constrains the formation of new acquaintances, and the reception of new influences that prove of first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of man.”

26. One of America’s greatest citizens and a man beloved and revered throughout the world was born in poverty and illiteracy. The circumstances of his birth and his early life were beyond his control. As a young man he aspired to become a merchant, but adversity overtook him and he had to file bankruptcy.

27. He turned to the study of law, but his lack of skill was such that he found but few clients. He joined the army, was inducted as a captain, and was sent to fight Indians in the west. When he returned he had been demoted to the status of private. Everything he touched turned to failure!

28. Then, to top it all, he was overtaken by the greatest misfortune of his life. The woman he loved, passed away. That adversity reached down deeply into the soul of Abraham Lincoln and wakened the secret forces within him which brought forth the great American Emancipator!

29. Verily, there is no such reality as failure save only that circumstance which is accepted as such. Remember this, you who have been struck down by circumstances which you regard as failures. Remember also that

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you may be face to face with the turning point of your life from which you may change your course, get on a new road, acquire new courage, new vision and a new will to win.

30. The United States of America is literally a product of temporary defeat . . . a form of defeat which awakened in the hearts of our forefathers a determination which led them to the discovery of the seed of equivalent benefit which the defeat carried.

31. George Washington's early military campaigns ended in the most discouraging defeat. But Washington was destined to prove to the world that temporary defeat need not be accepted as failure. He accepted defeat as nothing more than an inspiration to greater and more persistent effort.

32. Time is relentless in preserving the seed of an equivalent benefit that grows out of defeat. Remember this, you who yield to the temptation to complain of your minor defeats and individual adversities. Instead of crying over your losses, would you not find it more profitable to search for your hidden gains?

33. The compensating benefits of failure and defeat often cannot be recognized as benefits until one looks backward at these experiences, after sufficient time has elapsed to heal the wounds they left. In all the history of mankind there is no evidence to disprove the fact that every adversity, every disappointment, every heartache, carries with it the seed of an equivalent benefit. As a great philosopher has truly said: *God never takes anything away from anyone without replacing it with something better.* Time eventually may correct all evils, right all wrongs, for those who recognize that adversity often teaches men lessons which they would learn only through adversity.

SOME OF THE BENEFITS OF THE ADVERSITY OF WORLD WAR II

34. World War II was indeed a terrible adversity which it would perhaps seem that the world could well have done without. But the fact that one comparatively unknown man could set the entire world on fire forces one to the conclusion that the world was very sick . . . that a lot of dry

tinder had been left lying around. And the fact that Pearl Harbor came so near to being wiped out by a surprise attack shows that indifference and carelessness had softened the richest and freest nation of the world until it was all but helpless to defend itself.

35. We were as sick as other nations of the world, and our sickness was so deeply-seated, so widespread, that nothing but a severe shock of adversity could cure us. Note this point and remember that it has an important bearing on that which is to follow.

36. One fact we can all agree upon is this: *World War II brought the people of the United States the greatest adversity this nation has ever known.* It must follow, therefore, that the seed of equivalent benefit growing out of this adversity was also great. Let us examine that portion of the seed which we can now recognize.

37. Here is a list of some of the benefits which World War II produced:

- a. It consolidated the interests of the American people through a forced unity of purpose they had not known since the days of the American Revolution.
- b. It served to rekindle the spiritual forces of the people.
- c. It led to discovery of thousands of mechanical and chemical formulas which are destined to reduce the problems of living and add new life to our entire system of free enterprise.
- d. It made the people of America air-minded and space-minded.
- e. It brought about a redistribution of economic opportunities, providing better methods whereby the lowly and the poor may market their talents on an equal basis with the rich and the strong.
- f. It led to a demand for drastic reform in organized labor so that labor leaders now must give an accounting for the funds they collect, and assume responsibility for their deeds.
- g. It brought about a policy of cooperation which will lead to a more friendly understanding between the peoples of the North and South American continents and will eventually result in a

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master mind alliance that will provide a solid front of all these peoples against the aggressions of other nations.

- h. It served to emphasize the high standard of living enjoyed by the American people, by temporarily forcing them to a reduced standard through the rationing of essentials.
- i. It served also to bring about a rededication to the principles of the Sermon on the Mount, forcing people to recognize that each of us is his brother's keeper; that anything which injures one of us injures all of us proportionately.
- j. It brought us to a better understanding and appreciation of the privilege of sharing our blessings.
- k. It revolutionized the transportation industry so that today the major portion of travel is by air at a cost not much greater than the cost of railroad transportation, and with a vast saving of time. Travel between nations of the world is stepped up and has come within the reach of the humblest person.
- l. It hastened the development of numerous plastics from which now are produced many articles of benefit to many people. And this, in turn, brought about profitable employment for increasing numbers of people.
- m. The whole world has learned that this is still the Creator's world; that no man is more than a temporary custodian of anything he may possess; that man's freedom to choose his own way of life ends when harmony among men ceases – ends by a power that will not be denied and cannot be circumvented.

38. Test this principle of learning from defeat, and benefit by your adversities. Test it by any method your imagination can conceive; measure it all by the evidence that may be at hand; and it will remain unshaken as a sound principle, as unchangeable as the laws which give orderliness to the universe.

39. Despite the soundness of this principle, no one courts adversity or failure. Most people will desire to avoid failure wherever they can anti-

pate it. Therefore, let us examine the major causes of personal failure as they have been catalogued from an analysis of more than thirty thousand men and women who have been overtaken by failure.

THE MAJOR CAUSES OF PERSONAL FAILURE

- 40.** The major causes of personal failure are as follows:
- a. The habit of drifting through life without a definite major purpose.
 - b. Unfavorable physical heredity at birth.
 - c. Meddlesome curiosity in connection with other people's affairs.
 - d. Inadequate education.
 - e. Lack of *self-discipline*, generally manifesting itself through uncontrolled eating, drinking and sex relationships, and indifference toward opportunities for self-advancement.
 - f. Lack of ambition to aim above mediocrity.
 - g. Ill health, generally due to negative thinking and improper diet.
 - h. Unfavorable environmental influences during early childhood.
 - i. Lack of persistence in carrying through that which you begin.
 - j. A negative mental attitude in general.
 - k. Lack of emotional control.
 - l. The desire to get something for nothing.
 - m. Failure to reach decisions promptly and definitely when all the facts necessary for a decision are at hand.
 - n. One or more of the seven basic fears: fear of poverty, of criticism, of ill health, of loss of love or liberty, of old age or death.
 - o. Poor selection of a mate in marriage.
 - p. Over-caution in business and professional relationships, or lack of caution.

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- q. Poor selection of a vocation or occupation, or of business associates.
- r. Indiscriminate spending of time and money.
- s. Lack of control over the tongue.
- t. Intolerance – a closed mind, based particularly on ignorance or prejudice in connection with religious, political and economic subjects, and the habit of forming and expressing opinions not based on fact.
- u. Failure to cooperate with others in a spirit of harmony where cooperation is essential for success.
- v. Lack of loyalty where loyalty is due.
- w. Lack of vision and imagination.
- x. Egotism and vanity without control.
- y. A desire for revenge for real or imaginary grievances.
- z. Unwillingness to *go the extra mile*.

41. These are the stumbling blocks over which most people who are failures lose their equilibrium and go down in defeat. Check yourself by this list and you may never be forced to look for success by germinating the seed of an equivalent benefit which each of these causes of failure carries with it.

*A man's real courage shows to best advantage in
his hour of adversity.*

42. But should failure overtake you, do not spend time worrying about it. Rather devote your time to searching for the seed of an equivalent benefit and germinate and nourish the growth of that seed. You will find this procedure far more profitable! For the principle of *learning from defeat and adversity* provides hope for all who have tried and failed, for it assures them that there always remains an opportunity to make a new start.

ONE MAN'S REACTION TO ADVERSITY

43. One man who lost his entire fortune during the Depression of 1929 was courageous enough to enumerate the benefits he gained from his loss. Here is the story, in his own words, and it is one that should provoke serious thought on the part of anyone who feels that security consists solely in bank balances and material riches:

44. "Through the loss of my material fortune I discovered an intangible fortune of such proportions that it cannot be estimated in terms of material things. The Depression which started in 1929 was the cause of my greatest defeat; yet it brought about my noblest victory, for it introduced me to a philosophy of life that will take the sting out of future defeats.

45. "It deprived me of my money and other property, but it taught me that absolute independence is a theory only; that everyone is dependent upon others in one way or another, throughout life, regardless of his material riches. It taught me the futility of worrying over circumstances beyond my control, and that fear is a state of mind which has no basis that cannot be removed or cured in one way or another.

46. "I learned that the Biblical quotation: *Whatsoever a man soweth, that shall he also reap*, is more than a mere poetic sentence; it is sound philosophy. And that any circumstance which forces one, or inspires one to use his own *personal initiative* with *definiteness of purpose* is beneficial. That money, real estate and other material things can become worthless through fear and a negative mental attitude toward the world at large.

47. "More and more I came to understand that the dominating thoughts of one's mind have a definite way of clothing themselves in their appropriate physical equivalent, whether those thoughts are negative or positive. That there is no such reality as something for nothing, either in the affairs of men or the realm of natural laws. That there is a law of compensation which pays all human beings according to their just due, and collects that which is due.

48. "That there is something infinitely worse than being forced to work; and that is being forced not to work.

49. "That the physical, legal possession of money or property insures

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neither its permanency nor its value. That a business conducted under the Golden Rule will survive a depression while those conducted without this principle cannot survive. That famines follow feasts as surely as night follows day.

50. “That fear can be spread, like an epidemic, by mass thought and talk.

51. “That it is more blessed and profitable to render useful service than to demand something for nothing. That temporary defeat need not be accepted as final. That both success and failure originate in the mind, as a result of one’s dominant thoughts. That wealth of material things, without riches of the spirit, may be a greater liability than an asset.

52. “That a man’s greatest blessings may be his greatest sorrow. That there is truth in these paradoxes: the blessings of adversity; the companionship of solitude; the greatest voice is that which speaks through silence.

53. “That there is one human being on whom one can depend, without disappointment, in times of adversity, and that is one’s self.

54. “That the sun rises and sets, water flows downhill, the seasons of the year come and go, the stars and planets maintain their accustomed courses, nature moves onward in just as orderly a fashion during a depression as at other times; nothing changes because of a depression except the minds of men.

55. “That men respond to the voice of defeat only when they will listen to no other. That all men become closely akin, in spirit and in deed, when they are overtaken by a common catastrophe. That the possession of material wealth attracts many who profess friendship they do not genuinely feel, and the loss of one’s money discloses the true identity of all who proclaim themselves as friends.

56. “Stated in one sentence, the depression revealed to me my ‘other self’ — that positive self which I had been neglecting — that self which accepts no such reality as permanent defeat.”

57. There can be no such thing as permanent defeat for him who accepts adversity as a stepping stone to success. The financial losses this man sustained amounted to more wealth than the average man accumulates in a lifetime. But through this loss he discovered many riches of infinitely

greater value than all the material wealth he had ever possessed. For example, he learned that he had a mind capable of earning more money than he had lost, and that the man who is rich in material wealth may be poor in the values of life which bring true happiness.

58. He is on better terms with himself and his business associates, as well as the public he serves, today than ever before; and he probably is on better terms with his Creator because his defeat taught him the value of humility of heart.

59. Life seems to have been so designed that every man who achieves great success must first undergo a testing period – sometimes many of them – through which he is tested for courage, faith, endurance and the capacity to make stepping stones out of stumbling blocks.

60. There are two circumstances of major importance through which men often are tested for sound character: one comes during the hour of great adversity and defeat; the other comes when the hour of victory and material success are achieved.

61. On the whole, more men survive the test of defeat than survive the test of success, for experience proves that power, fame and material riches, especially if they come too easily or too quickly, often lead to one's undoing.

62. One student of this philosophy was so favorably impressed by the possibilities revealed to him through the principle of *learning from defeat* that he organized a "Personal Problem Clinic" as a means of helping others who had suffered defeat. In describing his plan, he said:

63. "After I had become familiar with the possibilities of profiting by defeat, the change in my life became so noticeable that the pastor of my church observed it and spoke to me about it. When I had told him the story of what had happened to me, he suggested that I open a personal problem clinic in his church so that others might also be helped in the solution of their economic difficulties.

64. "I began to think about his suggestion and soon reached the decision to organize the clinic, and to invite the ablest men and women of the city to join with me in a *master mind* group so that we might have the benefit of a variety of talent, skill and personal influence.

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- 65.** “I work for a large corporation whose business is conducted on sound business principles. I observed that in this business the company has every conceivable type of talent that is needed to manufacture and market a nationally known product. The business is successful because the men who manage it know how to master each problem as it arises, for each man possesses some specialized skill.
- 66.** “Therefore it occurred to me that the Personal Problem Clinic should have at its command those who were capable of solving a great variety of problems. I chose a banker, a lawyer, a doctor, a dentist, a chemist, an accountant, a sales manager, and the heads of personnel departments of several large firms, as well as the manager of an employment agency, and ten well known business men. In this group there was sufficient talent to enable us to help solve any ordinary type of personal problem; so we went to work in earnest.
- 67.** “Strangely enough, everyone who was invited to serve as a counsellor on this *master mind* committee accepted with enthusiasm, and served without compensation. The clinic is in a position to provide any citizen of our city with the ablest counsel on practically every problem which may arise, without requiring remuneration. The future of our Personal Problem Clinic is so encouraging that we hope the idea will spread until every church organizes a similar clinic.”
- 68.** Every man is his brother’s keeper, whether he chooses to recognize this fact or not. And there is always a far greater degree of benefit to those who serve than to those who merely receive.
- 69.** There is a strange but powerful psychology in this habit of helping others. *The Magnificent Obsession*, one of Lloyd Douglas’ best books, tells about this power. There is plenty of need in the world today for each of us to acquire a magnificent obsession, some form of service to help those of our neighbors who are suffering from temporary defeat.
- 70.** Some of the ablest leaders of industry and business have acknowledged that the principle of *going the extra mile*, practiced by those who do act as their brother’s keeper, is sound, and highly beneficial both to management and workers.
- 71.** The American way of life is constantly being challenged by a variety

of subversive philosophies which seek to destroy it. This challenge calls for a new and better spirit of understanding, a more practical plan of cooperation, between those who believe in the American way of life and the American system of free enterprise. That new and better spirit may be found in a single sentence:

*Help thy brother's boat across and lo!
Thine own hath reached the shore.*

72. It is desirable that individuals learn how to convert defeat into an asset. But it is no less essential that the people of America as a whole learn this same lesson, for we cannot escape the fact that our national security, our material wealth, and the entire American way of life, depend upon our acceptance and application of the principle of being our brother's keeper.

73. Defeat can best be converted into an asset through organized, friendly cooperation. But action is a necessary fundamental of all achievement, whether individual or group.

74. There are three types of defeat: the loss of material things—wealth, position, property, or opposition growing out of friction in human relationships; and defeat from within wherein one loses contact with the spiritual forces of his being, is overcome by discouragement, fear, worry or anxiety and gives up and quits trying.

75. But all types of defeat will yield readily to friendly, cooperative action.

76. Here are some of the potential benefits which can result from failure or defeat: Defeat may often break a negative habit and release your energies for a fresh start through the acceptance of more desirable habits. Physical illness, for example, is nature's way of breaking up established habits of the body which have resulted in maladjustments of the physical organs, thus freeing you to form other habits more conducive to sound health.

77. Defeat may have the effect of supplanting vanity and arrogance with humility of heart, thus paving the way for the formation of more harmonious human relationships. It may cause you to take self-inventory and to uncover the weakness which brought about your defeat.

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78. Defeat may lead to the development of a stronger willpower, provided you accept it as a challenge to greater effort and not as a signal to stop trying. This is perhaps the greatest potential benefit to be found in defeat, because the seed of equivalent benefit which exists in the circumstances of all defeat abides entirely in your own mental attitude. It is, therefore, under your control.

79. You may not always control the outward effects of defeat, if it involves the loss of material things or damages other people, but you can control your own reaction to the experience and profit by it.

80. Defeat may break up your undesirable relationships with others and thus prepare the way for the formation of more beneficial relationships. Very few people are fortunate enough to be able to go through life without at one time or another forming social, business, professional or occupational relationships which are definitely detrimental to their own interests – relationships which can be broken by nothing less than some form of defeat.

81. Defeat may lead you into the deeper wells of sorrow, where you may discover spiritual forces you had not previously recognized or drawn upon. The death of a loved one, the breaking up of a love affair, the destruction of a deep friendship of long standing – these are experiences which force you to seek consolation within your own soul. And in the search you sometimes find the door that leads to hidden power which never would have been revealed to you except through that particular door of defeat.

82. This type of defeat also often serves the purpose of diverting your attention and activities from the material values of life to spiritual values. It may be assumed, therefore, that the Creator gave man a deep capacity for sorrow in order that he might be influenced to avail himself of the spiritual forces of his own soul.

83. The person who can go through defeat which crushes the emotions, and still avoid having his inner soul smothered by the experience, may become a master in his chosen field of endeavor. From such experiences have developed many of the world's great musicians, poets, artists, builders of empires and literary geniuses. History is replete with evidence that the truly great artists in all of these, and other fields of human endeavor,

attained greatness through some tragedy which introduced them to the hidden forces of their own being.

84. When you find these forces within yourself, you will discover that they can be transmuted into any desired form of creative effort, instead of serving merely to heal the wounds of your heart. These are the forces which may lead you to great heights of individual achievement, in a spirit of humility, which alone can make you truly great.

85. Success without humility of heart is apt to prove only temporary and unsatisfying. Evidence of this can be found in many persons who become successful quickly, without experiencing hardship, struggle and temporary defeat – the great disciplinarian forces of mankind.

86. But we do not have to turn to records of the past for examples of greatness to prove that defeat may become an asset of great value. If we examine the records of men and women in all walks of life, we shall be convinced that those who attain success are those who accept defeat as a challenge to greater and better planned action, and a stepping stone to success.

87. And we shall find, too, that individual success usually is in exact proportion to the scope of the defeat the individual has experienced and mastered.

88. Joaquin Miller expressed the effects of his deep meditation on this subject in these four lines:

*And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and still fights on,
Lo, he is the twin-brother of mine.*

89. *The man who fails and still fights on* usually uncovers a source of creative vision which enables him to convert temporary defeat into permanent success. Therein lies the major benefit of defeat.

90. In Act IV of Shakespear's *Julius Caesar* is a passage that describes the negative application of this principle of *learning from adversity and defeat*:

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*There is a tide in the affairs of men
Which taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea we are now afloat
And we must take the current when it serves,
Or lose our ventures.*

91. Walter Malone was inspired to proclaim the opposite thought in his poem entitled *Opportunity*:

*They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise, to fight and win.*

*Wail not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.*

*Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.*

92. Malone's version of defeat is the one which will be preferred by the man who has discovered that every defeat carries with it the seed of an equivalent benefit. Malone had a clear vision of potential power in defeat which he expressed impressively in the sentence: *At sunrise every soul is born again*. He might have explained that every soul is reborn when he refuses to accept defeat as failure.

93. Fear, self-imposed limitations of the mind and the acceptance of temporary defeat as final, are among the stronger ties which cause one to be *bound in shallows and in miseries*, as Shakespeare mentioned. But these ties can be broken. They can be converted into benefits of priceless value by forming habits which refuse to recognize defeat as anything more than a challenge to greater effort and an opportunity in disguise.

94. The most important moment in your life is when you recognize that

you have met with defeat. It is the most important because it provides you with a dependable means to foretell the possibilities of your future success.

95. If you accept defeat as an inspiration to try again, with renewed confidence and determination, the attainment of your success will be only a matter of time. If you accept defeat as final and allow it to destroy your confidence, you may as well abandon your hope of success.

96. Every defeat you meet will mark an important turning point in your life, for defeat will bring you face to face with the necessity of renewing confidence in yourself, or of admitting that confidence is lacking.

97. Defeat often serves to relieve a man of his conceit. But there is a difference between conceit and self-reliance based upon an honest inventory of one's character. The man who quits when defeat overtakes him thereby indicates that he mistook his conceit for self-reliance.

98. If a man has genuine self-reliance, he also has sound character, for one springs from the other. And a sound character does not yield to defeat without a fight.

99. Education, skill and experience are useful assets in every calling, but they will be of little value to the man who, like the Arab of the desert, folds up his tent and silently steals away when he is defeated. The man with a *definite major purpose*, faith and determination may occasionally be swept from the success side of the River of Life by circumstances beyond his control, but he will not long remain there. For his mental reaction to his defeat will be sufficiently strong to carry him back to the success side where he rightfully belongs.

Failure and adversity have introduced many men to opportunities which they would not have recognized under more favorable circumstances.

100. A man's mental attitude in respect to defeat is the factor of major importance in determining whether he rides with the tides of fortune on the success side of the River of Life or is swept to the failure side by circumstances of misfortune.

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101. The circumstances which separate failure from success often are so slight that their real cause is overlooked. Often they exist entirely in the mental attitude with which one meets temporary defeat. The man with a *positive mental attitude* reacts to defeat in a spirit of determination not to accept it. The man with a negative mental attitude reacts to defeat in a spirit of hopeless acceptance.

102. The man who maintains a *positive mental attitude* may have anything in life upon which he may set his heart, so long as it does not conflict with the laws of God and the rights of his fellowmen. He probably will experience many defeats, but he will not surrender to defeat. He will convert it into a stepping stone from which he will rise to higher and higher areas of achievement.

103. The subject of a *positive mental attitude* is so important that it not only claimed first position in the list of the twelve riches of life, but it had to be included as an important part of the principle on *pleasing personality*, and has been mentioned in practically every principle of this course.

104. A *positive mental attitude* is an essential part of the key which unlocks the door to the solution of all personal problems. It is the magic quality of this key which enables it to attract success as surely as an electro-magnet attracts iron filings.

105. The whole secret of the formula by which you may turn defeat into an asset lies in your ability to maintain a *positive mental attitude* despite your defeat.

106. This is no man-made rule. It is a part of the imponderable phenomena of nature through which man has been provided with the privilege of drawing upon that power known as *faith*. *Faith* and a *positive mental attitude* are twin brothers! Where one is found, there also will be the other. The two are inseparable. *Faith* is a power which cannot be analyzed by science, yet it is the greatest power available to mankind.

107. And the strangest of its qualities exists in the fact that it is free, equally available to the humblest person or the greatest. Recognize this truth and you will be well on your way toward the great estate of Happy Valley.

108. The best time to deal with failure, of course, is before it occurs. And this applies to the people of a nation as a whole just as it does to individuals. We know the nature of the remedy that can prevent the failure of the American form of government and the American system of free enterprise, and we shall embrace and use it.

109. The American way of life was built upon a foundation consisting of the seventeen principles of this philosophy. The Constitution of the United States was born of these principles. They guaranteed American liberty, of which Americans always have been, and always will be, so proud.

110. These principles can save us from failure and defeat in the hour of our greatest adversity. This philosophy has lived and spread of its own merit because it is fundamentally sound. It could not have lived had it been otherwise. It has brought material prosperity and spiritual harmony to many people who have made application of it.

111. But remember, this philosophy cannot of itself solve either our individual or national problems. We must embrace it and take the first step toward applying it.

112. Where and how to make that first step are problems which appear insurmountable to the person who has lately met with failure or defeat, for the wounds of disappointment often cut deeply into the reservoir of faith. So we come to the revelation of the means by which the stumbling blocks of failure may be converted into the stepping stones of magnificent success, thus adding another pearl of even greater brilliance to the priceless string of pearls already revealed. This is the *pearl of hope* which serves best in the hour of deepest darkness.

*Every adversity, every
disappointment, every heartache,
carries with it the seed of an
equivalent benefit.*

***A Course on the
Science of Success***

**Lesson 14:
Creative
Vision**

PMA

**The Imagination is the Workshop of the
Soul Wherein Are Shaped All Plans
For Individual Achievement.**

CREATIVE VISION

1. *Creative vision*, expressed by men and women who have been unafraid of criticism has been responsible for the civilization of today as we know it. It has also been responsible for the scientific inventions of modern times which have led first to the steamboat age during the days of Robert Fulton; then the railroad age, the electrical age, the steel and iron age, the department store age, the skyscraper age, the automobile age, the airplane age, the age of plastics, and finally the atomic and space age.
2. *Creative vision* inspires men to pioneer and to dare to experiment with new ideas in every field of endeavor. It is always on the lookout for better ways of doing man's labor and supplying man's needs.
3. *Creative vision* is a quality of mind belonging only to men and women who follow the habit of *going the extra mile*, for it recognizes no such thing as the regularity of working hours, is not concerned with monetary compensation, and its highest aim is to do the impossible.
4. This quality, more than all others, gave us Thomas Jefferson, Benjamin Franklin, Thomas Paine, George Washington, Abraham Lincoln and many other great statesmen who laid the solid foundation for our way of life.
5. And it gave us Thomas A. Edison in invention, Henry Ford in automobile transportation, Orville and Wilbur Wright in the development of the airplane, James J. Hill in railroad pioneering, F. W. Woolworth in chain store merchandising, Andrew Carnegie in the development of the steel industry, Charles M. Schwab in the same industry, John D. Rockefeller, Sr., in the refinement of crude oil, and many other American industrialists who pioneered our system of free enterprise through the trial and error method, and developed it to the point at which it is today.
6. *Creative vision* may be an inborn quality of the mind, or it may be an acquired quality, for it may be developed by the free and fearless use of the faculty of the *imagination*.
7. *There are two types of imagination:*
 - (a) *Synthetic imagination*, which consists of a combination of pre-

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viously recognized ideas, concepts, plans or facts arranged in a new order, or put to a new use.

(b) *Creative imagination*, which has its base in the subconscious section of the mind, and serves as the medium by which basically new facts or ideas are revealed through the faculty of the sixth sense.

8. It is known that any idea, plan or purpose, brought into the conscious mind repeatedly and supported by emotional feeling, is automatically picked up by the subconscious section of the mind and carried out to its logical conclusion by means of whatever practical media are available.

9. Understand this truth and it will be clear why you should adopt a *definite major purpose* and begin at once to carry it out. The understanding of this truth will also reveal one of the major benefits of the *master mind* principle, as a *master mind alliance* in operation inspires the use of the imagination, and leads to the development of *creative vision*.

10. *Creative vision* is definitely and closely related to that state of mind known as *faith*, and it is significant that those who have demonstrated the greatest amount of *creative vision* are known to have been men with a great capacity for *faith*. This is both logical and understandable when we recognize that *faith* is the means of approach to *Infinite Intelligence*, the source of all knowledge and all facts, both great and small.

EXAMPLES OF APPLIED SYNTHETIC IMAGINATION

11. Thomas A. Edison's inventions were many, but the incandescent electric light was his most dramatic example of applied synthetic imagination. He worked on this invention for several years without success. During the interim he tried more than ten thousand different ideas and they all failed to work.

12. At last his labor ended by the discovery of the object of his search. It consisted of two simple ideas combined in a new way. Both of these were old ideas, so actually Edison created nothing new. He simply discovered a new combination of known facts to produce a new result.

13. Almost from the outset Edison understood one of these principles,

because experimenters before him had discovered it. He knew that a wire could be heated by the application of electrical energy until it produced a light. But no method had previously been found by which the heat could be controlled, so the wire always burned out in a few minutes.

14. Edison's ten thousand failures on this one project all centered around his search for a method of control of the heat. When he found it, he was surprised by its simplicity, for it was an idea as old as civilization itself. It consisted in the method by which charcoal is produced by setting wood on fire, covering it with soil and allowing the fire to smoulder until the wood burns to a charred condition. The soil permits only enough air to reach the fire to keep it burning without blazing because only a limited amount of oxygen reaches the fire.

*Nature yields her most profound secrets to the man
who is determined to uncover them.*

15. When Edison thought of the charcoal principle, his imagination immediately associated it with the other half of his idea – the heating of the wire with electrical energy – and he recognized that the heat of the wire could be controlled by placing the wire inside a vacuum where the amount of oxygen reaching the heat could be controlled.

16. He placed the wire inside a bottle, pumped out most of the air, turned on the electric power, and the first practical incandescent electric lamp was born. The crude model burned for eight and a half hours. From that beginning came the modern electric light bulb. It was the beginning of the great age of electricity which was destined to change the habits of mankind throughout the world, because it laid the foundation for every electrical device used today, including modern radio and television tubes.

17. Mr. Edison carried on his experiments without financial support from others. He applied the principle of *going the extra mile* every step of the way, because he labored without immediate pay. He also worked with *definiteness of purpose* and was inspired by *applied faith* to carry on through a period of failures that would have turned back most men.

18. Thus we see that he made profitable use of three of the *big four* principles of individual achievement. Beginning with the perfection of his electric light, he began to make use of the fourth of the *big four* princi-

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ples, the *master mind* principle, by surrounding himself with skilled mechanics, chemists and other experienced men.

19. Edison became one of the greatest inventors of our time. He got his start and commanded recognition from the world through the aid of the two simple ideas which he brought together through the use of *synthetic imagination*. *Creative vision* was not yet one of his assets. That was to come later, through the further development and use of synthetic imagination.

20. Before leaving our story of Mr. Edison, let us summarize these important facts, for they may have a bearing upon the destiny of many who will wish to profit by his experience:

- (a) Mr. Edison was almost totally without the benefit of formal education, having had but three months of grade school training.
- (b) His early days gave no promise of the genius that lay dormant in his mind. The greater portion of his time during his youth was devoted to roving around from place to place, working as a "tramp telegrapher." And he was fired from almost every job he tried to hold.
- (c) Early in life he became afflicted with deafness, which eventually became almost total.
- (d) The first major turning point of his life came through the application of the principles of: *definiteness of purpose*, *going the extra mile*, and *applied faith*.

21. His greatest achievements came later, through the application of the *master mind principle* with which he bridged the deficiency due to his lack of formal education by surrounding himself with men who possessed all the scientific knowledge he needed.

22. Thus we see that there was nothing in his record which might not be appropriated by any other person. If he became a genius, he did so on his own account. That quality was inherent in him at birth, but it required determination, *personal initiative*, and *enthusiasm* to bring it out.

23. We emphasize these facts about Mr. Edison because, as the world knows, he projected his influence for good into every nation of the world.

Therefore, this description of the “tools” with which he worked should be of interest to every person who is struggling to find his or her place in the scheme of affairs.

24. There is one other observation in connection with Thomas Edison which should not be overlooked: He was blessed with persistence, which inspired him to carry on despite temporary defeat and failure. That *persistence* was born of the use of his *imagination* and his driving *definite major purpose*. Persistence may be developed by any person through the same means.

*The imagination is the workshop of the soul wherein
a man's destiny is fashioned.*

25. When a man's imagination goes to work, his hands follow suit. For imagination inspires one with the enthusiasm that makes all work a labor of love!

ENTHUSIASM STARTS THE WHEELS OF THE IMAGINATION TURNING

26. In Memphis, Tennessee, a young man stood gazing at a long line of patrons of a newly established cafeteria, waiting their turn, with trays in hand, to serve themselves. Curiosity inspired him to join the line and find out how the new system worked.

27. As he placed the last dish on his tray, his curiosity began to manifest itself in the form of *imagination*. By the time he had finished his meal, his *imagination* had conceived a brand new idea which was destined to improve Clarence Saunders' finances.

28. The idea he developed was not new. It consisted of the self-help system he had just seen in operation, removed by his imagination to a new setting and a new use. He reasoned that the self-help system would go well in the grocery business, and he promptly put that idea into action by organizing the first Piggly-Wiggly grocery store.

29. The first store was followed by others until the Piggly-Wiggly system was in operation throughout most of the United States. The first four years

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of store operation were so successful that Mr. Saunders sold the business for \$4,000,000, thus receiving a million dollars a year for giving an old idea a new use!

30. No *creative vision* was used here. But *imagination*, the forerunner of *creative vision*, was used. And it was translated into a sizeable fortune by application of *definiteness of purpose*, *going the extra mile*, *applied faith*, and the *master mind*. Seldom does anyone attain the higher brackets of individual achievement without using these four principles. And those who attain the highest brackets are those who graduate from the use of the imagination to the development and application of *creative vision*.

31. At the close of World War I, William Burnette was mustered out of the army. His worldly belongings consisted solely of one rather badly worn civilian suit and the necessary accessories. He had no job. He had no money. But he did have imagination. He also had *definiteness of purpose*, and he acted immediately to translate it into money.

32. He purchased a small supply of aluminum pots and pans on credit and proceeded to learn how to cook. Then he experimented on a sales plan for marketing these aluminum kitchen utensils.

33. The pots and pans were precisely the same as those which could be purchased in many retail stores, but his method of selling them was new and different. He would go into a neighborhood, look up the most prominent housewife, and induce her to invite her neighbors in for a dinner to be cooked by him, in his own kitchen utensils, at his expense. After the dinner had been served, he took orders from the visitors for his wares.

34. It was a unique plan, and it worked with remarkable success. Soon William Burnette had other salesmen working under this plan. His organization grew until eventually several thousand men were working for him on a commission basis. But long before this stage of his experience, William Burnette had made himself financially independent for life.

35. Analyze this case, and others like it, and determine for yourself which of the principles of individual achievement Mr. Burnette applied. The analysis might well lead you to the discovery of an idea even better than that of selling pots and pans.

36. The great Ford corporation owes its existence to an idea that had a very humble beginning. Henry Ford saw a crew of harvesting hands moving a threshing outfit from one farm to another. The equipment was being hauled by a steam engine that served the double purpose of supplying the power for the threshing machine and the power by which the boiler and the engine were self-propelled.

37. The outfit intrigued young Ford so intensely that he followed it from one farm to another farm, observing all of its faults and all of its good points. His first interest was inspired by curiosity, but that curiosity soon developed into imagination that led him to begin work on the model of the first automobile he ever built.

Creative vision is the product of a well defined purpose.

38. There was nothing new in the idea of a self-propelled vehicle, but up to that time this idea never had been applied to vehicles for personal transportation. Mr. Ford did not create the idea; he merely borrowed it and gave it a broader use!

39. Here let us observe that *what he did was not as important as the fact that he became determined to do it.* His imagination provided him with the suggestion of a new use for self-propelled vehicles, but he did not stop there. He put that idea to work, and it has been producing cars ever since. Here, then, is one point at which Henry Ford differed from most men. He acted upon ideas when his imagination produced them. Many men who get ideas do nothing with them.

40. The first Ford automobile was a very costly piece of machinery – the most costly Ford ever built. Its cost can be estimated in many different terms, among them *determination, persistence and concentration of effort,* not to mention the sacrifice he made from his meager earnings in order to procure the materials he needed for his experimental model.

41. At the beginning of his career Mr. Ford had *imagination.* Through use and direction, his imagination developed into *creative vision.* *Without the imagination, there would never have been creative vision.*

42. Of genius he had no more than the average young man. His school-

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ing was limited to a grade school education. And he was handicapped by the fact that he was a pioneer in the development of automobiles.

43. Frank W. Woolworth began as a clerk in a hardware store. The store owner complained of a large number of small items of merchandise which were not selling. That put young Woolworth's imagination to work.

44. "I believe I can sell these slow moving items," he told his employer, "if you will let me do it my way."

45. "The job is yours," the employer replied, "and I hope you are right."

46. Woolworth got all of the outmoded items together and arranged them on a long table in the middle of the store, pricing the entire lot at ten cents per item. The stock was sold quickly, so quickly in fact that the store owner began to look around for another supply of similar items, and soon developed the five and ten cent table into the most popular feature of the store.

47. Woolworth quit his job and opened his first five and ten cent store. It was followed by others until his stores spread over the nation. Some years later he built one of the tallest office buildings in the world, the Woolworth Building on lower Broadway in New York City. Before he died he had accumulated a fortune of well over a hundred million dollars, all of which grew from the simple idea of featuring low-priced merchandise at a standard price per item.

48. When Frank Vanderlip was appointed vice president of the National City Bank of New York City, he was given a large, handsome, hand-carved mahogany desk, equipped with an electric buzzer and a secretary to answer it. No work was expected of him because he had been employed mainly for the purpose of attracting customers to the bank through his personal influence.

49. A week went by but no work and no mail came to Mr. Vanderlip's desk. Another week, and still another, passed but no demands were made upon him for work. However, his imagination had not been idle.

50. As he sat at his desk pondering the responsibilities of a vice president, his imagination led him to think about what he would do if he were president of the bank. And he had an idea.

51. “If I were president of this bank,” he said to himself, “I would start a bond sales department and supply our customers with high grade securities.”

52. The more he thought about this idea, the better he liked it. Finally he decided to see what could be done to introduce the idea. He went to the president of the bank and explained his idea. To his amazement it did not register favorably in the president’s mind.

53. “What!” exclaimed the president. “Start a bond department in this bank? Don’t you know we have never done such a thing? It would lower the dignity of the bank.”

54. “Then it’s about time you forget your dignity and start to render more service to your customers,” replied Mr. Vanderlip.

55. The argument continued for several days. Finally, it was taken to the board of directors for a decision. The board supported Mr. Vanderlip’s views, and the bond department was opened. It proved to be one of the bank’s greatest assets, and it also made Frank Vanderlip president of the bank.

56. While the National Banking Acts of 1933 and 1935 established certain limitations upon the powers of bond departments in a bank, these restrictions deal primarily with the type of securities a bank may handle, for the government was, of course, interested in providing the greatest possible security. The bond sales department of a bank, first conceived by Frank Vanderlip, is today still one of the greatest assets of the bank.

*A resourceful person will always make
opportunity fit his needs*

57. Every business, large or small, has need for a man like Frank Vanderlip – one who has imagination and dares withstand the criticism and doubt of those who discourage him from using it.

58. And every man who has a job in any business, large or small, rubs elbows daily with an opportunity to market the fruits of his imagination for greater pay, or a better opportunity to get ahead, or both. It may be found in the saving of tools and machinery, or the saving of time for himself and others, or it may be revealed by the saving of materials.

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59. But opportunity is not apt to reveal itself to any man who lacks *definiteness of purpose*, or neglects the habit of *going the extra mile*.

60. Robert G. LeTourneau operated a small garage in a California town. The business was not going well, so he sold it and went into the business of contracting on a very small scale. He had no money to buy equipment, so he built a small earth scraper from scrap metal which he picked up here and there. The first model did not serve his purpose adequately, so he undertook to improve it. He made improvement after improvement until at last he had the most efficient scraper available.

61. His scraper worked so well that he began to receive requests for it from other contractors, so he accepted orders and built scrapers, one at a time, until he could arrange the necessary financing to carry on mass production. His business grew so fast that it became impossible for him to handle it alone. He reached out and, through the aid of the *master mind* principle, allied himself with men who supplied him the working capital to buy materials in wholesale quantities and to employ skilled mechanics.

62. By this time his imagination had developed into *creative vision*, so he began to design and build special machines which enabled him to build scrapers much cheaper and better than those of his competitors. From a few thousand dollars a year his sales began to climb upward until they reached many millions of dollars a year. He has built factories in the United States and Australia and today is one of the foremost millionaires in the world.

63. Mr. LeTourneau had little formal education, but his power of genius, which began as a humble expression of imagination, enabled him to design and build machinery which has baffled the most skilled engineers. He is a very devout man and claims that his success has been due entirely to his reliance upon his relationship with God. It is remarkable to realize that a man with so little formal education has gone so far in individual achievement that he excels many who have everything that a formal education can provide.

64. Mr. LeTourneau may get his guidance from God, but he also moves with *definiteness of purpose*, follows the habit of *going the extra mile*, depends upon *applied faith*, and extends his own personality through the

aid of the *master mind* principle. These are determinable facts about which there can be no question.

65. *Imagination* inspires the creation of new combinations both of ideas and material things. It inspires the use of *personal initiative* and creates *enthusiasm*. It gives one the will to *try again after defeat*. It is the one ingredient which must go into all successful achievement. Without it the most highly educated men may go all the way through life in penury and want.

EXAMPLES OF CREATIVE VISION

66. *Creative vision* extends beyond interest in material things. It judges the future by the past, and concerns itself with the future more than with the past. *Imagination* is influenced and controlled by the powers of reason and experience. *Creative vision* pushes both of these aside and attains its ends basically by new ideas and methods.

67. While *imagination* recognizes limitations, handicaps and opposition, *creative vision* rides over these as if they did not exist and arrives at its destination. *Imagination* is seated in the intellect of man. *Creative vision* has its base in the spirit of the universe which expresses itself through the brain of man. Let us examine a few more examples of applied *creative vision*:

68. Dr. Elmer Gates, a contemporary of Thomas A. Edison, lived in Chevy Chase, Maryland. While Mr. Edison had but little formal schooling, Dr. Gates was skilled in many of the sciences and had the benefit of an extensive formal education.

69. He was recognized throughout the world of science as a scientist of the highest caliber, and his scientific inventions, as disclosed by the records of the U. S. Patent Office, outnumbered those of Mr. Edison two to one. He began his career, as did Mr. Edison, by depending at first upon his *imagination*, and then developed it into *creative vision* through constant application and use.

70. During the latter portion of Dr. Gates' life he earned his living entirely by the application of his highly developed power of *creative vision*. His method of application is worthy of consideration by the most pro-

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found thinkers, because it proves that one may develop the faculty of imagination until it leads to the power of *creative vision*.

Your mind may create some good ideas if you don't keep it too busy with poor ones.

- 71.** Let us call Dr. Gates' method of applying *creative vision* "the habit of sitting for ideas," for that is precisely what he did. For this purpose he had a soundproof room in which he did the "sitting." When he wanted a solution to a problem, he went into this room, closed the door, seated himself at a table supplied with pencil and paper, and turned off the lights. He then concentrated his thoughts upon the nature of his problem, and waited for the reception of ideas that he needed for its solution.
- 72.** Sometimes the ideas would immediately begin to flow into his mind. At other times he waited for an hour or more before they began to make their appearance. And on some occasions no ideas came through.
- 73.** Dr. Gates refined and perfected more than two hundred and fifty patents by this method. These patents covered ideas which inventors, who had less *creative vision* than he, had undertaken to perfect, but on which the other inventors had fallen short of success. He added to their ideas the finishing touches that were needed to give them mechanical perfection.
- 74.** His method of sitting for ideas was simple. He began by examining the application for the patent until he found its weakness, using his own testing laboratory or, when necessary, that of the U.S. Bureau of Standards. Then he went into his soundproof room, with the patent application and the drawings explaining the application, placed them before him on the table, and waited for the unknown quantity to appear. When it did appear, it came in the form of an idea which provided the information he was seeking.
- 75.** Dr. Gates' skill in the use of *creative vision* was so well known, and so trustworthy, that he was retained by many large industrial corporations for the purpose of helping them solve some of their mechanical, economic and industrial problems. He was paid a handsome fee for his time.
- 76.** When Dr. Gates was asked to explain the source from which he re-

ceived his results while sitting for ideas, he gave the following explanation:

77. “The source of all ideas may be classified under the following headings:

- (a) The knowledge acquired from individual experience, observation, education. The storehouse of the memory.
- (b) The store of knowledge accumulated by others through the same media, which may be contacted through mental telepathy.
- (c) The universal storehouse of *Infnite Intelligence*, wherein is stored all knowledge and all facts, which may be contacted through the subconscious section of the mind.

78. “When I sit for ideas, I may tune in to one or all of these sources. If other sources of ideas are available, I do not know what they are.”

79. Observe that Dr. Gates’ method of sitting for ideas was based upon the application of the *big four* principles of this philosophy, plus a fifth principle, *creative vision*.

CREATIVE VISION IS NEEDED

80. Today there is a crying need and a tremendous opportunity for the application of *creative vision* in a great variety of places. Here are but a few examples:

- (a) There is need for *creative vision* to establish harmony between management and labor.
- (b) There is need for *creative vision* among the leaders of our government, our schools and churches.
- (c) There is a similar opportunity in the field of radio and television where a need exists for the production of programs which are educational as well as entertaining.
- (d) There is a crying need for story books for children which will educate children as well as entertain them.

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- (e) There is a great demand for the perfection of safety devices which lower the death hazards in automobile accidents. Perhaps this is more suited to engineers than to the average layman, but the person who creates any type of safety device, either for automobiles or in the construction of highways, which will lower the hazards of automobile travel, will find a ready market for his talents.
- (f) In the field of toys there is a demand for new and novel ideas which will appeal to children. Here, too, education might be combined with entertainment. Any toy which will capture the imagination of children will sell, and it will make a fortune for its creator.
- (g) Small businessmen and retail merchants are in need of counsel in order to meet the competition of the new and improved methods of merchandising. Here is a great field of opportunity for men and women who are capable of supplying the needed service.
- (h) Every printing plant which has modern equipment has an opportunity for someone who is skilled in the preparation of new ideas and practical plans for printing and advertising. One who has *creative vision* can enter this field and make himself so useful that very soon he may own and operate a printer's service syndicate which will supply ideas for a chain of printing establishments.
- (i) A clever woman with *creative vision* could make more money than she needs by inventing a system of sewing for children which will teach the art of sewing and, at the same time, serve as entertainment. Her patterns could be marketed through retail department stores and five and ten cent stores. The system would be arranged to interest children in making clothes for their own use.

81. No attempt has been made to describe these ideas in detail, but only to plant the seed of an idea as a starting point to encourage the development of *creative vision*. Those who have such inherent or acquired ability

as may be needed in connection with any of these suggestions, will be quick to make the most of them through the exercise of their own *personal initiative*.

82. America needs *creative vision* in every field of endeavor. Men of vision have provided us with the means by which we may press a button at sundown and the sun shines again. They have given us machines which record and reproduce the sound of the human voice by the mere pressing of a button.

83. They have spread a network of railroads through jungle and desert, and have converted the waste lands into productive soil sufficient to feed a nation. They have provided us with horseless carriages in which we travel faster than common sense dictates, and a network of concrete roads which have increased the values of the lands through which they pass.

84. They have harnessed the boundless ether and made it serve as a means of quick communication between the peoples of all the world. By the same device they have provided every home in our land – from the humblest to the greatest – with the news of the world as fast as it occurs, as well as the finest musical programs available.

85. They have ushered in the great steel age, the automobile age, the electric age, the skyscraper age, the airplane age, the far-flung industrial age, and the atomic and space age which have made our country the richest and most powerful in the world.

86. They have given us the finest system of public schools that civilization has ever known, and a system of public libraries through which we may avail ourselves, without cost, of all the accumulated knowledge of mankind.

87. Men of vision have inserted a piece of glass in a metal tube, turned it toward the heavens and revealed the presence of worlds which the human eye had never seen before. They have embarked upon an uncharted ocean, in frail vessels which were but little more seaworthy than a rowboat, and kept on sailing until they discovered the land which now is proudly called America.

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- 88.** They have harnessed the waves of the oceans and converted their power into electrical energy that turns the wheels of industry.
- 89.** They have written books of inspiration and encouragement which lift men out of the depths of discouragement and despair.
- 90.** They have combined the metals of the earth into alloys that resist rust and serve mankind in innumerable ways. They have organized insurance companies which provide hope, courage and economic security for tens of millions of people.
- 91.** They have spanned the widest rivers with bridges that are hung from steel wires. They have developed dependable means by which the size, mass and contents of the sun, ninety-three million miles away, have been accurately determined.
- 92.** They have taught us how we may determine the size of any circle by measuring the smallest fragment of its arc. They have given us a system of chemistry by which we may produce fertilizers that return to the soil of the earth all the minerals which nature requires for the health and maintenance of the human body.
- 93.** Nothing is impossible of achievement for the man with *creative vision*. He is the forerunner of civilization, the inspirer of individual initiative, the builder of empires, the protector of human liberty. Wherever men with *creative vision* are found, there also will be found progress, prosperity and high standards of living.
- 94.** Do you wish to know more about the principle of *creative vision*? Very well, look wherever you find a prosperous business and you will come upon some individual, or individuals, who have this quality.
- 95.** And here is something which all of us would do well to remember: When we stop encouraging men to develop and use *creative vision*, we may as well close up our great system of American industry and go home – if we still have homes to go to.
- 96.** Men of *creative vision* have been responsible for every factory in the United States, and every job in every factory. And they have been respon-

sible also for the entire American way of life as we know it and benefit from it today.

97. In Lewis Wallace's story of *Ben Hur* there is a description of a scene which is most appropriate for this lesson. The story had its setting in the ancient city of Antioch, when the Roman Empire was at the height of its splendor.

98. The rich and the idle had gathered in the city to attend the chariot races. A wealthy man desired to crown himself with glory by having his horses win, so he called his slaves together and chose from the group one whom he believed could drive his horses to victory. He promised this slave that if he won the race, he would win his own freedom.

99. The races started. Around and around the arena the drivers lashed their horses for the last mite of their strength, but one of the drivers gained the lead from the very start and never lost it.

100. In one hand he held the reins; in the other he held the lash with which he drove his charging steeds to their limit. The muscles of his mighty arms stood out like ropes of steel!

101. Someone yelled from the grandstand, "Those arms! Look at those arms! Where did you get them?"

102. And the driver cried, "At the galley's oar!"

103. He was the slave who had been promised his freedom for winning. He had a motive for winning – the greatest of all motives – the desire for personal freedom.

104. Men may begin their careers with nothing to offer but the power of brawn, but there is something in the human heart which inspires every man to look forward to the day when he may use less brawn and more brain.

105. When a man is inspired with a motive based upon his inherent desire to use his brain, he usually finds the means of gratifying that desire. And the American form of government, its system of free enterprise, its system of public education are all designed to help everyone in the fulfillment of that desire.

THE LADDER OF SUCCESS IS NEVER CROWDED AT THE TOP

106. In America there is a place for every person who can render any type of useful service and who is willing to render it in the right mental attitude. The pay is the highest that workmen have ever received at any time, anywhere. It consists not alone of the money that comes in the pay envelope, but in the opportunity for self-promotion which is the privilege of every American workman, regardless of what his position or wages may be.

107. The man with *creative vision* will recognize these facts and profit by them. The man without *creative vision* will overlook them and complain of his lack of opportunity. But the habit of self-pity, which so often reflects itself in the habit of complaining, will not help any man to make progress in America, or in any other country.

Sound character is built of sterner stuff than complaints.

108. The great leaders of this and past generations began their careers in the humblest of capacities. By the application of some combination of the seventeen principles of individual achievement, each one promoted himself to the goals he had set his heart upon, and none of them complained of the lack of opportunity.

109. Andrew Carnegie began as a bobbin-boy in a textile mill, at wages of fifty cents a day. Charles M. Schwab began as a stagecoach driver, and worked later as a day laborer in the steel mills of Pennsylvania.

110. Henry Ford began as a stationary engineer for an electric light and power plant. Edison began as a newsboy and later took up telegraphy.

111. John Wanamaker began as a clerk in a retail clothing store. F. W. Woolworth began in a similar capacity, in a hardware store. And many former Presidents of the United States began in equally humble positions.

112. The list could be extended until it would include practically every great leader America ever produced, each and every one of whom began his career under circumstances far less favorable than those which are enjoyed by the majority of workers in industry today, and at far less wages.

113. So it makes little difference where a man begins. The important thing is: Where is he going? What motive has he to inspire him to give the best that is in him? Is he willing to *go the extra mile*, or does he allow his hammer to hang in the air, the blow only half struck, when the whistle blows? Which does he watch the closer, the clock or the sign of an opportunity to make himself indispensable by the quality and quantity of service he renders?

114. These are the questions which every ambitious man should ask himself. And he should be in a position to answer them. The man who has *creative vision* can answer them. He knows where he is going. He knows what he desires of life, and he knows that life never permits anyone to get something of value for nothing without eventually paying more for it than it is worth.

115. The man with *creative vision* knows that he can succeed only by helping others succeed, and he knows also that it is not necessary for another man to fail in order that he may succeed.

116. The man with *creative vision* produces results instead of alibis. If he makes mistakes, as all men do, he is not afraid to accept the responsibility for them, and he never tries to shift that responsibility to another man.

117. He makes decisions quickly, but changes them just as readily when he discovers that he has made the wrong decision. He has no fear of others, either of higher or lower rank than himself, for he is at peace with his own conscience, is fair with his fellowmen, and honest with himself.

118. These are some of the traits of character of which *creative vision* is born.

119. These are plain words, but men of sound character and *creative vision* relish plain speaking.

120. One of the common weaknesses of most of us is that we look with envy at the men who have attained noteworthy success, taking stock of them during the hour of their triumph without taking note of the price each had to pay for his success. And we erroneously believe that they owe their success to some sort of pull, luck or dishonesty.

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121. Personal achievement, power, fame and riches: each has a definite price, and the man with *creative vision* not only knows the price but is willing to pay it.

122. The man with *creative vision* understands the benefits of sharing his blessings, his experiences and his opportunities with others, for he recognizes that only by this method can he attain and enjoy enduring prosperity, happiness and the respect of other men.

123. The man with *creative vision* also understands that combined *creative vision* of several minds, directed toward a definite end in a spirit of harmony, is the very heart of the *master mind* principle and that this type of *creative vision* is a tremendous source of power.

124. If you feel that there may be a need for *creative vision* as a guiding force in your life, you might begin to develop it by getting on better terms with your own conscience, inspiring yourself with greater self-reliance, providing yourself with a *definite major purpose* in life, and keeping your mind so busy with that purpose that you have no time left for fear and doubt.

125. You might also adopt the habit of the *silent hour* during which you will be alone with yourself and your Creator. This is one hour you cannot share with any other. You must go into the silence alone, and when you are there, you must speak for yourself. Nothing will happen in your life except that which you inspire by the use of your own initiative.

126. Nothing of great importance ever happens to anyone without some exercise of *personal initiative*.

127. *Creative vision* is the power which inspires the development of *personal initiative*.

***A Course on the
Science of Success***

**Lesson 15:
Maintenance
of Sound
Health**

PMAA

**"A Sound Mind in a Sound Body, is a
Short But Full Description of a
Happy State In This World." John Locke**

MAINTENANCE OF SOUND HEALTH

1. Most everyone of us would like to get the greatest vigor and fullest use from that body of ours. We can if we make certain that we fully understand two important ideas. They are the oneness of the Creator's masterpiece, the human mind-body, and its oneness with all of nature.

If you think you are sick, you are.

2. We cannot separate the body and the mind, for they are one. Anything that affects the health and vigor of the mind will affect the body. In turn, anything that affects the health of our body will affect the mind. This point is so essential to our understanding of health that we have termed the individual a *human mind-body*.

3. We are not only one in the sense of a mind-body, but we are also part of the environment in which we live. We are born into a world of trees and mountains and moonlit skies, peopled with all forms of living things, and subject to the same natural laws that govern all things, even the grain of wheat.

4. Perhaps we can gain wisdom and insight into the handling of this mind-body of ours by examining the world about us and how it functions, so that we may swim with the river of life, and not exhaust our energies fighting against it.

THE RHYTHMS OF LIFE

5. When we consider the waves of the ocean, the flow of the changing seasons, the wane and ebb of the moon, we find there are rhythms to life. There is even a rhythm in our own life from birth through childhood and adolescence to full maturity, old age, and finally rebirth of a new generation. Light and electro-magnetic impulses of radio are waves. The movement of the stars and the planets about our sun are rhythmical in nature. So also is the motion of the tiniest particle. The electrons move in a rhythmical pattern about the proton in the atom.

6. Nothing about life is static or unchanging. There seems to be a constant wave-like motion to life. It is actually a progression of rhythmical patterns. This is one of the factors in our enjoyment of music. It would

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seem wise that we strive to bend and sway with the rhythms of life, and not stand fixed and immobile against them. The sandy beach moves and changes with the rhythms of the waves, and stands for eternity. The break-water is soon destroyed.

Don't neglect to play and relax regularly.

7. Review your own life. Do you live a rhythmical life? Are you following work with play; mental effort with physical effort; eating with fasting; seriousness with humor; sex with transmutation of sex into sublime creative effort? Consider for a moment one of the earlier lessons in which you learned that the subconscious mind worked best when the mind was at rest, best when we live a rhythm of work and play. The greatest research achievements are produced by the subconscious mind, after it has been loaded with the facts, and the mind is then occupied with other thoughts. That is, the mind is playing. Are you giving your subconscious mind a chance to work by playing?

8. Metternich, the great statesman, often received his most brilliant inspiration while finishing a book he was reading. It is the interference with the normal rhythmical patterns of the stomach that may produce ulcers. Is it not our failures which make our success so sweet? The calm, refreshed beauty after the storm is exquisite, when each wet leaf and blade of grass sparkles with new beauty in the first rays of the sun, and the air is clear and fresh. The magnitude of nature's beauty is enhanced because of the storm.

9. Do you really want continuous happiness? No, for that would lose its zest. It is really those little unhappinesses that make happiness meaningful.

10. In marriage counseling, one of the problems is to make couples understand that there is no such thing as being constantly in love, nor would it be desirable if it could be achieved. People in love have a series of loves, like waves on the ocean. In the troughs they are quite neutral in their feelings. These troughs make the waves of love that much more poignant. Like life, not all the waves are of the same intensity; there are a few for each of us that reach great heights, and these we store to call out and use when the going becomes difficult.

11. Thus, this mind-body of ours, to reach great heights of successful living and smooth efficient functioning, must first learn to live a rhythmi-

cal life, in harmony with the world of living and non-living things about us, and in harmony with natural laws that govern these rhythms of life.

THE INFLUENCE OF THE MIND

12. As we are one with the world about us, so are we one with ourselves: a mind-body. And as we are affected by the world we live in, and in turn affect that world, so our body influences our mind, and in turn our mind influences our body.

13. The proper perspective would suggest that the highest function of all living things is present in man, and in no other of the Creator's products. We are the only thinking animal, and with this power we have been able to modify our environment and to learn its laws. We have only to *conceive the idea and believe the idea to achieve the idea.*

14. This is the story of Edison, Marconi, the Wright brothers and of all the successful people who have changed the path of civilization. It took life fifty million years to develop through evolution to a bird that could fly. Yet the Wright brothers, with simple childlike faith in their own idea, had man airborne in a mere twenty years. Here is the power of this mind-body of ours, prophetically revealed to us in many tongues and many ways, by *Infinite Intelligence*, as when the Nazarene said, *all things are possible even unto the end of the world.*

15. The proper perspective of this mind-body of ours is that the mind is the higher function of the two, and that the body is an exquisitely functioning machine for carrying the mind about and executing the dictates of this tremendous powerhouse. Yes, a smoothly functioning mind is necessary to a smoothly functioning body.

16. Think of those unfortunate individuals who have been bed-ridden, unable to do more than just talk or move a few fingers, who have lived full creative lives. This story can be multiplied and retold, with many names and places of those who refused to let crippled bodies stay them in their quest for greatness: Helen Keller, Pavlov, Nurmi the great runner, and Beethoven, to name a few.

17. The story of civilization is punctuated with greatness achieved by various individuals in spite of physical bankruptcy, because these indivi-

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duals possessed smoothly functioning minds. Each of them had a *definite major purpose, faith* in that purpose and plan, and *faith in Infinite Intelligence*. They understood clearly where they were going and what their problem was.

18. Dr. Coyne Campbell, a well-known psychiatrist, said in one of his lectures on the problems of the maladjusted that they all had one problem in common. They were unable to tell him clearly what was the matter — they were unable to put their difficulties into words. He went on to say that when he had taught them to state their problem, they no longer needed his services. Once they had a clear picture of themselves and their problem and developed a *definite major purpose* and a *definite plan* to attain that purpose, these unfortunates were back on the road to a useful life.

19. Individuals with weakened bodies like those mentioned earlier, seem always to have known their plan, or to have learned it at an early age. On the wings of a *definite major purpose, faith, enthusiasm*, and a *positive mental attitude*, they rose further and further from the vague despondency of maladjustment towards great heights of brilliance and achievement. This is the power of a man's mind. Thus it would seem that even when we cannot achieve sound physical health, we can achieve sound mental health if we have a *definite major purpose*.

20. To realize a smoothly functioning mind, let us reconsider some of the qualities we have found essential to success and happiness, for they are also essential to a sound mind.

ESSENTIALS OF SUCCESS AND HAPPINESS

21. *A definite major purpose and a plan for carrying out that purpose.* These keep us from vacillating in our efforts. Think of a situation in which you were part of a smooth, well-organized plan. You were content with the way the situation was handled. You felt at ease and comfortable. Your mind is always most satisfied with the harmony of action shown in a well organized plan. Anxiety is the feeling you develop in a poorly organized situation.

22. *Controlled attention, self discipline, accurate thinking, personal ini-*

tiative, learning from defeat, and going the extra mile are mental tools you can use to organize and carry through your plan. These satisfy your mind since they help you to carry your plan forward to a successful conclusion. Thus they give you satisfaction in the achievement of each step in your plan, and satisfaction in the progress towards your goal. Satisfaction is one of the most important foods for a healthy mind.

A change in mental attitude often aids in the development of bodily resistance against disease.

23. *Probably the most important single quality necessary to sound mental health is a positive mental attitude, and all that this entails. Two of the greatest destructive forces in the human mind are fear, and its close partner, anxiety.* They kill enthusiasm, destroy faith, blind vision, blunt creative effort and destroy harmony and peace of mind – all the qualities necessary for a *positive mental attitude*.

THE FORCE OF FEAR

24. Fear and anxiety produce an unharmonious, irritated restlessness in the human mind that leads to serious maladjustment and eventually produces its counterpart in the body in serious disease, perhaps even death. There is a segment of the healing profession that feels most of human ailments are due to mental causes.

A negative mind usually results in physical illness and most physical ailments begin with wrong thinking.

25. The list of diseases that we can at this time identify as being frequently caused by stress, is long and varied. Allergies, asthma, some forms of skin diseases, hypertension, cardiac disturbances, arthritis, some diseases of the endocrine glands and some of the nervous system, are but a few. Of course, the well known stomach ulcer belongs in this group, as does ulcerative colitis.

26. It is well known that the hay fever victim talking quietly about his condition, in no distress, will show typical signs of a severe attack if he is put under serious stress by something unpleasant to him. This same victim, again not in distress, brought into a room with a large vase of goldenrod – something to which most hay fever victims think they are

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sensitive — will start sneezing, running of the nose, itching of the eyes and in a short time be miserable. If you then inform him that the goldenrod is artificial and could not possibly cause a problem, and invite him to examine the vase, the symptoms will clear. If the mind can produce this, is it not possible that this list may be endless, and that in one way or another fear and anxiety and other forms of stress are the big culprits?

27. The first problem we have is to *replace fear with understanding and faith in ourselves*. To do this, let us examine the mechanism of fear and its relation to bodily function.

28. First and foremost, let me tell you that temporary, fleeting fear is a very important and quite normal function of the human mind. The fleeting fear of being hit as we cross the street only serves to make us cautious — it protects our life — by momentarily forcing our attention on the problem of getting across safely. Thus, fear teaches us caution, but the fear is forgotten as soon as we have safely crossed.

29. The second important purpose of fear is to mobilize the body functions in defense of our life against a threatening situation. Consider for a moment early primitive man, sitting warmed by his fire in the gathering dusk, and enjoying a meal prepared during the day. Certainly, this early man was at peace with the world and the toils of the day were forgotten. At this moment let us say, a twig cracked in the forest — a sign of danger. An enemy was near.

30. Now let us see what automatic, almost instantaneous changes occurred in this man's body to prepare him to fight, or run. The circulation changed; the stomach stopped functioning, for the blood used for digestion was now needed in the muscles. The blood vessels to the muscles dilated to receive this increased volume. Generally, all the internal organs not needed for defense decrease their functions and the blood was distributed elsewhere. The skin blanched, so that there was no blood near the surface that could be lost in a rupture of that surface in the ensuing struggle. The hearing became more acute. The pupils of the eyes dilated for better use. The tubes carrying air to the lungs opened to increase the aeration of the blood. The heart speeded up to circulate the blood faster, and the adrenalin glands poured forth a stimulant to increase speed and

strength, raise the blood pressure and dump sugar into the blood stream to give him strength. Even the thinking process speeded up. As if this were not enough, the subconscious mind was prepared to take over and give our man super-human strength and mental agility, almost instantaneously.

31. Our man is now prepared for the battle. It is the ensuing fight or flight that now burns up the adrenalin and sugar, uses his strength and blood pressure, and exhausts him. Finally, if he is successful, he returns to his fire to sleep peacefully. All the systems called into play during the emergency return to their normal functions. Even his stomach begins again the slow process of digestion.

32. While the human body is a fortress of strength, power and endurance, this defense-stress mechanism was not intended to be used frequently. The Creator did not intend that man should so surround his life with fear, anxiety and stress of all kinds as to need this defense mechanism constantly. Yet some of us may call this mechanism into play to some extent daily or, what is worse, continually. How many times have we been irritated, or mad, but have had to restrain our response into civilized patterns? And what about little fears and big ones that constantly recur? Have you settled them?

33. The fear of loss of money: have you really set up a logical system to conserve and develop assets? The fear of ill health: have you really sought and followed expert health counseling? The fear of loss of love: have you sought and followed good advice? Have you put as much effort into increasing your husband's or wife's love, as you would put into cultivating an important business prospect? Fear of death: have you really sought help and understanding to the point where fear is replaced by faith?

34. The list is endless; yet, to cultivate a *positive mental attitude* and develop a smoothly functioning sound mind that can live in harmony with itself and the world, and in harmony with *Infinite Intelligence*, one must conquer fear and anxiety.

35. Let me suggest at this point, that if you find the same fears and anxieties recurring in your mind constantly and paralyzing your efforts, seek out the competent help of a good psychiatrist or psychologist. To seek the

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help of an expert is no admission of weakness, but requires maturity and great insight. A brief period of consultations may mean an enormous saving over a period of years in efficiency and enjoyment of life.

Don't try to cure a headache. It's better to cure the thing that caused it.

36. Frequently fear is no longer a reaction to a specific danger, but a thoroughly learned habit of response, perhaps learned in early childhood. Although the need of this response has long since been lost, the pattern of thinking may persist, and now is defeating your quest for happiness and effective living. We fear most the unknown. Seek knowledge and understanding of your fear, and it will be replaced by *faith*. One must cultivate and nurture a *positive mental attitude* to achieve that smooth, effectively functioning mind-body you are seeking.

37. There is yet another important aspect to fear that we must consider before going on to the care of our body. You have heard the phrase, *Whatever the mind of man can conceive and believe, the mind of man can achieve*. You have perhaps already associated that statement with the statement that anything held before the subconscious mind which the conscious mind believes, and which is repeated continually with great intensity, will become a reality!

38. Isn't it the one who is afraid of falling on the ice who falls? We fear ill health or failure of a certain system in the body. Isn't it possible that since this thought is repeated over and over in our minds for years on end and we believe in our fear—"Doctor, I just know it's going to happen"—the subconscious mind will produce this negative result as surely as it will produce the constructive ideas we have conceived?

39. Would it be logical that the body produces the results of fear by a different system and under different laws from those it uses to produce the results of faith? It was once very simply but brilliantly expressed: *Whatsoever a man soweth, that shall he also reap*. Gal. 6:7.

P. M. A. POSITIVE MENTAL ATTITUDE

40. There is no possible way to avoid reaping something. In His Infinite Wisdom, God has placed all the satisfactions, the pleasures, the harmony,

the peace of mind, the enchantment of living a full and useful life, and the flow of warmth felt by those who have worked for the good of man on the path of those who sow *with His love and for the good of man*.

*Go to bed praying and get up singing and notice
what a fine day's work you will do.*

41. Emil Coue, the French psychologist, gave the world a very simple but practical formula for the maintenance of a health consciousness in one sentence. *Every day in every respect, I am getting better and better.* He recommended that this sentence be repeated many times daily, until the subconscious section of the mind picked it up, accepted it and began to carry it out to its logical conclusion in the form of good health.

42. The wise ones smiled not too tolerantly, when they heard of the Coue formula. But many people accepted it in good faith, put it to work in earnest, and discovered that it produced marvelous results, for it started them on the road toward the development of a health consciousness .

43. Another term for this is autosuggestion. There are many articles about it and many convincing stories to be told on the subject. Seek them out if you feel the need of their support. Let me add one point. Do you recall that the subconscious mind can do only what the conscious mind believes? Belief is the most important ingredient in the functioning of the subconscious mind. Thus a word of warning: one moment's doubt will destroy and paralyze the function of the subconscious mind. It is imperative that we remove all doubt, for it is like a door and it slams shut instantly on the idea you were developing in your subconscious mind. This explains the failures of those that laughed at Emil Coue, and all the doubters down through the endless progress of civilization. Edison, Marconi and the Wright brothers didn't doubt. The doubters do not contribute to civilization.

44. Recently in New York two small boys, eleven and thirteen, took a small plane from an airport nearby. They successfully took off and stunted over the small homes in their neighborhood. You can imagine the fright of the people when they discovered the ages of the pilot and co-pilot. The boys continued their antics for several hours over the neighborhood before they returned to the airport and successfully landed the plane. You see,

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they did not know they could not fly a plane. No one had ever convinced them they could not. They had no doubt. They believed they could, and did!

45. I was once called to the bedside of a little old lady, touching eighty. Her symptoms had led her to believe that she was having a gall bladder attack, but her pulse and other findings suggested a much more serious situation. She was hospitalized. Laboratory findings confirmed that what she thought was a gall bladder in reality was a mild coronary thrombosis, or heart attack. She had feared a heart attack for years and had told me she would never survive one. It seems most of her family had died just such a death. I knew that if she ever suspected, it would be the end. I decided to focus her attention on something else, and my subconscious mind suggested a very unorthodox procedure.

46. I told her that we could cure her troubles with diet if she would really cooperate. We both agreed that surgery at her age was out of the question. I fed her plain dry unbuttered, unsalted baked potatoes morning, noon and night, and nothing else. She concentrated to such an extent on the baked potatoes that she never became suspicious of repeated electrocardiographs we had to take. In fact, once when I greeted her with, "Good morning, Anna, did you enjoy your delicious breakfast?" she almost threw the potato at me. She got well, and lived for eight years after that. You see, I could not let her know she had had a coronary attack. She had too much *faith* that a coronary attack would kill her. *Faith works both ways.*

47. The Nazarene, when He healed, said very simply, *Go thy way; thy faith hath made thee whole.* Luke 17:19

EATING HABITS

48. The problem of distilling the volumes of words on the subject of eating and eating habits, has troubled every conscientious doctor who has attempted to reduce his knowledge and experience to practical understanding. And to the long list of those who have tried, I now humbly add my thoughts. I pray they add to clarity and not to confusion.

*You know what to give your automobile for good service
Now learn what to feed your self for good health.*

49. The first series of facts we must understand is the purpose of food. It is to supply the human body with the many and varied nutritional factors necessary for the body to maintain its fourteen hundred systems in good repair and full function. It is not intended to delight the guests, satisfy the social ambitions of the hostess, or lull the boss or the prospective customer into a raise or contract. It certainly was never intended to be a means of discipline or correction. "If you don't eat your spinach, you can't have your dessert."

50. As food grows in nature, it is probably not too badly put together. It is reasonable to assume that the Creator knows what he is doing. But we presume to take it apart. We serve one fraction in abundance, and feed the remaining fractions to hogs. Or we cover it up with "goo," or pastry soaked in fats – and deep fry it to add insult – until it is hardly recognizable.

51. The digestive system functions to break food into simple building blocks. These are moved about by the blood stream to the various systems in the body, where they are picked up and used to rebuild the type of structure or product needed by that particular system. Each system in turn is dependent on the other systems for its raw material.

52. Let us for the moment consider that this digestive system of ours is a manufacturing plant, which has attached to it another plant whose sole function is to supply the raw materials for this manufacturing plant. And let us say that this manufacturing plant turns out new houses, and stores, trucks, railroad trains and communication systems. To complicate matters further, let us say that the raw material plant receives this material as old houses, old stores, old engines and old communication systems, and must first break these into glass, nails, wood, iron, pipes and wire, and all the thousand and one things of which these were originally made. Only then can they again become raw material usable in our manufacturing plant. Add to this a creative engineering department, whose boss must select the units supplied to the raw material plant.

53. If we refuse to supply our raw material plant with old engines or old communication systems because we say, "I cannot eat thus and so," then our manufacturing plant does not have enough wire for our own com-

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munication systems, or enough pipe for our new engines.

54. We limp along on half the engines we need and a communication system badly in need of repair. And to add to the problem, a poorly balanced diet (for example, one that supplies this raw material plant with houses and stores only) would end up with an overabundance of lumber, nails and glass. This must be stored, so the plant builds large storage bins for the excess lumber. This takes personnel, heat, maintenance and in other ways destroys the efficiency of the plant.

55. As if this were not enough, we keep piling in these excesses. Finally, the ability to store gets overworked, and the plant starts to store the lumber in the aisles used to move the products from one machine to another. If this process is maintained long enough, the aisles become so cluttered that the entire manufacturing process stops. The plant ceases to operate and we find six husky pall bearers to place it in the ground!

56. One should eat a well balanced diet consisting of:

- a. A large portion of fresh fruits and vegetables, because these contain many of the mineral elements which nature requires in the building and maintenance of the physical body. No vegetable or fruit contains all of these elements, therefore in order to provide the body with the building material it requires, one must eat a variety of food that is produced by nature from the properly fertilized soil of the earth.
- b. A fair serving of protein of all kinds.
- c. A modest amount of carbohydrate, cereal and grain products, potatoes, and so forth.
- d. Some simple dairy products.

57. One of the easiest methods of selecting your foods is to consider whether you have eaten that food lately, since you want great variety, not repetition. One might add to this, select simple unadulterated food, and leave the nice, gooey, frosty concoctions for the rich Mrs. Plumpington, who can afford expensive girdles to counteract her overindulgence.

58. Moreover, one must be sure that the vegetables he eats contain all the mineral elements that nature demands. This is something that cannot be determined by the appearance of the vegetables alone. In some parts of

the United States the soil has so long been abused by neglect that it no longer contains all the elements necessary for the production of healthful food. This is particularly true in the south, where the richness of the soil has been depleted for generations by the growth of corn and cotton until it is highly deficient in many of the minerals nature originally provided.

59. Dr. Charles Northen of Tampa University, Tampa, Florida, a very able scientist in the field of soil feeding, has made astounding discoveries concerning the production of food. Through the application of colloidal chemistry, Dr. Northen has compounded a fertilizer which contains all the mineral elements needed by the soil for the production of healthful fruits and vegetables. He first analyzes the soil that is to be fertilized, discovers which minerals are lacking, then compounds a fertilizer containing those minerals.

60. As a demonstration of his ideas, he planted two rows of bunch beans, fifty feet in length, side by side, in the same soil. One row he fertilized with a compound containing all the necessary minerals for the production of healthful beans. The other row contained no fertilizer. The row that had been properly fertilized grew perfect beans which were not molested by bugs or insects, while the other row was literally eaten down to the stem of the beans by bugs and beetles.

61. These experiments, and many that have followed his work, have proved that resistance to attack by insects and disease, and other noxious agents, depends upon the plants having *all of the mineral elements – even trace elements – and vitamins, in the right proportions that the plant needs for optimum growth. The needs of each plant are slightly different. To re-state this, let us say that for the best health, and greatest resistance, living things need a perfect external environment.* Isn't it reasonable that this applies to man, who is subject to the same natural law? Man has a mind, which permits him to select his environment. But how intelligent is this selection, how well balanced, how varied and complete is this environment we select for our body cells when we say, "I cannot eat these foods"?

62. From the point of view of psychology, when one says, "I cannot," one is really saying, "I do not want to do this." It is a very glib piece of mental

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gymnastics that makes us believe there is something missing, that makes it impossible for us to do what is really only unpleasant. The truth is that if you really were unable to do this thing you say you cannot do, there actually would be something missing.

PROPER NUTRITION

63. Where properly mineralized fresh vegetables are not available, the deficiency should be made up by compounded vitamins. These are available in most drug stores, but they should never be taken without a complete physical analysis by a competent doctor, who will know what vitamins you require. Vitamins contain the health-building factors of vegetation. They are the life-giving force of all vegetation. The story of the discovery and use of vitamins reads like the story of Alice in Wonderland! But the best of all sources of vitamins is in their natural state, as they exist in properly mineralized fruits and vegetables. Here they exist just as nature intended them for the benefit of living creatures. Victor Lindlahr, in his book, *You Are What You Eat*, describes a wide variety of fruits, berries and vegetables with tables giving the vitamin content of each.

Be as careful of the thought you mix with your food as you are in the choice of food itself.

64. Last, but by no means least, the mind must be conditioned and prepared for eating. One should never eat while angry, frightened or worried. Conversation while eating should be of a pleasant nature and not too intense. Family disagreements and discipline should never take place during meal time. Meal time should be a time in which all negative states of mind have been discarded. It should be an expression of gratitude to the Creator for having prepared so great an abundance of the necessities of life for every living creature, not an hour for ugly expressions and negative thinking.

65. Moderation in all things holds true in our eating habits as with anything else. Perhaps we can get a clearer overall picture of our needs, and thus help to control the great universal problem of the years beyond thirty if we understand what I have jokingly named, *The law of the expanding middle*. This is technically called *calorie requirements*.

66. Many an overweight patient, seeking a miracle drug that will make it possible to continue his overindulgence and lose weight, has been shocked to learn that he has always had this miracle drug. The Creator provided it, and it is simply called *discipline*.

*Some live to eat; others eat to live,
and they live better and longer.*

67. This can be clarified if we realize that the hyperactive teen-ager, growing and maturing, needs somewhere around 4,000 calories to maintain his balance. At that high food intake, he still is nothing but muscle and bone. There is usually not an ounce of fat anywhere. Yet, at twenty-five his requirement has dropped to some figure near 3,000 calories. At thirty, about 2,500 calories are required to maintain the status quo in the middle. At fifty, somewhere between 1,200 and 1,500 calories are all that are required. Are you restricting your food intake now to one-half or one-third the food you consumed at eighteen? That is what these figures mean. And this gradual restriction requires will power, not medicine.

68. Dr. McCay of Cornell University did some startling experiments with rats. He used two groups. One group was fed well balanced diets. They grew to maturity and died after a normal life span for rats. The other group was reared on a skimpy low-calorie diet – high in protein, vitamins and minerals, but low on starches and fats. Eighty per cent of these lived 25% longer and they were younger-acting than normal.

69. If you understand all this and still cannot restrain the waistline, then you need good health advice. You may be a food-holic, similar to the alcoholic. You are still using food as the little baby does – to still your crying. Today you have no need for this response – you are seldom really hungry – but you have the habit of eating every time you feel upset.

70. If you find that you cannot control your eating, seek the counsel of a good psychiatrist or psychologist. He can add years to your life by helping you break the habit of over-eating. Buoyancy, increased vitality and happiness are the rewards.

71. Many of us have become aware of the dangers of too high a fat intake. There have been many articles on the subject, in every conceivable

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magazine. If you have not read them, you should read a few of them. You can learn a great deal and this in turn will help you keep down your waistline.

72. In essence, it is claimed that the American eats too much animal fat, which tends to build up in the blood vessels and gradually restricts the flow of blood to the various parts of the body. We are like the tree: in late spring it is lush with leaves; then as the sap is restricted by the lack of moisture in late summer, it loses some of its leaves. The body organs lose some of their cells as the blood vessels, clogged with fat deposits, cannot sustain all the billions of cells. The organ does not die – a few thousand cells dry up and are absorbed here and there until that few thousand, here and there, become so multiplied that the organ cannot function to the capacity needed by the body, and various deficiencies spring up.

73-74. In coronary artery disease the blood vessels gradually become clogged and are not able to supply nutrient blood to the heart muscle. The blood flows more and more slowly through their tortuous channels, until it clots in one of them and the doctor is confronted with another emergency, a heart attack.

75-76. In the case of a heart attack, each individual is a different problem. Doctors make use of a series of tests in diagnosing this condition. Very recent scientific research has indicated that unsaturated fats, and stress, may contribute to this problem. This only points up the need for a well-balanced diet, supplemented with adequate vitamin intake and sound counseling.

77. Before we close these paragraphs on “oral satisfaction,” I would like to touch on the subject of alcohol. Moderation is again the key word. If you are an individual who can stop after two drinks, and do this repeatedly, or leave it alone, then there is no need for worry. You are not walking the path to alcoholism. If two drinks lead to six or eight, and you cannot stop; if alcohol is necessary to relieve you of the problems of the day, if you are escaping from your problems with drink, you are on the path to destruction and you need help! Never take another drink. Seek help before you become so weak that you cannot stop.

78. The psychiatrist, or psychologist, or Alcoholics Anonymous will lead you down the right path. A word of warning here is needed: no one can help you unless you really want help. Since the Creator made you a free agent and master of your own destiny, you are free to walk the path to destruction. But if you face up to your problem, admit it exists, and can hold before yourself the peace and tranquility in the valley beyond this hill, any competent advisor in the field can easily help you over the hill into the valley beyond.

RHYTHMS IN RELAXATION

79. Relaxation means the complete forgetting of the worries and problems of the day. Yet there is a constant stream of people who need to relax who in effect say, “Doctor, I cannot relax.” Surprising as this seems, this is probably true, since relaxing is a negative quality.

80. Let me see if I can make this clear: the conscious mind is, among other things, a selecting mechanism. We select things we like to concentrate upon. The act of concentration implies exclusion of other thoughts. We cannot concentrate on flying kites, growing roses or any other hobby unless we are fascinated by the field. If we are, it occupies all our thoughts and feelings when we get on the subject. At that moment we have forgotten the worries and problems of the day; we are relaxing.

81. Haven't we all had the experience of meeting a depressed, worried individual and attempting to find his pet subject of conversation, whether

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it be baseball, badminton or business? When we strike his real interest, this depressed, morose face, full of worry and frustration, lights up, becomes animated, charming and interesting. His frown is shed like the cocoon of a butterfly. It is hard to believe this is the same person who was so dejected a moment before! His mind is no longer focused on his worries, but now on another real interest. *He has stopped worrying and begun to play.* He has also given his subconscious mind a chance to solve his problems, *while he was playing. This is truly relaxing.*

82. What should we learn from this? Is it not true that there has been a gradual reduction of working hours and with this a gradual increase of leisure time? If you do not know what use to make of this free time now, the problem will grow worse as the years roll by. Television and the corner bar are not the answers! You do not need to be entertained! You need to create and construct, to become part of an activity. This is your real entertainment and a source of real satisfaction.

83. You need to search out hobbies and interests that are many and diverse! You should explore nature, crafts, good reading, music and people. Remember that your present lack of interest may be due only to a lack of knowledge on the subject. I had a professor many years ago who likened life to a long tunnel lined on both sides with treasure chests filled with all manner of precious objects. Some individuals came out of the tunnel with only one precious stone – they had never stopped to dip into the other chests. There were others who came with pockets and hands so loaded they could hardly walk! They had explored many chests, and they described their journey in glowing terms. Which person are you?

84. Periods of relaxation can break the tensions of the day, and be profitable. Some business men have a favorite easy chair in their offices, and they meditate in it for five to ten minutes out of every hour. Some salesmen use the time driving between calls, as do some of the doctors. Many brilliant decisions and solutions to problems have come during periods of such relaxation so it is not a waste of time. It is a business asset.

A well disciplined mind works while the physical body sleeps.

85. Do you recall Metternich? He received many good ideas while reading. Watson invented the steam engine while taking a walk. Some men get

their best ideas while on a golf course engaged in intense competition; others, reading detective stories, as was the case with Christopher Morley. One really cannot afford not to relax.

SLEEP

86. This subject needs only a few words. Your body needs time to rebuild and revitalize itself to prepare for the next day. It is sheer stupidity to cut your sleeping time. Somewhere between six and eight hours is all that is required. If you properly train your subconscious mind to work for you, even your sleep period can be a profitable experience. The subconscious mind will work to solve problems for you while you sleep. It never goes to sleep. But remember, it can't work while you dwell on your problems, so concentrate for a period of time – then forget the problem. You may awake with the answer.

87. If you are unable to sleep, seek health advice and follow it. Let me add just one thought that might help you. Despite the popular notion, one does not sleep uninterruptedly for eight hours. Instead, we start the eight-hour period in very light sleep. Then at the end of one hour we are sleeping about forty to fifty minutes out of each hour. This diminishes so that the last hour you are actually sleeping ten to twenty minutes per hour. The rest of the time you are awake, arranging covers, opening your eyes, working your jaw, going through the process of eating, and so forth, but you are not conscious of this. If a light were turned on, you would squint, cover your eyes with your hands and turn away. Yet, you are not fully conscious.

88. It could be that on nights when you have heard the clock chime every hour, seen lights go on and off, or in other ways have convinced yourself that you did not sleep a wink, you actually slept lightly and were conscious in your waking periods of the things that went on about you. Try attempting to recall all that happened that night. See if there is a continuity to the remembrances of the night, or whether – as is probably true – there are large segments of time that you cannot fill in. These were the periods that you slept. To test this, play the radio softly. See if you can then recall the sequence of the records that were played for a period of one or two hours between waking spells. Then get the program of that

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night from the radio station and be pleasantly surprised.

RHYTHMS OF WORK AND PLAY

89. Work is one of the major blessings of mankind! It is so important that it should be performed as a form of religious exercise. It provides man with the necessities of life, and it affords man with the opportunity to express his creative ability. Who has so short a memory that he cannot recall the headache, backache or vague lassitude that was forgotten in a busy day! And what day passes with startling speed? Is it not your busiest?

Have you ever thought what a vast difference there is between what you want and what you actually need for health and happiness?

90. And what was your most boring day? Was it not the day on which you could find nothing to do? Not only did it drag, but you were exhausted and felt used up by the end of that day. Yes, idleness produces far greater exhaustion than work. Also it is dangerous, for it may be a source of mischief.

91. What has happened to our civilization? Why have we developed the attitude that work and drudgery are somehow associated? "Daddy, do you have to go to work?" Or, "Poor John, he has to work so hard to make ends meet!" Or, "Poor Mrs. Jones, her children are so much work her husband should get her some help." "You mean she does all that work and has no help? What kind of a man is her husband?"

92. We have been steeped in a deadly propaganda campaign since childhood to the effect that work is something to be dreaded. Actually, nothing could be further from the truth. Psychology and our own experience will quickly teach us otherwise. *Work is one of the major blessings of mankind, and one of its greatest sources of satisfaction.* If this is not true for you, either you are not doing the right kind of work, you are not working in the right environment, or you need psychological counseling.

93. There may be something wrong with the way you see your work. It is also possible that you have made so little effort in your work situation that your satisfaction return is very meager, and you are laboring under the law of diminishing returns.

94. Work is a great blessing only when it is performed in the right mental attitude, as a labor of love. No matter what kind of labor it may be, it is an expression of worship of the highest type.

95. But there is something that is far worse than being forced to work: it is being forced not to work, as many millions of men learn during periods of physical illness or by economic emergencies when there is no work available.

96. The body is a marvelous piece of machinery. It was built to be used, not to atrophy and wither away through disuse. If it is not used, it disintegrates — just as any piece of machinery will do.

97. And the same is true of the mind! It was provided for man's use, not for his abuse through idleness. Everywhere throughout nature the law of growth is founded on usage and action. Nature discourages idleness as is evidenced by the fact that she has provided that every living thing shall work in order to live.

98. The birds of the air and the beasts of the jungle have been bountifully provided with the sources and supplies of all the food they need, but they must work in order to get it.

99. Nature has no free hand-outs for anything, or anyone. But the birds of the air alternate between their search for food, and their joy in song. Yes, all of nature lives a rhythmical pattern between work and play. Even the world of non-living things exists as constantly moving rhythms.

100. It should not surprise us that the staff members of a well-known clinic have discovered from their work with thousands of sick people that sound health calls for the expression and balancing of four important factors, namely:

- a. Work and play
- b. Love and worship.

101. These four factors must be rhythmically balanced if sound health is to be maintained. Observe that *work* comes first! But it must be balanced by play. Love is a magic potion of great therapeutic value, but it must be balanced by some form of religious worship if it is to serve as a builder of health.

EXERCISE

102. Play can include any of the activities discussed under the heading of relaxation, or any of the activities included under this heading. The point is that if your work patterns are sedentary in nature, your play should include some rather strenuous physical exertion. On the other hand, work that is heavily physical can be beautifully balanced with more sedentary play activities.

103. Our mind-body is an intricate and sturdy machine built for achievement through effort! The Creator never intended that we should reach the height of the cliff in an elevator, cross the river in a boat, move across the face of the earth, or to the corner to get the paper, on wheels!

104. The heart pumps the blood to the extremities under great pressure. Here it passes through a fine-meshed maze of capillary vessels, so small that they are hardly as large in diameter as a human hair. At this point, all the pressure the heart has built up is dissipated in the drag of the blood on these walls. When the blood emerges on the other side there is little pressure left. What moves the blood back to the heart? Actually, the major blood vessels returning blood to the heart are buried deeply in the muscles, so that as one contracts and tightens the muscles of the leg, one squeezes the blood from these vessels back towards the heart.

105. Haven't you noticed that if you sit or stand for a considerable time without moving, your feet swell? This swelling is the stagnation of circulation in these parts. Thus, fresh blood cannot reach the cells with its life-giving oxygen and food, or carry away the waste products of metabolism with the speed necessary for sound health, because of the traffic jam your sedentary ways have produced.

106. Some very recent research has shown that the vague tiredness we feel after the usual sedentary day's work is accompanied by a mild physical, emotional and mental depression often marked by loss of sharpness, impairment of memory and perception, loss of visual acuity, muscular weakness and shakiness. This cannot be combated by taking a short rest. The best treatment for this exhaustion is physical activity. Instead of a rest period, one should take a brisk walk, indulge in a game of tennis or some other form of exercise.

107. This holds true even for oldsters. A word of caution here if your system is not accustomed to physical exercise, do not suddenly attempt violent use of your body. Start with the amount you are now accustomed to and gradually increase both the amount and the vigor of the exercise as your system tolerates it. Start walking briskly, first a few blocks, then gradually build up to two or three miles a day. Or you might start riding a racer bike, and build up to say, five or ten miles a day! You laugh? Do you recall that Dr. Paul Dudley White, the famous cardiac specialist who guided President Eisenhower through a siege of coronary thrombosis, has highly recommended this exercise for those who have suffered from similar problems? However, I would not advise that anyone attempt this without a doctor's counsel, as there are some conditions in which this would be dangerous.

108. Exercise produces both physical and mental buoyancy. It clears sluggishness and dullness from both body and mind. The story has been told of a well-known psychiatrist in a mid-western city to whom a patient came one day and said "I am going to put a bullet through my head and end it all." He begged the psychiatrist to stop him. The psychiatrist agreed with him that suicide was probably the best way out of his troubles, but a gun was awfully messy and besides, his heirs couldn't collect his insurance if he used that means to end it all.

109. Instead, he suggested that since the man was in his early fifties, he probably did not have too good a heart. If he were to run as fast as he could for a mile or so, he would probably drop dead and the insurance company would be none the wiser, thinking he had died of a heart attack. He told the patient to go home after work as though nothing had happened, have dinner with the family, kiss them all good-by and announce that he was going for a walk that evening. When he got far enough from the house so he couldn't be observed, he could start running as fast as he could, and the desired result would follow.

110. The patient took the psychiatrist's advice. The next day he called to thank the good doctor and said that after he had run a half mile or so, all the depression that made suicide seem necessary had left him, and he suddenly felt a joy in living that he had never known before. They say that man has been running every night since!

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111. Every conscientious doctor has learned to respect the power, the vigor, the strength of the human body and the deftness with which the human machine can execute tremendously complex sequential patterns necessary to utilize this power. Like the cathedral organ, the human body can be played with all the stops pulled in a mighty harmony of power and rhythm, or with the delicateness of a single reed singing a simple melody. The Creator gave you this mind-body. Use it fully, but do not abuse it!

HYPOCHONDRIA

112. *Hypochondria is destructive.* Most of us are familiar with this word hypochondria, which means imaginary illness; but let me add, *which eventually becomes real.* Its unfortunate victims believe they are ill and feel the need to be ill. And, as you recall from the discussion of the functions of the subconscious mind, *whatever the mind of man can conceive and believe the mind of man can achieve.*

Most illnesses begin with a negative mind.

113. I hope no one who has read these lessons is under the false impression that this statement refers only to useful achievement. Any doctor would say it is quite an achievement for the hypochondriac to produce physical disease. It requires the same effort and concentration of purpose, the same mental equipment to produce ill health as is required for the greatest achievements of civilization. We would have to give the hypochondriac the same "E" for effort as we would the Edisons and the Einsteins, only, instead of being a constructive success, the hypochondriac succeeds in destruction!

114. The hypochondriac is afraid and needs help. Perhaps when he was a little child his parents used fear to teach him principles of hygiene. Or perhaps one of the adults in his family was afraid and he copied this fear. Or perhaps he learned to use sickness to avoid an unpleasantness, or as an excuse for failure. This is again a learned response which the boy, now a man, carries on although the need for this response may have long since been lost.

115. This individual can be pitied, for he has never learned to feel the

exhilaration of using his mind-body to the fullest. He has never known the security, the peace of mind found in knowing the intricate system of checks and guards built into his mechanism.

116. The complexity of the security measures taken by the human body would dwarf our country's greatest war effort; and they can be mobilized in seconds, not years. There are about twelve billion little cells in our brain that are directly connected with thinking. Think how compact, how efficient! They will work for twenty-four hours from the energy in a lump of sugar!

117. It has been estimated that one can remember, in a lifetime, somewhere around twelve trillion individual pieces of information! There are no words to describe the intricacy, the deftness, the power and strength that the Creator has given each of us, even the hypochondriac. We rely on the Cadillac: it will give use reasonably good and efficient service. We can feel much more secure with the machine created with love by the Master. I would expect almost trouble-free service from such a machine – and I know one can get it!

THE ABSENCE OF A POSITIVE MENTAL ATTITUDE

118. *Negative thinking is destructive.* While hypochondria is one type of negative thinking, it is not the only form that is destructive to the mind-body. If we consider any disease and its symptoms as a spectrum, like that of sunlight when the light is broken into its components, from the deep reds through the yellows and blues to the deep violets, we can arrange the symptoms and physical effects, the pain, the mental distress that distort the body in a similar long line. Somewhere in the middle of this spectrum of any disease is a small part of the line that really represents the disease. The remainder of the spectrum on both sides of this small area is due to fear, anxiety, negative thinking and maladjustment.

119. Even the pain of childbirth can, with proper mental and physical instruction, be converted into a mere expulsive effort with no tinge of pain remaining. This can be done without the use of pain relievers in any form whatsoever.

120. The mental state of an individual with coronary thrombosis can

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help or hinder his recovery, and may cause his death. Many a doctor will refuse to give an anesthetic to a patient with a fear of anesthetics strong enough to be classed as a horror. He well knows the patient may die of fright. We also know that mental suicide is taking place daily in individuals who no longer want to live.

121. A prominent St. Louis banker borrowed, without the consent of the directors, a larger sum of his bank's money than he could pay back. He began to worry over his predicament, recognizing that the bank inspector would catch up with him sooner or later.

122. Finally the inspector arrived at the bank and called for the books. The defaulting official put on his hat and coat and disappeared. Three days later he was found in a local hotel, lying in bed and groaning, "This will kill me. I can never bear it!"

123. Three days after that the undertaker was called in for his body. He had committed mental suicide in six days. He wished to die; he proclaimed that fact to himself repeatedly; and the life processes slowly ebbed away.

124. In the mountains of southwest Virginia lived an old lady by the name of Sarah Ann Steele, a typical example of the hypochondriac. After her work was finished each morning, she seated herself on her front porch, placed her hands on her left breast, sighed deeply and exclaimed, "Ah me! I know I am going to have cancer."

125. She kept up this practice for more than ten years, with no indication of anything even remotely resembling cancer. But she was persistent. She had seen a woman who had died of that dread disease, and the fear that she would suffer likewise became a fixation in her mind.

126. A few years later Sarah Ann passed away. The dreaded disease had put in its appearance at long last, and it started in her left breast.

127. That which the mind expects and demands the mind has a way of producing, and it will bring sickness as readily as it will bring sound health.

THE COMFORT OF FAITH

128. *Seek faith.* Nineteen years of health practice spent guiding some

patients to health and happiness and a more effective life, and others to the first step into eternity, has taught me many things. The most important would be what the preacher in the deep South voiced: "Mister, if you ain't got yourself some of dat dere religion, you'd better go get some!"

Don't forget to express gratitude daily, by prayer and affirmation, for the blessings you have.

129. While there are few atheists who do not feel the need of some sort of orientation for the future, I know that the last step out of this life is smooth and comforting for those with a deep faith in Infinite Intelligence. Throughout their lives they seem to wear their faith in Him like a cloak that covers them with an armor of tranquility.

130. As they travel their chosen path through life, problems and great sinkholes of despair seem to be moved from their paths at the right moment by His loving hand. What at first glance would seem tragedy, most often turns out for them to be shining glory. Faith, hope and love put a twinkle into the eye, a sparkle into the voice and spring in the step that adds beauty, dignity and charm to us poor humans. When I see it, I can really believe that we were made in His image and likeness.

THE IMMORTAL QUALITY OF MIND

131. Certainly, deep religious convictions will help us face the issue of death; but for those that fear intensely, let me add a few thoughts that may help. The other day, while out in the car with one of my little daughters, we passed a cemetery. I had been turning over in my mind how best to explain the first step into eternity in this writing. She happened to say, "This is the place where you bury dead people." That was it! That is the entire problem. For all these centuries we have in our mind been burying people. Is it any wonder we have been frightened? People are living, moving, thinking things of creation. They are minds that love and hate, destroy and at the same time create the greatness that is civilization. People do not die! Their bodies wear out, become old and useless. *Their bodies die and are returned to the earth from which they came, but their minds are not of this earth.* Their minds are pure energy, part of the source of all energy, *Infinite Intelligence.*

132. The mind, as it exists in this mind-body of ours, is very limited in

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time and space by its body. As we travel the road of life, we begin to realize this towards the end of the road. We begin to feel a longing to exist in a greater dimension than is permitted by the limitations of our body.

133. A fine minister once put it aptly when he likened life in this body of ours to a hollow pipe. The security of its confining walls is quite comforting at first. As we approach the other end and see the glorious light beyond, the restrictions of the pipe's walls interfere with our ability to see the light beyond, and around us, and we begin to wish for the day we will be free of the pipe.

134. Why not walk into eternity with the same courage and firm step that you use in the shining moments of this life? *Deep faith will help you.*

SEX AND SUBLIMATION

135. Of all the gifts man has been given by the Creator, sex is at once the most precious, constructive drive and also the most debased. Sex is behind all the creative forces that work to advance us toward human destiny. It has built our great cathedrals and institutions of learning. It was responsible for the creation of this democracy to give the children of the future, rights and freedom that our forefathers never knew. The sublimation of it gave us the Leonardo da Vinci's, the Michael Angelo's, and the Darwin's, Beethoven's and multitudes of men of history who stand like giants on the road to eternity. It gave us our mother's undying love — the love that taught us how to love others. From it has sprung sympathy, kindness and understanding of others, and in its highest sense it has even taught us how to love Him better.

136. If we really put as much effort into our marriage as we do into our business problems, it will afford us some of the keenest moments of both physical and spiritual satisfaction. One can feel only the deepest sorrow for the few who have learned to debase marriage into vulgarity. They have missed one of the most exquisitely fine and delicately beautiful joys of life. And for those who have been unable to find satisfaction and joy in marital relationships, there is always available the help of the doctor.

137. Sex desire is a completely natural desire. What is more, it is among the more inspiring and action-producing desires. When driven by this

desire, men develop keenness of the imagination, courage, ingenuity in the creation of ways and means to attain definite ends, persistence, and creative ability unknown to them from other sources of inspiration.

138. When the desire is harnessed and directed to the attainment of definite ends, it often lifts men to heights of achievement which give them the reputation of being geniuses. The emotion of sex contains the secret of great creative ability and creative vision.

139. To work for our greatest good, sex and sublimation need to be alternated in a rhythmical pattern, just as do love and worship, work and play.

SEEK HEALTH COUNSEL

140. Suppose some great man were to hand you an exquisite, beautifully built machine equipped with many self-repairing features. Suppose he explained to you that with reasonable care and proper handling, this machine would automatically, after about eighteen years of warming up, begin to deliver money from a slot, each week, in gradually increasing amounts for the next forty to sixty years. That the total amount delivered by this machine would not be less than two hundred thousands dollars. He might go on to say that if you really learned how to run and care for the machine like an expert, you might increase its output by millions of dollars.

141. Suppose the builder of this machine let you in on a little secret. He told you that there was another slot which every moment of its life produced either happiness and satisfaction, or despair and dejection. If you would learn to manipulate the controls for this slot with the deftness of an expert, the machine would purr at great speed, producing endless satisfaction and financial reward. He might warn you that it would take much patient learning and long trial and the careful following of instructions to achieve this result.

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142. His parting words might be, "Others have done it before you, and there may be many who follow you. They all had one secret in common — they had faith in the machine and faith in me and faith in my instructions." With that, he might leave you to your own devices.

143. Now suppose that after many years of trial you had only half-mastered the technique and you learned that there were other experts who could help you. True, they had mastered only small segments of the knowledge of the master who built the machine; but if each in his field could help straighten you out and thus improve the way you handle your controls and the results you achieve, would you seek their advice?

144. A friend, who also had been dissatisfied with the results from his machine and thought that the machine was defective, said he was afraid to go to the experts with his problem. What would you say to him? Do you really seek counsel when you have a problem with your own mind-body? In all too many cases, tragically, the answer is NO!

145. No, you shun the experts. They might cost you a little money, you think. Never realizing they can, by improving the function of your machine, actually help you make more money. Or perhaps you are afraid of finding out the truth. Shouldn't you realize that the uncertainty of not knowing is what causes your anxiety? Knowing seldom causes anxiety, not even knowing that your very existence will shortly be terminated. In the great majority of cases, problems like yours can be solved. The experts need only show you a better way of handling your machine.

146. Or what is worse, you may seek out the advice of another like yourself who has half failed. "Yea, that's what you do, get tough with them all." Or, "All women are like that, there isn't anything you can do." "They gotta swell remedy for that down at the drugstore. Bill took it and he hasn't had a bit of trouble since." No one has been able to find Bill since.

147. This reminds me of the subject of a comic spiritual song about grandma's lye soap — good for dirty dishes, pots and pans, and dirty floors. She used it on a child who had trouble with his ear, and "now he hasn't heard a thing in years."

148. Curbstone advice can really be dangerous. Let me put it this way.

If you are in trouble now, from the mishandling of your mind-body, isn't it likely that your good friend, who is so free with his advice, may complicate matters by adding to your problem his technique for mishandling his own problem?

149. Only a tragic few walk the road to real destruction, but countless numbers of people live a half-life: half achieving, half enjoying, half believing, half loving and half decomposed! They never know the ecstasy, the thrilling satisfaction of an abundant life lived at full throttle, nor the exhilaration of using to the fullest the powers of the mind to develop ideas whose brilliance sometimes seem to touch eternity.

150. Reading this lesson may have added mild fears that you already have about your health. The great mass of writing about health often makes us a little uneasy about our own health. In addition, many of us do not make the same regular and confident use of health experts that we do of legal, financial, weather and other scientific experts. Through fears of finding ourselves out, through inertia, ideas and fears received from earlier generations, fear of being thought a hypochondriac, and other notions, we neglect our health and well being. Many of us do not have even a superficial checkup regularly. You can get much more than readings on your pulse, blood pressure, and temperature from a good doctor; you can get help in adjusting your manner of living to the basic rhythms of life, and thus live a far richer life.

151. Not every doctor will inspire you equally with confidence, or help you to discuss your problems with him, but once you find a doctor who does inspire your confidence, you must let him know that you are eager for more help than a routine physical examination. Have faith in him, get to know him well and ask his advice frequently. Let him help you to get the most out of life. Be quite explicit about the nature of your problem if you can. If a specific area of your body functioning is bothering you, mention that. But if you feel that you need additional direction in healthful living, mention that fact to the person with whom you are talking.

EFFECTIVE MIND-BODY STIMULANTS

152. Sexual expression and sublimation seem to key-up the mind, so that it works rapidly and well, with real inspiration.

153. Love is similar in effect but its inspiration is nobler and finer. When

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the two are combined, it forms an almost unbeatable combination, resulting in superb creative vision and astonishing achievement.

154. It is this fact which supports the belief that behind every great man is a wonderful woman. This point should be noted by every woman, for this is sex sublimation of the highest order. A truly great woman guides and leads her man with gentleness, love and intuition to breathtaking heights of achievement, and in the process earns her man's undying love and adoration. This is the essence, the grace and the beauty of the truly feminine woman.

155. The motive of a burning desire for fame, power and money stands very high on one list of stimulants, but a word of caution must be added.

156. By this time, you should see these three desires in the right perspective. While these can be an end in themselves, they really are only a means to an end, and should be so orientated in your plans. If they are used as an end in themselves, their price runs high. A little serious meditation on this point might be in order.

157. Work is a wonderful opportunity for creative expression. Physical exertion can be like an elixir of the gods adding years to your life and life to your years. Play and relaxation increase your vitality. Meditation can help you sail at breathtaking speed. Music, rhythm, harmony and the surge and ebb of force is a major stimulus to this mind-body of ours.

158. Experience has proved that music lifts not only man to higher and nobler thoughts, but it even has a beneficial effect on the lower animals. Many dairymen have their cowbarns equipped with radios in order to get a better quality and a greater quantity of milk from their cows, and music is believed to produce these effects.

159. Many authors use music to condition their minds for inspirational writing. And, of course, clergymen use it to condition their minds for the pulpit, often with obvious effect. One distinguished clergyman has said that he could not preach an inspiring sermon unless it had been preceded by music of his choice. And a distinguished lawyer always writes his briefs under the inspiration of music. His favorite song is "Onward Christian Soldiers."

160. Many industrialists have taken advantage of this. They have found that music affects production and makes less friction and fewer mistakes for the employees.

161. Friendship of others can be a great stimulant. There are those who think best by talking problems over with others. Friendship can be a source of new ideas, varied outlook and intellectual and moral support. As a source of laughter, it is a potent stress inhibitor. Laughter trickles through the entire body and tickles every cell into renewed vitality.

162. A close, warm relationship between parent and child has a most astounding influence in connection with the formation of a child's character. It is regrettable that parents are not able to give more time and energy to develop such a relationship.

163. The friendship which sometimes exists between the lover of wild life and wild birds and animals is something which is most profound. Most of the creatures of the wild instinctively recognize the lover of wild life and voluntarily show their confidence in him.

164. The word *friendship* has more behind it than the mere social relationship of people. *Friendship* serves to bring the souls of men closer to one another. It builds confidence, inspires courage, enthusiasm, imagination and personal initiative, as nothing else can do.

165. *Mastermind* alliances are powerful mind stimulants. Evidence of this is shown in the fact that there are more successful men in all walks of life who have such an alliance.

166. The potential power which may be attained through the *mastermind* principle, is shown to the extent that it brings together the minds of many individuals and concentrates their combined power upon the attainment of a definite end. It also provides the means by which the other sixteen principles of this philosophy may be organized and directed as a single force for the attainment of any desired end.

167. The *mastermind* principle is the medium through which stimuli from many minds may be combined, organized, and directed to a definite end. Hence, it is among the greatest of the mind stimuli.

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168. Mutual suffering, in times of great emergency, provides a mind stimulant of stupendous proportions. Mutual suffering has the effect of causing people to consolidate their mind power, through the *mastermind* principle, and direct it to the alleviation of their suffering.

169. Autosuggestion is the medium through which every individual stimulates his mind continuously. Unfortunately most of the stimuli which reach the mind of the average person by self-suggestion are of a negative nature. They consist of thoughts of the conditions and things which one does not want—fears, worries, hatreds, envy, greed and superstition.

170. *The most successful person uses autosuggestion as a medium for feeding his mind with the thoughts of things and circumstances he desires, including a health consciousness.*

171. Take notice of the principle of autosuggestion and ponder it carefully, for it is the common carrier which may bring sound health or may bring illness. It is the medium by which the hypochondriac poisons his own mind from within by belief in ailments which do not exist except in his own mind.

172. Take notice of autosuggestion also, because it is the principle through which one may convey to his subconscious mind a clear picture of his *definite major purpose* in life.

173. Religion—regardless of its sectarian brand—is a mind stimulant of the highest and noblest order. There are no negative reactions to belief in Infinite Intelligence and it is a builder of sound physical health without an equal.

Eat right, think right, sleep right, and play right, and you can save the doctor's bill for your vacation money.

174. When the world is truly civilized, religion will dominate all human relationships. It will go with a man to his job and it will sustain him in his home while he plays. It will be his guide seven days a week, and he will not only believe it, but he will live by it! He will live by the creed of what is right.

175. Note: Fear has been omitted; for while it is a powerful mind stimulant, it is often a stimulant to destruction.

***A Course on the
Science of Success***

**Lesson 16:
Budgeting
Time and
Money**

PMA

**Tell Me How You Use Your Spare Time
and How You Spend Your Money,
and I Will Tell You Where and What
You Will Be Ten Years From Now.**

BUDGETING TIME AND MONEY

1. The time has come for some very plain talk about *you* and *your future*. You have come a long way on the road that leads to happiness and success.
2. And now *you* have arrived at the sixteenth gate through which you shall have to pass. It is headed *Budgeting Time and Money*. After you pass through this gate you will know how to make the most of your time, and how to acquire money and make it serve a noble purpose.
3. If you have been an observing student, you have more useful knowledge now than many people acquire during their entire lifetimes. And it is not theoretical knowledge because it was provided by men of practical experience, who attained it by trial and error through their own rich experiences.
4. You have the benefit of the lifetime experiences of Henry Ford, Thomas A. Edison and Andrew Carnegie, as well as the benefit of the better portion of knowledge gained by more than five hundred other distinguished men who have helped to create the great American way of life.
5. All that you have learned from the experiences of these men is very important, but we have come now to the place where you must forget about other men and their achievements and direct your attention to *you* and *your future*.

*Your measure of respect for time is opportunity's
measure of respect for you.*

6. This is *your* personal inventory time! You must find out *who you are*, *where you are going* in life, and *how you are going to get there*.
7. While looking for your best qualities we shall not overlook your worst qualities, for they must be removed before you can achieve the success and happiness you desire. For, if you are not where you want to be and what you wish to be, there is a definite reason. Let us find out what this reason is, and find out *now!*
8. If you do a good job of taking personal inventory, the chances are

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about a thousand to one, you will discover that you have been a *time-waster*. You are face to face with some facts which for the moment may not be pleasant. But, let us not pull any punches, but rather face these facts courageously.

9. Of course you have a good alibi with which to explain away your time-wasting habits. Everyone has! But alibis will not bring you what you desire of life.

10. Are you a success or a failure?

11. If you are a failure, no amount of explanation will change the results, for the one thing the world will never forgive is failure. The world wants successes; it worships successes; but it has no time for failures.

12. The only way a man can explain away his failure is by trimming his sails, through self-discipline, so that the later circumstances of his life will lead him to success. Success requires no alibis or explanations. Failure knocks alibis and explanations into a cocked hat. The world has decreed it to be thus.

13. It is a great day in a man's life when he sits down quietly and has a heart to heart talk with himself, for he is sure to make discoveries about himself which will be helpful, although his discoveries may give him a shock. Nothing is ever accomplished by wishing, hoping, or day-dreaming. Earnest self-analysis helps one to rise above these.

*Education is a good thing provided one doesn't
try to use it as a substitute for work.*

14. No one can get something for nothing. Everything worth having has a definite price, and that price must be paid. The rules of personal achievement are as definite as the rules of mathematics. If ever there was a true science, it is the science of personal achievement described in the seventeen principles of this philosophy.

15. You are a student of this philosophy. Therefore you are deprived of alibis for failure, including the grandfather of them all, "I never had an opportunity." *You have an opportunity*, and it lies in the privilege of availing yourself of the combined knowledge of more than five hundred

men of great achievement who have made this philosophy available to you.

16. *What are you going to do with your opportunity?*
17. Success does not require a great amount of knowledge about anything, but it does call for the persistent use of whatever knowledge you may have.
18. How are you using your time?
19. How much of it are you wasting, and how are you wasting it?
20. What are you going to do to stop this waste?
21. These are the questions which should claim your earnest attention throughout this lesson. Successful men must know themselves, not as they think they are, but as their habits have made them. Therefore you are requested to take inventory of yourself so that you may discover where and how you are using your time.

*You will find time for all your needs if you have
your time properly organized.*

22. Broadly speaking, there are two classes of people: the drifters and the non-drifters. A non-drifter is a person who has a *definite major purpose*, a definite plan to attain that purpose, and is busily engaged in carrying out his plan. The non-drifter thinks his own thoughts and assumes full responsibility for them, whether they are right or wrong.
23. The drifter does no real thinking, but accepts the thoughts, ideas and opinions of others, and acts upon them as if they were his own.
24. *The world is managed by the non-drifters.*
25. The non-drifter is a leader in his chosen occupation. The drifter is a follower. Drifting is a habit which is taken over by the law of *cosmic habitforce* (described in the next lesson) and made permanent. The drifter follows the line of least resistance on all occasions and repeats his mistakes over and over again, while the non-drifter takes pride in blazing new trails, assuming new hazards, and learning from his mistakes and failures.

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26. The non-drifter expresses action through *definiteness of purpose*. And he follows the habit of *going the extra mile* in carrying out his purpose. He moves on his own *personal initiative*, without pressure from others.

27. He controls all of his habits of thought and action through the strictest *self-discipline*. He maintains a *positive mental attitude* and thinks in terms of that which he desires most, not of that which he does not desire. He supports his actions with *applied faith*.

28. He surrounds himself with a *master mind* group so that he may have the cooperation of others whose knowledge and experience he needs to carry out his purpose. He recognizes his own weaknesses and finds ways and means to bridge them. He takes personal inventory of himself as regularly as a first class merchant takes inventory of his stock.

WHERE HABITS OF DRIFTING ARE TO BE AVOIDED

29. The following outline may be used as a measuring stick by those who wish to take personal inventory of themselves, for it will reveal the eight major sources at which most people form the habit of drifting.

Occupation:

30. A man's occupation is the source of his economic opportunity—the source through which he may promote himself to economic security and independence. The average man devotes five days out of every seven to his occupation. Therefore it consumes the greater part of his entire life.

31. The drifters never concern themselves about the selection of an occupation which is suited to their education, or to their mental and spiritual temperaments. The non-drifter is engaged in an occupation of his own choice; therefore he is engaged in a work which truly is a *labor of love* and into which he can and does willingly project his creative ability, his enthusiasm, his hopes and aims.

32. The non-drifter does not measure his occupation by the number of hours he devotes to it, but he evaluates it by the amount of useful service he renders, by *going the extra mile*. He knows that just a given number of

hours of effort is not enough to bring success. The spirit in which the work is done also counts, for that spirit gives one the joy which comes from the pride of achievement.

33. The non-drifter who works for wages receives two kinds of pay. One comes in his pay envelope; the other (and this is by far the greater of the two) comes in the skill and experience he acquires by rendering the best service of which he is capable, and *in the good will he creates by this cooperative spirit.*

34. That goodwill is his overplus pay; the asset which gives him the right to promotion to a better position and more money in his pay envelope. And it leads him eventually into a business or a profession of his own if his ambitions carry him that far.

35. The non-drifter looks upon his occupation as a profound opportunity for worship, through which he can develop strength and grow in his spiritual powers while at the same time providing himself with economic security. To him time clocks are nonessentials and supervisors are superfluous, for he is his own taskmaster, and a relentless one.

36. He does not complain of long hours, but he may complain that there are not enough hours in a day to enable him to do all that he would like to do. And labor is not a burden but a blessing, for it gives him an outlet for the products of his heart, mind and soul.

37. A man's occupation is the medium through which he expresses the highest impulses of his being, and the non-drifter so regards it.

Habits of Thought:

38. The drifter makes no attempt to discipline or control his thoughts, and he never learns the difference between positive thinking and negative thinking. He allows his mind to drift with any stray thought which may float into it. People who drift in connection with their thought habits are sure to drift on other subjects as well.

39. In an allegorical account of an interview with the devil it was stated that the devil said he feared nothing except that the world might sometime produce a thinker who would use his own mind, adding significantly that

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he controlled all drifters who neglected to use their own minds. *The devil is not the only individual who exploits the drifter.* And the drifter is the victim not only of all those who wish to exploit him, but he is also the victim of all the stray, negative thoughts which park themselves in his mind.

40. The non-drifter takes full possession of his own mind through *self-discipline*, and organizes definite plans and purposes. He directs his mind to whatever ends he desires, and he keeps his mind occupied with the things he wants and off the things he does not want.

41. A *positive mental attitude* is the first and the most important of the twelve riches of life, and it cannot be attained by the drifter. It can be attained only by a scrupulous regard for time, through habits of *self-discipline*. No amount of time devoted to one's occupation can compensate for the benefits of a *positive mental attitude*, for this is the power which makes the use of time effective and productive.

42. A *positive mental attitude* does not grow voluntarily, like the weeds of the fields. It requires cultivation, through carefully disciplined habits of thought. And the greatest of all training grounds for the cultivation of a *positive mental attitude* is provided by one's chosen occupation, where he spends the greatest part of his life. Here you may combine your efforts to make them financially productive and to develop a *positive mental attitude*.

43. When you get your own thought habits under control, you will have yourself under control, but you cannot do it by drifting. Organize your thoughts. Decide what you want, to what position in life you aspire. Then plan ways and means to express your thoughts in terms of organized action. Follow through with *applied faith* and unremitting persistence. This is the means by which you can become *the master of your fate, the captain of your soul*.

44. Waste no time worrying about what others may think. The important thing is what *you* think and *do*.

Business, Professional and Personal Relationships:

45. Success in the higher brackets of achievement is attained through friendly cooperation, in association with people who do not drift. Har-

mony in human relationships leads to confidence, and confidence leads to friendly cooperation.

46. It is one of the tragedies of civilization that so many people spend so much time in useless friction, in disagreements and misunderstandings with others, all of which could easily be avoided if they had the proper regard for the use of their time.

47. It is the rarest circumstance to find two people anywhere, at any time, who are related to one another in a spirit of perfect harmony and mutual understanding. Look around you. Take inventory of the relationships of those whom you know best, and you will realize how true this is. Friction, conflict and misunderstandings interrupt friendly relationships and cause useless waste of time in almost every walk of life, although common sense should convince anyone that harmony is the only common meeting ground on which men may coordinate their efforts for their mutual benefit.

48. Successful business and professional men do not waste their valuable time quarreling with one another. They pool their time, under the *master mind* principle, and direct it to definite ends with telling effect. Unsuccessful people spend most of their time in some kind of friction in human relationships.

*Tell me how you use your spare time, and I will
tell you where you will be ten years hence.*

49. Analyze your relationships with others and you may be astonished by the amount of time you waste in association with people who cannot possibly be of any value to you; drifters who are going nowhere and are taking plenty of time to get there. Life for many people is just one continuous state of turmoil, friction, confusion and antagonism in human relationships, despite the fact that harmony is one of the fundamental laws of nature without which the whole universe would end in chaos.

50. It is little wonder, therefore, that many people meet with failure throughout their lives, if we stop to consider that nature forces human beings to absorb and become a part of their daily environments. The most important part of any man's environment is his association with other

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people. If this association is not one of harmony, the inevitable result is failure.

51. Successful men choose their daily associates as carefully as they choose their food, and they make sure that their environment is harmonious and thus constructive and beneficial to themselves and to others as well. And they spend no time in the company of people who do not contribute something to their welfare!

52. "Selfish!" some will exclaim. No, not necessarily selfish. *Particular* would be the better word.

53. Successful men know that their lives are influenced by those with whom they associate most intimately, and they so arrange their human relationships that they are influenced in a beneficial way.

54. It is every man's duty to achieve personal success, and every normal person desires to be successful in his chosen occupation. Inasmuch as success is inseparably associated with human relationships, it is an important part of a man's duty to choose his associates with great care.

55. The successful man may have sympathy for the man who is a failure, but he will not permit it to contaminate his own mind with the defeatist's mental attitude. He will recognize that it would be better for him to suffer loneliness than to associate intimately with those whose minds are contaminated with thoughts of failure and distress.

56. The man who has attained the higher brackets of success usually has surrounded himself by secretaries and assistants whose duties require them to conserve his time. He delegates the less important duties to his assistants so that he may be free to use his own energies in the manner which will serve him best.

57. No man has ever been known to attain great success without the ability to multiply himself by thus delegating duties and responsibilities to others. The successful man must so organize and budget his time that he can switch his efforts and his thoughts from one thing to another at will. Any lesser degree of organization indicates inefficiency of which the successful man will not be guilty.

58. Andrew Carnegie once said, "Never do anything which you can get

some other person to do better than you could do it." By that he meant a man should conserve his own time and use it for the tasks he cannot delegate to others.

59. It is well known that the highest pay goes to the man who is best equipped to get others to assume responsibilities and to render service efficiently and willingly. And the lowest pay goes to the man who requires the greatest amount of supervision. These are facts of great significance to the man who is aiming for the higher places in life.

60. If you are aiming for success in the higher brackets of achievement, recognize that you will have to acquire the ability to multiply your own efforts through the cooperation of others. This calls for the organization and conservation of your time and permits none of it to be spent wastefully, not even your spare time.

61. As a matter of fact, the successful man has no spare time, for he is subject to the call of duty at all times, and he so arranges his time budget that it contributes continuously to the attainment of his major purpose in life.

62. The successful man has another trait which is worthy of emulation: he makes it his business to keep in close contact with his business or professional associates at all times. His secretaries, assistants and aides know where to find him every minute of the day, and thus he remains always in touch with his responsibilities. Quite contrary to popular belief, the successful man is available with ease to all who have a legitimate claim on any portion of his time.

*The three most costly words in the English language
are: "I haven't time."*

63. There is a definite mental attitude about the successful man which gives notice to all and sundry persons that he has no time to waste with anyone for any purpose. This mental attitude is quickly picked up and respected by his associates and by others who come into contact with him, and every visitor senses the precise moment he should make his departure. Thus it is quite clear that the man who properly evaluates his own time has no difficulty in influencing others to respect it, for his mental attitude

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is telepathically conveyed to all who come into contact with him, without a word being spoken.

64. *Time* and *human relationships* are the two most important realities of life. Both must be properly organized and utilized if you wish to succeed. If you will organize your time efficiently and relate yourself to others harmoniously, you may have anything you desire – provided you know exactly what you want, and are determined to get it.

65. There is something about the uncertainty of time which is awe-inspiring, for time is the one great asset which cannot be bought and cannot be prolonged by the mere desire to live. Yet time is the one thing which people dissipate carelessly and without regard for its value.

66. Dr. Elmer R. Gates was so conscious of the value of his time that he devised a plan which enabled him to work while he slept. Yes, he did just that by giving orders to his subconscious mind before going to sleep. His plan was so successful that he was often awakened from sleep by the action of his subconscious mind, presenting him with the solution to some problem he had given it to solve.

67. Thomas A. Edison followed the same plan with excellent results, and doubtless there are many others who have discovered how to do the same thing.

68. Dr. Gates said that he got the idea of inducing his subconscious mind to work for him while he slept from his experience in using it as an alarm clock to awaken him at any desired moment. He reasoned that if his subconscious mind could be influenced to attend to so trivial a matter as that of awakening him at a given minute, it could also be induced to attend to more important matters, and his reasoning proved to be sound.

Habits of Health:

69. Here the habit of drifting attains its most tragic proportions, for it is a recognized fact that the average man pays more attention to the care of his automobile than he does to the care of his own health. While the subject of health has been covered in an earlier lesson, it cannot be emphasized too greatly.

70. One of the most destructive sins the drifter commits against his physical body is a sin of omission, consisting in his failure to recognize that he has a digestive system which must be kept clean and active. The drifter makes no attempt to exercise *self-discipline* over his stomach, but fills it with whatever his appetite craves, without regard for food value or digestibility. Then when his stomach cries out for help through a headache, he muffles its cries with the drug nearest at hand and adds insult to injury by nibbling at another candybar or piece of pie between meals.

71. At long last, when the drifter's stomach can stand no more abuse, it throws him for a forced slowdown with a cold or a fever, while nature repairs the damage he has done. And he wonders, "What on earth could have caused this?" And when nature completes its repair job and the drifter is on his feet again, he begins to develop his "ill health consciousness" into a permanent fixation by telling all and sundry how sick he has been. He literally "enjoys poor health."

72. The drifter calls the doctor after the damage has been done; but never takes the time to have himself checked over by a doctor before he becomes ill. And he expects the doctor to cure in a few days the damage he has been doing over a period of months or years. Then, after the doctor has helped nature to restore his health, he begins the cycle of self-abuse all over again. And this goes on ad infinitum.

73. The drifter knows that an automobile must be serviced; that it must have grease occasionally; that the oil in the crankcase must be changed regularly; that the spark plugs and ignition system must be cleaned of carbon; that the tires must be kept properly inflated; that fast driving wears out the moving parts of the vehicle; but he never recognizes that his own physical body is also a machine which requires regular, systematic servicing in order to maintain sound health.

74. The drifter is a queer combination of indifference, indecision, confusion and irregularity of habits of both thoughts and deeds. Therefore anything can happen to him, and most things which he does not desire do happen to him because he has no organized plan for avoiding them.

75. *The non-drifter has himself thoroughly organized with every minute of his time budgeted and directed to ends of his own choice.*

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76. Of course, we are not referring to you in this description of the drifter. You have assimilated the lesson on the maintenance of health, and are profiting by the instructions given for healthful living, or are you?

77. But it may do no harm to take inventory of yourself and make sure, for one of the common weaknesses of mankind is the habit of procrastination. That is why so many of man's sins are sins of omission. If all of us lived up to what we know to be best for us, this world would be a paradise, and physical ailments and friction among men would be rare occurrences.

78. Every man needs to stop, look, listen and *think*. And he should do this with regularity, with purpose aforethought. He should take personal inventory of himself at least once a month, to make sure that he is getting the most out of life, or to find out why he is not.

79. Self-examination requires *self-discipline*, courage, sincerity and a willingness to face facts. Successful men always are their own most severe critics and taskmasters. They maneuver the circumstances of their lives to their own advantage, instead of procrastinating and allowing circumstances to maneuver them into failure.

Religion:

80. Here we find procrastination no less evident than it is in connection with the habits which lead to sound physical health. To many men religion is something to be embraced and believed in, for the sake of decency, but not necessarily to be lived. Briefly stated, religion to the majority of those who embrace it, is more theory than practice.

81. Such an attitude toward religion has no value whatever. Religion is good because it inspires the individual to recognize that he has spiritual qualities available for his every need. And *the value of a man's religion lies in his approach to that religion through deeds, and not mere words.*

82. Robert G. LeTourneau was a small garage operator who made no outstanding record in his work. His formal education was limited and his economic status was that of the average drifter. He failed more often than he succeeded in everything he undertook until at long last he got a firm grip on his religion and began to *live it*. The results were so gratifying and

so immediate that he openly declared himself a junior partner of God, and began to budget his time so that a goodly portion of it was given to the service of his Partner.

83. His firm grip on his religion gave him *definiteness of purpose* in connection with his financial affairs. Choosing as his *definite major purpose* in life the building of super-capacity earth removing machinery, he and his Partner went to work to carry out that purpose. The results were astounding. First his profits were counted in hundreds of dollars and then they were counted in thousands of dollars. And finally they jumped into millions. His operations extended throughout the United States and reached also into Australia.

84. Mr. LeTourneau spent about ninety per cent of his time traveling from city to city by plane, spreading the message of *applied Christianity*. Note well the word *applied*.

85a. A man's religion should serve him as a protection against his fears and the opposition of life. A passive attitude toward religion, like a passive attitude toward any definite purpose, has no benefits. Man needs spiritual food just as he needs a properly balanced diet of physical food, and religion is the greatest of all sources from which spiritual food may be obtained.

85b. A man's name on a church membership roll will avail him but little unless he *belongs* in his own heart and puts something into his religion besides mere passive belief in its soundness, and a dollar in the collection plate now and then. Religion demands *doing*, not just believing.

86. True religion gives one humility of heart, sympathy with the unfortunate and a willingness to *go the extra mile*. It leads to harmony in human relationships, and fosters the principle of the Golden Rule. It strips one of vanity, self-love, excessive ambition, and over-evaluation of material things. It leads inevitably to the attainment of a *labor of love*, one of the more important of the twelve riches of life.

87. The man who truly *has religion* proclaims his religion through his deeds. He lives his religion in his occupation, and it comes back to him greatly multiplied, in his pay envelope, in his peace of mind, and in the harmony he finds with his daily associates.

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88. True religion fosters and develops a positive mental attitude and a willingness to live and let live. It leads to the development of *creative vision*, and inspires *self-discipline* on a noble scale. It also serves as an inspiration for the attainment of whatever positions in life one may aspire to attain.

89. If yours is an active religion, you are applying it in all of your human relationships. You are applying it fairly and justly in all your dealings with others, regardless of their attitude toward you. And thus you have neither the desire nor the opportunity to waste any portion of your time in destructive effort, either by thought or by deed.

90. With this attitude toward religion you develop an immunity to all the evils of destructive thought which take possession of an idle mind. We see therefore that religion is something more than a ticket of safe conduct into the hereafter. It is also a passport to the better things of the life here and now.

Use of Spare Time:

91. Spare time may be defined as that portion of one's time which is not devoted to one's occupation. The use you make of your spare time is an accurate source of analysis through which your future may be foretold, for this is the period during which you can direct your thoughts and activities toward any end you yourself may desire.

Yesterday is gone forever, now make the most of today, and tomorrow, if you wish to make up for lost time.

92. Spare time is promotion time for the person who works for others, for it is during this period that he may prepare for greater responsibilities.

93. Andrew Carnegie said that he never received a promotion while he was working for wages that he could not trace directly to the use he made of his spare time, for during his spare time he was doing something he was not paid to do. Each of the five hundred or more distinguished men who helped in the organization of this philosophy said substantially the same thing.

94. Wasted spare time is one of the major sins which people commit

against themselves. O. Henry, the distinguished author, discovered this fact after he had been sentenced to prison for forgery.

95. While sitting in his prison cell, the thought occurred to him that his imprisonment was not a misfortune, but an advantage of priceless value, for it provided him with more spare time than he had ever known before. In this mental attitude he decided to do something with his spare time, and finally chose writing as his *definite major purpose*.

96. He not only wrote his way out of prison, but made himself financially independent, and left behind him literary works which insured his name a place of respect for centuries to come, not to mention the inspiration he provided others through his literary works.

97. Almost overnight O. Henry (Sidney Porter in private life) transformed himself into one of the most respected men of his profession through his discovery of the value of spare time.

98. Louis Victor Eytinge was a roustabout young fellow who had never amounted to anything worthy of mention until he had the good fortune to be sent to prison for a life sentence. Then, for the first time in his life, he began to take inventory of himself. When the job was finished, he discovered that he had nothing whatsoever of value except his spare time. His education was limited and he was suffering from the second stage of tuberculosis. He did not have a friend in the entire world; nor did he have any money to hire a lawyer.

99. Seizing his opportunity, he began to organize his plans and to put them into action. First he wrote a letter to the Remington Typewriter Company and asked if it would give him one of its used typewriters, explaining that he wished to learn to write. The company sent him a new typewriter and a letter of congratulation from the president of the company who wished him success.

100. That was the first indication of brotherly love he had experienced in many years, and it inspired him to go to work in earnest. With the few pennies allowed him by the state for the work he performed in prison he bought postage stamps and began to write to mail order houses for their literature.

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101. When the literature came, he rewrote it, giving it touches which he believed would improve its sales qualities. Then he returned it with the explanation that if his work was acceptable, it might be used for the small fee of \$10. Very soon the ten dollar bills began to flow in from many parts of the country. His work gained the attention of an advertising club and advertising men began to take an interest in him. This interest grew until finally the advertising fraternity organized a campaign for the purpose of procuring a pardon for Eytinge.

102. After several years of effort the pardon was granted. When Eytinge left the prison he was met at the gate by a prominent advertising man who offered him a job of writing sales literature at a beginning salary of ten thousand dollars a year. Thus, by the improvement of his spare time, Eytinge not only wrote his way out of a life sentence in prison, but he wrote himself into an opportunity to make a worthwhile, successful life when he was released from prison.

103. There is hardly a man or woman living who has attained the higher brackets of success without having found himself or herself through some kind of defeat. Failure and defeat sometimes have the effect of bringing to the attention of men and women the truth that: *Every adversity carries with it the seed of an equivalent or a greater benefit.* This discovery often leads to the recognition of the value of spare time.

104. Organized use of spare time calls for *self-discipline, will power and definiteness of purpose.* Once a man is inspired with a definite purpose, he is apt to devote the major portion of his spare time to its attainment.

The Habit of Unbudgeted Spending:

105. Here is a time killer of the first order. It not only kills time, but it leads to penury and want. Every successful business and industry is operated on a strict system of budget control which gives an accounting of both time and money expenditures; and every successful individual must manage his life on the same basis.

*It isn't what you earn as much as what you save
that counts in the long run.*

106. The popular American system of installment buying is a great con-

venience to millions of people. But it can be, and often is, overdone because of the lack of a practical system of budgeted spending.

107. To many people this admonition to acquire the habit of budgeting their spending of money will not be pleasing. But it is a subject which must have attention if one is to insure himself against dependency in old age.

Family Relationships:

108. The amount of time wasted through maladjustments in family relationships is appalling. The burden of the sins of this waste rests upon the shoulders of parents, for they usually set the example for the entire family. And the waste of time results from friction between members of the family – friction which grows out of family quarrels, nagging, fault-finding and unfriendly methods of discipline.

109. An experienced worker among delinquent children said, “I have never known of a single case of youthful waywardness which could not be traced either to the neglect of proper family discipline by parents, or wrong association with other children, or both.”

110. Children do not come into the world of their own free will, and once they are here, they are entitled to wise guidance through friendly discipline. This is one responsibility which parents cannot evade with a clear conscience. The family circle is the place where character is formed, and it should be guarded with profound regard for its responsibilities.

111. The family relationship is the most important of all human relationships, for its success requires harmony, understanding, sympathy and friendly cooperation on the part of every member of the family. The head of the family cannot succeed in his chosen occupation unless he has the peace of mind which grows out of harmony in his home. *Harmony is the result of careful planning, the budgeting of income and expenditures, and the fixing of family responsibilities for every member of the family.*

112. When a man and his wife work together harmoniously, with a definite goal as their common aim, they are likely to find the solution to all of their problems, no matter how serious the problems may be.

113. Drifting in important family relationships leads to the divorce

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courts, poverty, misery and misunderstandings. Every family should be a closed corporation in which every member of the family has responsibilities to discharge his duties for the good of the group, and the corporation should be managed as any well managed business is conducted, with *definiteness of purpose, harmony, loyalty and oneness of purpose.*

Accurate Thinking:

114. Most people drift into the habit of *guessing*, instead of gathering, organizing and classifying facts upon which to build plans and reach decisions.

115. The non-drifter has no opinions except those he creates from carefully gathered facts, or reasonable hypotheses of facts. *And he is careful not to express an opinion which is not based upon known facts.*

116. *Accurate thinking* is not a gift; it is an acquired art. The method by which the art may be acquired was revealed in detail in the lesson on *accurate thinking.*

YOU AND YOUR JOB

117. We come now to a subject that demands some very plain talk. Let us analyze it frankly, without pulling any punches, for it deserves frank treatment.

118. The ways in which innumerable workers waste time are many, and here are a few of them:

119. First of all, they waste time by the wrong mental attitude toward themselves, one another, and their supervisors. Much of this wrong mental attitude is due to their desire for something for nothing. They desire more wages and less work, or better jobs without a willingness to prepare themselves to hold the jobs, and with the unwillingness to assume the responsibilities which go with better jobs.

120. They waste time by rendering a poor quality of service, due to their negative mental attitude.

121. They waste time by rendering an inadequate amount of service. *Instead of going the extra mile in a positive mental attitude, they too*

often neglect to go even the first mile for which they are paid.

122. They waste time by permitting jealousy and unnecessary friction among themselves.

123. They waste time and reduce their value to their employers by carelessness in handling tools and materials.

124. The splendid job performed by industrial workers during World War II provided the best kind of evidence that men can make the most of their time when they are motivated to do so. But peaceful times provide an equal opportunity for the man who recognizes that his job is the gateway to economic security, and the better things of life which can be attained only by *going the extra mile*.

125. The incentive to render extra mile service is very definite and very great. It lies in that personal freedom and economic independence which can be attained only by the man who moves on his own *personal initiative in a positive mental attitude*.

126. The leaders of American business and industry are, for the most part, men who have worked their way up from lowly beginnings by the exercise of their *personal initiative* and a willingness to give in order to get. They are individuals who wasted no time, but put into their jobs the best they had. By control of their own mental attitudes, they became masters of themselves and made friends of their fellow workers — a privilege that is available to every American worker under the great American system of free enterprise.

127. This system is democratic. It is fair. And it provides a market for every type of service one has to offer. But it does not reward men for wasting time. Its greatest compensations go to those who render the greatest service.

128. If your job is not paying off as you wish, look to the only person who can change this — the person whom you see every time you look into a mirror. This is the person who determines what sort of effort goes into the service you render. And the person who fixes your pay and your job.

*Make your money work for you and you will not
have to work so hard for it.*

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129. Yes, your real boss is the person who walks around under your hat. Recognize this truth and you will have an adequate incentive to use your time effectively. And poverty will be no part of your personal problems, for you will have mastered the cause of poverty.

130. There is no virtue in poverty, and even though some have said that "poverty is no disgrace but it is most inconvenient," we wish to take exception to the first half of the statement. We believe that in a country such as ours, where opportunity and riches abound in every conceivable form, too often poverty is most definitely a disgrace.

131. Common sense forces one to concede that a man without money, even though he may be brilliant and skilled in the arts or the sciences, is as impotent as the discarded oyster shell. Progress and advancement in religion, education, music, art, industry and the sciences all require the use of money. And we cannot escape the fact that no matter how sound a man's ideas may be, they are usually without practical value unless and until they are developed and refined and put into use through the power of money.

132. *There is a way to provide against the inconvenience and disgrace of poverty: It is the recognition of the value and the proper usage of time!*

133. Time is a master worker which can heal the wounds of defeat and disappointment, right all wrongs and turn all mistakes into capital. But it favors only those who kill off procrastination and move toward the attainment of a definite objective with *definiteness of purpose*.

If you wish a job done promptly and well, get a busy man to do it.

134. The great leaders of the world always have been men of decision who had a high respect for time. The suspense of indecision and procrastination drive millions of people to failure and poverty. Reverend Billy Sunday once said, "Indecision is the devil's favorite tool. With it he slays millions of people annually."

135. *The man of decision cannot be stopped! The man of indecision cannot be started!*

136. You live in a country where every person has time and opportunity to succeed. What are you doing with your share of time and opportunity for freedom of thought, freedom of speech, freedom to move on your own personal initiative and to render useful service?

137. The man who moves with *definiteness of purpose* moves quickly and has more power than a thousand men who stand still or go round and round without a purpose.

138. The Creator gave you a brain to be used, and constant access to the power of thought which flows into your brain from the great storehouse of Infinite Intelligence. What use are you making of this power? What are you waiting for?

139. Time is endless. But your opportunity to use time is temporary. Therefore learn to use each hour of your time intelligently. For it is only through the intelligent, budgeted use of time that it can become to you the asset it might be.

TAKE INVENTORY OF YOURSELF

140. And now we bring you to that portion of this philosophy which calls for a careful personal inventory on your part in order to determine how much of your time you are using wisely and beneficially, and how much of it you are wasting. This inventory requires that you answer (to yourself) these questions:

- a. Do you have a *definite major purpose*, and if so, how much of your time are you devoting to attaining that purpose?
- b. If you have such a purpose, what plan or plans have you for its attainment? Are you working your plans persistently, through organized effort, or working them only intermittently, when the notion strikes you?
- c. Is your *definite major purpose* obsessional, or is it merely a wish or a weak hope?
- d. What have you planned to give in return for the realization of the object of your *definite major purpose*?
- e. What steps have you taken to associate yourself with others,

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- under the *master mind* principle, for the attainment of your purpose?
- f. Have you formed the habit of accepting temporary defeat as a challenge to greater effort?
 - g. Which is the stronger, your faith in the attainment of the object of your *definite major purpose*, or your fear that you may not attain it?
 - h. To which do you devote more time: the carrying out of the plan you have adopted for the attainment of your major purpose, or brooding over the obstacles you may have to overcome to attain it?
 - i. Are you willing to forego personal pleasures temporarily so that you may have more time to devote to the attainment of your major purpose, and are you doing so?
 - j. Do you recognize the truth that you have no assurance of more than one second of time – this very second – in which to live; that your life is being measured out to you second by second; that once a second has passed it can never be recalled, and the use you make of it can never be changed or modified?
 - k. Do you recognize that the present circumstances of your life are the result of the use you have made of your time in the past; that this very second may through its proper use, change the entire course of your life?
 - l. Do you recognize that your mental attitude, whether it is positive or negative, can be changed at will in one second of time?
 - m. Do you know of any way in which you can be sure of personal success except by the use you make of your time, through the thoughts you think and the physical action with which you back those thoughts through organized plans?
 - n. Do you believe you will ever succeed by luck or by some unexpected good fortune which is not related to your own thoughts and deeds?
 - o. Do you know any person who is apt to inspire you with the necessary *personal initiative* to enable you to attain the object

of your major purpose unless you take the lead and first inspire yourself?

- p. When you are overtaken by defeat, do you analyze its cause and determine why it happened, or look for some plausible alibi with which to explain it?
- q. Do you believe there is a natural law through the operation of which every individual is forced to benefit, or suffer, from the results of his own thoughts and deeds?
- r. Finally, are you accepting a part of this philosophy and rejecting other parts? Or, are you applying the entire philosophy, according to the instructions given, in all of your thoughts and deeds?

141. These are questions you must answer if you are to take a firm hold of yourself and make the best use of your time. They are direct questions and some of them are very personal, while others are almost brutally blunt. But they are the questions which every successful man must answer at one time or another.

HOW YOUR TIME SHOULD BE BUDGETED

142. Effectiveness in human endeavor calls for the organized budgeting of time. And experience, both that of successful men and those who have failed, has proved that no one may be sure of personal success without a careful time budgeting system. For the average man the twenty-four hours of the day should be divided as follows:

- a. Eight hours for sleep.
- b. Eight hours for work in connection with your occupation.
- c. Eight hours for recreation and spare time activities.

143. There are few circumstances under which anyone may take liberties with the first eight hour period which belongs to sleep, for nature has set aside this portion of one's time for rest and the rebuilding and repair of the physical body, and for other bodily functions which require complete relaxation.

144. The second eight hours represent the period which experience has proved to be necessary for work in connection with your business, trade

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or profession. Here you have a wide range of choices as to the use you make of your time. You may use it so that it will yield nothing. Or you may use it so that it will bring only the bare necessities of life. Or you may use it so that it will bring you all the riches that your life demands or requires. The use made of this time will depend partly, if not entirely, upon whether you are a drifter or a person with a *definite major purpose*.

The happiest men are those who have learned to mix play with their work and bind the two together with enthusiasm.

145. The third eight hour period, known as spare time, holds the secret of all great achievement. It is the *balance of power* which may be thrown into any type of endeavor you desire. This is the period which enables you to follow the habit of *going the extra mile*, a habit which is, and always will be, an essential for success in the higher brackets of human endeavor.

146. Successful men recognize the value of spare time, and they agree that it can be made the most profitable of the three periods of the day. Necessity forces one to devote the first eight hour period to sleep and the second eight hour period to work. But the third period belongs to each individual — *to you* — to use as you choose.

147. Successful men have been wise enough to organize and use their spare time so that it will serve both the purpose of recreation and the development of future opportunities. They have found recreation of the highest order in the constructive use of *creative vision*, planning ways and means of promoting themselves into higher and better stations in life, making new friends, experimenting with their most cherished ideas, and helping others to find their places in life.

HOW YOUR SPARE TIME SHOULD BE BUDGETED

148. Most successful men budget their spare time and use it as if each passing moment were a precious nugget of golden opportunity, allotting it in the following manner:

- A. One hour for silent meditation (or prayer) during which one reviews the following important subjects:

- (1) The means whereby your *definite purpose* can be attained.
 - (2) Ways and means of accepting guidance through power from within, for the attainment of your hopes, aims and purposes, through affirmation or prayer.
 - (3) Self-analysis, for the purpose of suppressing all negative traits of character such as fear, envy, greed, jealousy, revenge, worry and doubt.
 - (4) Ways and means of developing harmony in all human relationships.
 - (5) Development of the habit of thinking of that which one desires instead of worrying over what one does not desire.
- B. Two hours devoted to *going the extra mile* by rendering some form of useful service designed to help others without the expectation of direct financial reward.
- C. One hour to organized study or reading for self-improvement and enrichment of the mind.
- D. One hour devoted to some kind of *master mind* activity designed to promote the attainment of your *definite major purpose*, or to develop close personal friendships.
- E. Three hours devoted to general recreation of the body and mind through entertainment, hobbies, necessary physical exercise, and physical and mental relaxation.

149. This schedule calls for no unreasonable sacrifices, no hard labor, no drudgery, and no unnecessary dissipation of physical energy. The object is to form positive habits of *self-discipline* which make you *successful*.

150. The entire twenty-four hour schedule related here is for six days of the week – the working days of the week. The Sabbath should be devoted to physical and mental relaxation; religious worship and philosophical activities; and social intercourse designed to improve personal relationships.

151. Now we come to the question which every thinking man should ask himself: *What am I doing with my spare time?*

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152. If you are not using this time beneficially, you will never become an outstanding success.

153. Many people believe that everything one needs comes to him when he is ready to receive it. But this great truth is misunderstood by many to mean that everything comes to one when he thinks he is ready to receive it. *Readiness* calls for preparation through the conditioning of your mind to accept guidance from within. Remember this, fellow wayfarers on the highway to personal success!

154. Remember also that you will never be ready to receive the better things of life which you desire unless you put yourself under a strict system of *self-discipline* in the use of your time.

155. And it will have to be *self-discipline*, for our American way of life is so generously adapted to the habits of freedom and personal liberty that no one tells another what he should do or what he should desire. And no one interferes, regardless of whether a man's desire is to accumulate riches, or to kill off his pride and go on public relief. This is truly a free country: free in the sense that every man may establish his own goal and attain it in his own way, or drift through life as a hopeless failure. But *this very measure of personal liberty both provides one with an abundance of opportunity to achieve personal success, and deprives him of all legitimate excuses for the neglect to embrace and use his opportunities.*

BUDGETING INCOME AND EXPENSES

156. The habit of saving money should be followed on a percentage basis, by setting aside a definite percentage of all income to be saved. When the savings fund is large enough, it should be put to work in some kind of safe investment, where it will begin to multiply itself. It should not be used for current expenses, nor should it be used for emergencies if they can be handled by other means.

157. A portion of the income should be invested in life insurance, especially where one has others depending upon him for an education or a livelihood. Life insurance not only protects one's dependents in case of death, but provides the insured with greater self-reliance and more freedom of mind for the pursuit of his occupation.

158. The following items should be carefully budgeted, and the daily, weekly or monthly income should be distributed as follows:

- a. A definite percentage (usually not less than 10% of one's gross income) for investment in life insurance..%_____
- b. A definite percentage for food, clothing and housing (usually averaging about 60% of gross income).....%_____
- c. A definite percentage to be set aside for investment%_____
- d. A definite percentage to share in the support of religious, educational and charitable endeavors.....%_____
- e. Whatever amount remains should go into a checking account for emergencies, recreation and general education%_____

159. The percentage allotted under each of these five headings must of necessity vary, depending upon many circumstances, and especially will it vary according to whether one is married or single.

160. The percentages under headings "a" and "c" should be much higher if a person is unmarried and has no dependents. Generally speaking a single person without dependents should allot at least 50% of his gross income for life insurance and savings for investments, the amount to be about equally divided between the two.

161. The man who has fixed indebtedness, over and above his current requirements for living expenses, will have to include in his budget a provision for the liquidation of his debts. This heading may have to take the place of the heading "c" until such time as his debts are paid. Life insurance, however, should always remain as the first item of one's budget, no matter how much he may owe. And generally speaking, the more one owes, the more essential it is that he carry life insurance as a means of protecting his creditors.

162. The amount of one's gross income must also affect the percentages allotted under headings "a" and "c", for it is obvious that where income is sufficient only to give one a bare living, he will be in no position to save money for investments or other purposes.

163. The man whose income increases from time to time should not al-

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low his expenditures to increase under headings "b" and "d" for he would be no better off after the increase than he was before. The major purpose of a budget system is to establish habits which force one to save a definite percentage of his income so that eventually he may acquire economic independence.

164. *Frugality is one of the essentials of success. The habit of planned savings encourages frugality, makes it an established habit.*

165. Every man is where he is, and what he is, because of the habits he has acquired. The man who lives up to the limit of his income, or beyond it, never is a free man. He is forever under bondage to others, and bondage is not a welcome circumstance. It is no part of the Creator's purpose for man.

166. From here on each of us is under obligation to guard our individual sources and our time as efficiently as a well managed corporation manages its funds and the time of its employees.

167. If this obligation confuses or irritates some of us, let us take comfort from the fact that it will at least lead us into better *habits* of self-discipline. And let us recognize that we are approaching the interpretation of a rule of human conduct which is the hope of mankind because it holds the secret by which we may escape from the liabilities of this age of confusion and chaos through which we are passing.

168. Presentation of this great rule has been reserved as a fitting climax to the principles previously described. It rightly serves as a climax for the sixteen preceding principles because it is the principle which gives moral guidance in the use of the power which the first sixteen principles place into your hands.

169. Power is a dangerous thing in the hands of someone who does not recognize a moral obligation in its use. The history of mankind proves this. *You* are now approaching the point in this course where you may have developed great power. Let yourself be guided in its use by the application of the principles described in these lessons.

***A Course on the
Science of Success***

**Lesson 17:
Cosmic
Habitforce**

PMA

**You Are Where You Are and What
You Are Because of Your Established
Habits of Thoughts and Deeds.**

COSMIC HABITFORCE THE LAW WHICH FIXES ALL HABITS

1. The purpose of the philosophy of individual achievement presented in this *PMA Science of Success* course is to enable you to develop and establish habits that lead to peace of mind, health and financial security, all of which are necessary for happiness. This lesson will explain the law by which you acquire habits, and how you can adapt yourself to this law with greatest benefit.
2. It will show you how you can set up the pattern of any habit you desire by applying the principles of this philosophy. And it will explain how *cosmic habitforce* takes over a habit you form and causes you to act upon this habit automatically.
3. *Cosmic habitforce* pertains to the entire universe, and is the law by which the equilibrium of the universe is maintained through established patterns, or habits. It is the law which forces every living creature, and every particle of matter, to come under the dominating influence of its environment, including the physical habits and thought habits of mankind.

SOME HABITS FIXED BY COSMIC HABITFORCE

4. *The heavens declare the glory of God; and the firmament sheweth His handiwork** sang David, the inspired psalmist. And indeed the heavens are one of the most obvious and most awesome testimonies to the presence and power of this law of *cosmic habitforce*.
5. The stars and planets operate with clocklike precision. They never collide, never get off their appointed course, but roll on eternally, as the result of a preconceived plan. *Infinite Intelligence* is behind that plan. If anyone doubts the existence of Infinite Intelligence, that person need only study the stars and planets, and the precision with which they are related to one another, to become convinced of Its existence.
6. Another outstanding marvel of creation is the human mind, which is

*Psalm 19, v. 1

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capable of projecting itself into the heavens and predicting astronomical occurrences to the moment, many years in advance of the actual event.

7. Back of this there must be order. Nature and the universe are organized and ordered. This order, or reliability, of nature simplifies life. It is not necessary to understand all of the laws and order of the universe to make them effective in our lives. They operate whether or not they are known or understood.

8. But where there is order, there is predictable action and reaction. This is what we term *cosmic habitforce*. You can find the fundamental principles by which you can relate yourself favorably to the forces of the universe in these lessons. The same law which holds our earth in its orbit and relates it to all other planets in their orbits, both in time and space, relates human beings to one another in exact conformity with the nature of their own thoughts.

Time, space, energy, matter and intelligence are nature's building blocks with which she creates all things.

9. Another striking illustration of *cosmic habitforce* is found in the seasons of the year. We know without doubt that we are going to have spring, summer, fall and winter in that order. They do not always occur in the same intensity, but they do come and go, year in and year out because the law of *cosmic habitforce* is arranging and controlling them.

10. This law operates in the reproduction and growth of everything that springs from the soil of the earth, causing each seed to reproduce precisely its own kind without variation, unless changed by outside forces. An oak tree grows from an acorn, and a pine tree grows from a pine nut. An acorn never produces a pine tree, nor does a pine nut produce an oak tree. Nothing is ever produced which does not bear many, or all, of the characteristics of its ancestors.

11. There is nothing that is not controlled by this universal law. Even the electrons and protons of matter maintain a fixed relation to one another and to matter as a whole by a law whose mysteries are gradually being unfolded and understood. All chemical actions and reactions of

matter are based firmly upon and fixed by habits through the law of *cosmic habitforce*.

12. *Cosmic habitforce* is the controller of all other natural laws. Did you ever stop to think what a great variety of natural laws operate all the time and how marvelous it is that none of them conflicts with another? This points to the fact that there must be an overall, controlling power: the law of *cosmic habitforce* – *Infinite Intelligence in action*.

13. Just as the natural forces of the universe are fixed and controlled by *cosmic habitforce*, so also the thought habits of individuals are automatically fixed and made permanent by *cosmic habitforce*, no matter whether these thought habits are positive or negative.

14. The same force which maintains precise balance between the actions and reactions of matter, and time and space relationships of the elements of creation, also builds men's thought habits with varying degrees of permanency.

15. Negative thought habits attract to their creator physical manifestations corresponding to their nature as perfectly and as inevitably as nature germinates the acorn and develops it into an oak tree. Through the operation of this very same law, positive thoughts reach out into the vast ocean of potential power surrounding us and attract the physical counterparts of their nature.

16. *Cosmic habitforce* controls all human relationships and determines whether an individual will be a success or a failure in his life work. For nature uses this law as a medium by which every living thing is forced to take on and become a part of the environment in which it lives and moves daily.

17. All of us are ruled by habits. They are accepted by us because of repeated thoughts and experiences. Therefore, we can control our earthly destiny to the extent that we control our thoughts. As we have seen, our thought habits, our mental attitude, are the one and only things over which each individual has the right of complete control.

18. You create patterns of thought by repeating certain ideas, or behavior, and the law of *cosmic habitforce* takes over those patterns and

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makes them more or less permanent (depending upon the intensity with which they are repeated or practiced) unless or until you consciously rearrange them.

19. Man is the only living creature equipped with the power of choice through which he may establish his own thought and behavior patterns, or habits, or break them and rearrange them at will.

20. But while the Creator has given man the privilege of controlling his thoughts, He has also subjected man to the law of *cosmic habitforce* through which his thought habits must invariably clothe themselves in their physical likeness and equivalent. *Cosmic habitforce* does not dictate what thoughts a man must express, but it takes over whatever he does think and do, and sees to it that man's thoughts and actions go on to fulfill the measure of their creation.

21. If a man's dominating thoughts are of poverty, the law translates these thoughts into physical terms of misery and want. But if a man's dominating thoughts are of happiness and contentment, peace of mind and material wealth, the law transforms them into their physical counterpart. Man builds the pattern through his dominating thoughts, while the law of *cosmic habitforce* casts the mold according to the patterns man develops.

22. It is very evident that this great law of nature does not make something of nothing. *Cosmic habitforce* works in harmony with all other laws of nature, such as those of motion, gravity, electricity, magnetism, universal gravitation and the like. But it is greater than all or any of these because it is the very power under which they all operate.

23. The other natural laws are each a different manifestation of *Infinite Intelligence* at work, expressing itself in accordance with fixed habits of action and reaction.

The orderliness of the world gives evidence that all natural laws are under the control of a universal plan.

24. How does *cosmic habitforce* convert a positive emotion or desire created in the mind of man into its physical equivalent? It intensifies that

emotion or desire until it induces the state of mind known as *faith*. In this state the mind becomes receptive to the inflow of *Infinite Intelligence* from whence are derived perfect plans to be followed by the individual for the attainment of his desired objective. These plans are always carried out by natural means.

25. *Cosmic habitforce* does not directly transmute desires for money into the coin of the realm, but it does activate the imagination to reveal to the individual a way to make the conversion through accepted procedure. This force works no miracles, makes no attempt to create something out of nothing. It helps, or rather – compels, the creator of a strong desire to carry his thoughts to completion through all possible and available natural media.

26. Often a person is awed by what appears to be coincidental combinations of favorable circumstances as he carries out his plans, but these strange and unexplained things happen in a perfectly natural way. *Cosmic habitforce* imparts a peculiar quality to your thought habits which gives you power to surmount all difficulties, remove all obstacles, overcome all resistances. Just what this power is, is a secret as profound as the secret which causes a seed of wheat to germinate, grow and reproduce itself, handing back to the farmer a hundredfold measure for his intelligent effort. You do not need to know how it works to follow the simple rules given to you for utilizing it in your affairs of life.

First you get a habit; then it gets you.

27. A few examples of the results of habit may help you to realize the power behind habit. Take a simple thing like your own coat. Unless it's a brand new suit you're wearing, your coat has been put on and off so many times that it has developed certain folds and creases which conform to your particular bodily contour and which also reflect to the trained observer your state of mind, whether positive or negative. No matter how many times that coat is cleaned and pressed, immediately when you put it on, it will assume the general shape which your habits of wearing have indelibly impressed upon it.

28. Fold a piece of paper. No matter how many times you smooth it out, it will bear some evidence of that crease.

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29. A violin is an excellent example of the power of habit. The wood in a violin takes on something of the quality of the tones which it produces. That is why an old instrument which has been played by a real artist is more valuable than a brand new one, for the wood in it has been impressed with beautiful tones and will give a sympathetic response to those same tones when they are recreated, thus lending a more desirable quality to the music played.

30. If you live some distance from your work and make it a habit to drive to and from your office or place of employment, you know that you have established the habit of covering the same route every day. You probably aren't even aware that you do this unless you have had the experience of trying to remember to go home a different way some night in order to pick up a friend, or buy something from a store that is out of your way. You know that if anybody is with you, or if you are preoccupied with your thoughts, you will invariably take the usual route home and forget to make the turn for the special errand.

One bad habit often spoils a dozen good ones.

31. We can liken the brain of man to a great river which is peculiar in the respect that it has a division down the middle. The river is constantly flowing, but one side flows in one direction, carrying everyone who idly drifts into it to certain disappointment and failure. The other half flows in the opposite direction, carrying onward to success and power everyone who deliberately wades into it.

32. The river is the brain. The flowing force is the power of thought. The failure side of the stream is negative thought; the success side is positive thought.

33. There is one disturbing quality of this law of *cosmic habitforce*: it never leaves you room for alibis to explain your failures. You will never again be able truthfully to say that life never gave you an opportunity. You will know definitely that so long as you have the right to form and express your own thoughts, you have the potential power with which to change the circumstances of your life to what you would like them to be.

34. If your life is not what you want it to be, you will realize that you

have *drifted* into your present condition because you have let the power of *cosmic habitforce* carry you into the failure side of the river of thought. But you will know with equal surety that you don't have to stay there! For you will have learned how *definiteness of purpose*, backed by the irresistible power of this great law, and enforced by *self-discipline* and *personal initiative*, and given time, can sweep you into the positive side of the stream and on to the circumstances you desire.

One bad habit often spoils a dozen good ones.

THE LAW OF COSMIC HABITFORCE AS RELATED TO SOUND PHYSICAL HEALTH

35. Is there anything more helpful in the game of life than a system by which you can attain and maintain sound physical health? *Cosmic habitforce* can help you to form such a system if you will develop the proper health habits and health consciousness so that *cosmic habitforce* can take up these thoughts and behavior habits and carry them on to bring the sound physical health you desire.

36. A *positive mental attitude* leads to the development of *good health consciousness*, and *cosmic habitforce* carries that thought pattern to its logical conclusion. But it will just as readily carry out the picture of *ill health consciousness* created by the thoughts of the hypochondriac, even to the extent of producing the physical and mental symptoms of any disease on which the individual may fix his thought habits.

37. Do you recall the story of Sara Anne Steel and the cancer she was convinced would some day kill her, told in lesson 15? It stands to reason that if the mind can, and sometimes actually does, induce the disease of cancer when the mind is focused on that disease, that the mind can and will also produce a condition of sound physical health if one's thoughts are focused on sound physical health. The power of thought produces astounding results when the law of *cosmic habitforce* takes over the thought pattern and carries it out automatically.

38. A thought pattern is something like a phonograph record. Thoughts which are held in the mind and repeated act like the cutting head of a

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recording machine, making a groove in the brain, as it were. The groove is cut deeper and deeper, each time the thought is repeated, until the thought becomes a *fixation*. *Cosmic habitforce* acts as the needle of the reproducing unit. It plays back the record which it finds, and amplifies the impulses of thought until they become associated with some means of physical expression.

39. The law of *cosmic habitforce* will be of great benefit when applied to eating. The mental attitude and thought patterns established while one is eating, and during the following two or three hours while the food is being broken down by the process of digestion, may determine whether or not this food can be used for the maintenance of sound health. It is an established fact that the physical manifestations of one's thoughts enter into and become a vital part of the energy that food supplies to the body. Worry, fear and all negative thoughts may cause food to have an injurious effect on the body. Therefore, controlled thought habits during mealtime are of utmost importance in the maintenance of health.

40. Sitting down and eating when one is worried or angry is almost like going to the drugstore, getting a bottle of strychnine and taking a good dose of it. If you will look around among the lower animals of nature, you will see that the medicine they use when they are ill is the medicine of fasting. They simply stop eating. It would be helpful if human beings always had sense enough to do that.

41. Mealtime should be considered a period of worship. It should be a time when you sit down with pleasant thoughts and pleasant words for those with whom you are dining. Instead of this, many families use mealtime as an opportunity to discipline the children, or to correct the faults of the husband or wife. They use the dinner hour to wash the family linen, so to speak. Perhaps one reason for this is that in this busy world the dinner hour is the one time when all the family are together and whoever needs reproof is within easy reach.

42. Ideally the dinner hour should be an hour in which you express gratitude for your blessings. The custom of saying grace at the table is a fine one we could all well practice.

43. *Cosmic habitforce* also effects your work (the activity to which you

devote most of your time) and the source of your income. Here, too, your mental attitude becomes a vital ally of the silent repairmen who are working on every cell of your body while you are engaged in physical and mental action.

44. Work, too, should be reverently done. A job, the opportunity to earn a livelihood, should be considered a precious blessing, and toward it each of us should apply only positive thinking regarding the accomplishment and improvement of our work.

45. From their vast experience with thousands of men and women patients, Mayo Brothers have determined that the four important factors people must *recognize in order to maintain sound physical health are: work and play, love and worship*. If these four factors are not balanced one against the other in approximately equal proportions, ill health may result.

46. Work should be well mixed with play. Not at the same time, of course, but there should always be alternate periods of work and play. Also, worship must be alternated with or mingled with love, or ill health will occur in some form or another.

47. Here the principle of *going the extra mile* fits in perfectly. Rendering more and better service in a *positive mental attitude* toward your fellow men leads to sound physical health. This is another excellent reason for adopting and following that fine principle. It not only benefits you economically, but it helps to maintain a healthful, friendly, hopeful mental attitude.

THE ECONOMIC APPLICATION OF THE LAW OF COSMIC HABITFORCE

48. Would you like to know how you can use the law of *cosmic habitforce* to help you make more money? Through a combination of the principles of this philosophy of individual achievement, you can condition your mind and body to hand over to *cosmic habitforce* a picture of the financial status you wish to maintain, which picture will represent your definite major financial purpose. (You will recall that *definiteness of purpose* is the starting point of all individual achievement.)

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49. How is this done? If you will constantly keep thinking of this financial goal, and bending every thought and effort toward its fulfillment, such thinking will become a habit with you, and *cosmic habitforce* will automatically pick it up and help you carry it out to its logical conclusion.

50. It is well here to call attention to the fact that no one has ever been known to become financially independent without first having established a *prosperity consciousness*. This follows for the same reason as the fact that a person cannot become and remain healthy without a *health consciousness*.

51. Psychologists know that poverty stricken people maintain a *poverty consciousness*, some of them from early childhood throughout life. They think in terms of poverty. They fear poverty. They talk poverty. They expect poverty. And that is precisely why they attract poverty to themselves.

52. If you are ready to adopt and carry out a *definite major purpose* in life, you will find a general review of the principles of this philosophy helpful, for such a review will show you the relationship of these principles to the power of *cosmic habitforce*. For *cosmic habitforce* is the supreme force under which all these principles work .

53. After having completed this review, write out a complete, clear and definite statement of your major purpose in life. Sign it and memorize it. Repeat it aloud at least once every day and more often if practicable. Repeat it over and over, thus placing back of your purpose all your *faith* in *Infinite Intelligence*.

54. Why do you write out your *definite major purpose* and repeat it over and over again? To give *cosmic habitforce* a preliminary pattern to follow. The length of time you have to keep conditioning your mind by repetition before you start to get positive results depends almost entirely on the amount of *faith* and *enthusiasm* which you place behind your words. Those two factors are important because *cosmic habitforce* works very slowly where there is no *faith* and no *enthusiasm*.

All voluntary positive habits are the products of will power directed toward the attainment of definite goals.

55. While you are still conditioning your mind by frequent repetition of your *definite major purpose*, write out a plan to begin to attain the object of your *definite major purpose*. Be certain that this plan is clear and definite and workable. Set a date and state the maximum time allowed for the attainment of your purpose, and describe precisely what you intend to give in return for the realization of your purpose. Remember, there is no such reality as something for nothing. Everything has a price which you must pay in advance in one form or another.

56. The time element is very important. For example, if you say to yourself, "Sometime during my life I want a hundred thousand dollars," nature will say to herself: "That fellow is uncertain and if he doesn't know when he wants his money, how am I to know? I'll just put his name on the waiting list and maybe he'll get around to making up his mind later on."

57. *Cosmic habitforce* is not impressed by hopes or wishes, especially wishes. A hope can be intensified until it becomes faith. But generally speaking, it is just a glorified wish. We all have wishes. We wish for wealth, health and a handsome partner in marriage. This philosophy is not based on wishes. It is a philosophy with precise rules. If you follow the rules, the results will be just as definite as they are when you apply the rules of mathematics.

58. Be sure to make your plan sufficiently flexible so that you can change it any time that you are inspired to do so. Observe that word *inspired*. Review the principle on *applied faith* to refresh your memory on its meaning. It means simply this: *Infinite Intelligence* may hand you a better plan than the one you have made for yourself for the achievement of your purpose. Treat such inspiration respectfully for it will help you to strengthen your plans where they may now be weak. Bear in mind: you change only your plan to achieve your goal, not the goal or purpose itself.

59. There are people who express contempt for their hunches. They say: "Today I had the most foolish idea you could ever imagine!" If you treat hunches as foolish ideas, they will soon treat you the same way and stay away. When you have a hunch, no matter how foolish it may seem put it down on paper. Examine it carefully, and you may find that it may be an assist from *Infinite Intelligence* intended to put you back on the beam, when you may have gotten off.

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60. Keep your major purpose and your plans for attaining it to yourself except in connection with your *master mind* groups. The reason for this is twofold:

- a. Telling many persons, indiscriminately, will allow negative thinking persons to throw stumbling blocks in your path, or to discourage you from attempting to achieve your *definite major purpose*.
- b. Too much talking about your *definite major purpose* may tend to dissipate the intensity of your desire to achieve your goal.

Either eventuality would tend to destroy your enthusiasm and possibly even deter you from further efforts to achieve your *definite major purpose*.

61. So far as we are able to tell, this law of *cosmic habitforce* is absolutely neutral, just like the subconscious section of the human mind through which it operates. It will accept and carry out a negative pattern as readily as it will a positive one. If you allow the fear of criticism, doubt and other people's negative suggestions to take shape in your mind, it will blot out the picture of your major purpose.

62. The reason for emphasizing this point is that it is a common tendency of people to boast and to express their greatest enthusiasm in the future tense, by telling what they are *going* to do. When you speak of your ambitions, if at all, use the past tense, after they have become accomplishments and are not just words.

63. A word of caution: Do not make the mistake of assuming that because you do not understand these principles completely, they are not sound. Follow the instructions and you will be adopting the method used by some of the greatest leaders ever produced. These instructions call for no effort that you cannot easily put forth. They make no demand on your abilities with which the average person cannot comply.

64. Some few pages back we mentioned *fixations*. What is a *fixation*? To a doctor it is something to be dreaded for it denotes a fixed tendency of the mind to cling to the belief that one is suffering from a given form of illness and that this type of illness is most difficult, if not impossible, to cure. Fixations occur most frequently in connection with such diseases as

cancer, tuberculosis, heart disease and diabetes. Not only the conviction of physical illnesses become a fixation, however. Mental habits as well, including both poverty consciousness and prosperity consciousness, are *fixed* through the law of *cosmic habitforce*.

65. Here are two lists of habits, positive and negative habits, which, if allowed to dwell in your mind, will become fixations and will be carried out until such time as an adversity or accident breaks their grip on you, or you yourself deliberately break them through will power:

Negative Habits

<i>Poverty</i>	<i>Drifting without aim or purpose</i>
<i>Imaginary illness</i>	<i>Irritability of mental attitude</i>
<i>Laziness</i>	<i>The will to injure others</i>
<i>Envy</i>	<i>Jealousy</i>
<i>Greed</i>	<i>Dishonesty</i>
<i>Vanity</i>	<i>Arrogance</i>
<i>Cynicism</i>	<i>Sadism</i>

66. If any one of these negative habits should become a fixation in your mind, it could wreck your chances of attaining and maintaining a successful position in life. It is obvious that if any or all of these occupy your mind, the power known as *faith* cannot and will not enter. Every single one of these negative ideas is dangerous, and it's up to you to see that you do not allow any of them to lodge in your mind.

Positive Habits

<i>Definiteness of purpose</i>	<i>Enthusiasm</i>
<i>Faith</i>	<i>Self-discipline</i>
<i>Personal initiative</i>	<i>Going the extra mile</i>

67. Heading the list of positive habits is *definiteness of purpose*. Start your fixations with that one. A *definite major purpose* will automatically influence your mind, make it more alert, activate your imagination, increase your *enthusiasm* and develop your will power.

68. *Faith* is next. *Faith* can become a fixation by letting your mind dwell on positive ideas and developing a way to clear your mind of all negatives. This will require *self-discipline*.

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69. By all means make *personal initiative* a fixation. At first, you may have to force yourself by your will power to do things that should be done without someone telling you to do them, but if you persist in this, it will become a fixed habit.

70. Acquire the ability to turn your *enthusiasm* on and off at will. To become a great teacher or a great salesman, you will need this trait. Make *enthusiasm* a fixation which is subject to your immediate and positive control. You will have to sense when your *enthusiasm* should be turned on full force, and when it should be turned off entirely.

71. Next on the list is *going the extra mile*. The way to make this habit a fixation is to start right now to do something for which you do not expect to be paid directly. *Cosmic habitforce* will take over this habit of *going the extra mile* and make it a fixation which will be of untold benefit to you. You'll find yourself doing it automatically, just for the good feeling it gives you deep down inside.

72. Let us repeat once more, for the sake of emphasis: your mind acts like an electro-magnet to attract to you the things upon which you keep it focused. You have the right to control your thought habits and in this way influence this great power in your behalf.

CONTROL OF YOUR WILL POWER

73. In the lesson on *self-discipline* you read about your ego, that essential part of you which is the seat of your will power. This particular subject is of such importance that it will be repeated here in connection with the law of *cosmic habitforce*. Following is a review of the means of developing your ego. So doing will enable you to take advantage of *cosmic habitforce* by consciously setting up habits.

74. First, actively ally yourself with one or more persons who can help you to attain your major purpose. The law of *cosmic habitforce* goes to work immediately on the composite pattern created by an active *master mind alliance*.

75. Secondly, develop a plan. All the members of your alliance can make their contribution to the plan, giving you the benefit of their training, experience, ability and the power of their *faith*.

76. Thirdly, remove yourself from the range of every person and every circumstance which has even a slight tendency to make you feel inferior. A positive ego does not grow in a negative environment. Failure to heed this instruction will ruin your chances for success, for the simple reason that *cosmic habitforce* causes every living thing to partake of the dominating influence of its environment.

A man's ego is his greatest asset or his greatest liability, according to the way in which he relates himself to it.

77. Fourthly, close the door on any unpleasant experiences of the past. A strong will does not dwell on the past. A vital ego thrives on the hopes and desires of the yet unattained objective. If you keep your mind in a state of hope, faith and desire, *cosmic habitforce* goes to work to change your hopes and desires into their material equivalent, in the manner described earlier in this principle.

78. Then surround yourself with every possible physical means of impressing your mind with the nature of your purpose in life. For example, if you are a writer, you should fill your room with pictures, wall mottos, and the great works of other authors, in addition to the special books which are aids to your craft. Hang in a prominent place a picture of a person doing the things you want to do yourself. This will make it easy to create a mental image of yourself realizing your objective. This image will be taken over by *cosmic habitforce*, and all of the elements essential to the expression of your desire will be revealed to you, through inspiration to your subconscious mind.

79. Finally, be careful to observe a balance in the building of your ego. Over-inflation is almost as dangerous as under-inflation.

80. At this point let's consider how nature sometimes breaks the established habits of mankind through war, economic disaster and epidemics of disease. We generally look upon such things as catastrophes, but in practically all cases they turn out to be blessings in disguise. *Infinite Intelligence* undoubtedly has a master plan or *definite major purpose* which includes the actions and reactions of everything from the tiny grains of sand to the largest heavenly bodies. This purpose, although not

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understood by us, will inevitably be carried out, as no serious interference with it will be tolerated. Anytime, therefore, that men gather together in combinations for the purpose of conquering the world and stifling the human spirit of freedom, they eventually run into counter forces which destroy them.

81. *God moves in a mysterious way, His wonders to perform* wrote William Cowper in 1772. And if we could only get a long range perspective of the eternal scheme, we could see that these upheavals in our social, political and economic institutions are sent to break up the undesirable mass habits of men. They may be the means of clearing the way for growth and progress in the overall evolution of the race.

82. Men of great achievement may be playing parts in an overall pattern, or plan, and they may be serving some purpose far beyond their own conception. Take a man like Thomas A. Edison. He probably thought he was inventing to make money, but for all we know, nature may have had another idea. She may have been using him as an instrument for the betterment of all mankind. At least, he *did* improve the lot of every one of us.

83. Two great forces are working in the minds of all men to make them what they are. One is social heredity, and the other is physical heredity.

84. Physical heredity is the law of nature through which the sum and substance of all characteristics, traits and physical aspects of your ancestors, through the ages, have been handed on to you. You are unavoidably a product of all your ancestors.

85. Social heredity consists of every influence with which you will come in contact, from the time you reach a state of consciousness until you die. Your mother's and father's influence, your education, the conversations you listen to, religious influences, political ideas, the newspapers you read, the shows you see – they all have and will help to make you what you are. They are your social inheritance. Very few persons have what it takes to pull away from these and do some independent, accurate thinking for themselves. A few cast off their social inheritance and dare to be different and individualistic. When this happens, the world has an Edison, a Ford, a Thomas Paine, an Ingersoll or a Jonas Salk. But the vast majority of

people allow themselves to become victims of social heredity. This is why straight thinking is such a rarity.

86. It's a great moment in your life when you break away from your social heredity and start doing your own thinking. Both social and physical heredity are under the direction of *cosmic habitforce*. You can break the grip of *cosmic habitforce* in the case of your social heredity simply by changing your environment and your thinking. But it is somewhat more difficult to change your physical heredity.

87. There are men who became outstanding because of their subconscious application of this law of *cosmic habitforce*. Subconscious application is emphasized because they never consciously knew of this principle or what it was that literally swept them up the stairway to eminent success.

88. Henry Ford was such a man. He was without extensive formal education, without financial backing, and with very little opportunity to become anything but a farmer, which his father probably wanted him to do. At an early age he conceived an idea, and developed such a burning desire to turn this idea into a reality that he devoted his entire life to its development and marketing.

89. When he started out you would have said that he hadn't a ghost of a chance to make good. Mr. Ford built his entire industrial empire with the thought pattern that kept him on the beam. He had the knowledge — call it intuition, inspiration, or what you will — but he did have the knowledge that there was a law which, if you placed your mind on something definite and kept it there, would aid you in attaining whatever your objective might be.

90. In the beginning he experienced every form of discouragement, public criticism and humiliation. A police ordinance was even passed, making it unlawful to operate his self-propelled vehicle on many streets because it scared the horses. The worst thing he had to fight was the great public doubt that his horseless carriage would ever be a success.

91. But Henry Ford kept his mind fixed on his idea and eventually the law of *cosmic habitforce* made it possible for him to carry his idea to

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reality. Then what had been stumbling blocks became stepping stones. His disadvantages became opportunities. People all but stood in line to lend him money, when he didn't need it.

92. It is a strange fact, but many students of this philosophy find it difficult to adopt a *definite major purpose* and keep their minds fixed upon that purpose with the intensity necessary for *cosmic habitforce* to take it up and lead the way to its achievement.

*All big things are composed of smaller things
of a related nature.*

93. Without intending any reflection upon my students and friends — for I consider my students my friends — I want to outline briefly how they operate. They start out by writing a description of their *definite major purpose* and the amount of money they want. A favorite sum is one hundred thousand dollars. And they usually want the money within five years. This is about twenty thousand dollars a year net. That's fine so far.

94. But when they get down to a description of what they have to offer in return for the hundred thousand dollars, I usually find that by no stretch of the imagination have they developed enough in services or value to justify their getting that amount of money. Also very often their plans are weak or utterly unworkable. The real answer comes out when I see the student in person. Most often, instead of fixing an idea of his definite purpose in his mind, and developing a determination to achieve that objective, no matter how long it may take, the student has put on paper an idea which he vaguely hopes may, by some miracle, take form by itself and dump the money on his front porch.

95. The reason for writing out your purpose and your plan is to help you be definite and specific, and to get into your subconscious mind an unmistakably clear picture of what it is you want. The writing on paper is just an aid to your thinking. It is not a substitute for the use of your mind. It is your mind that is going to guide the work of your hands. Your purpose, plan and all other elements required to achieve your purpose must be clearly outlined in your mind so that you can concentrate all your faculties on your major objective. This philosophy is to train you, step by step, to take possession of your mind and develop a burning desire to

accomplish the major definite purpose which you set up as your ultimate goal.

96. It is important to stress the difference between an ordinary desire and a *burning desire*. A burning desire is a desire which is so strong that you believe yourself already in possession of its objective even before you actually start to acquire it. It is a desire which possesses your heart and mind so completely that it literally goads you on to achievement.

97. Referring once more to Mr. Edison and the electric lamp, I asked him what he would have done if even after the ten thousand experiments the lamp still had not worked. He replied quickly: "Then I would still be in there working on it instead of talking philosophy with you." Mr. Edison said that when he was engaged in that particular undertaking, he was prepared to spend the rest of his life, if necessary, to make that lamp work. There is an example of a truly obsessional, burning desire.

A SUMMARY OF COSMIC HABITFORCE

98. Here you have a most profound principle; in fact, the master principle through which all natural phenomena are expressed; the power through which all the sciences are relentlessly carried out with invariable certainty; the principle which perpetuates the species of every living thing, causing each to adapt itself to its environment; the principle which fixes the thought habits of man so definitely that man is ruled by his habits.

99. There are only three principles underlying the voluntary establishment of a habit. They are very important, so remember them well:

- a. *Plasticity*, which is simply the property or capability of changing or being changed. It also implies that once a change has been made, the new form established remains until a subsequent change modifies it. In other words, plasticity is the sort of flexibility found in a piece of modeling clay used by children in school. It may be molded into any desired shape and it will remain in that shape until it is molded into a different shape. Man, of all living creatures, is the only one who possesses this characteristic of being plastic, of being capable of change, and his plasticity lies, of course, in his mental faculties.

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Man may be changed by external influences or his environment; or he may voluntarily change himself, by exercise of his will power. This prerogative obviously is a basic necessity for the formation of voluntary habits.

- b. *Frequency of impression.* As we have seen, *repetition is the mother of memory.* It is also the mother of habits. One of the factors affecting the speed with which a habit can be established is how often the action or thought involved is repeated. This, of course, varies with the individual, the circumstances, and the element of time. A thought can be repeated only so many times a day, for instance, and if a man is at work, circumstances may prevent his thinking of the particular habit he wishes to establish. There is also the matter of *personal initiative.* A man may be lazy and indifferent, or he may be ambitious and energetic. This will affect the number of times he will repeat the action or thought. This, in turn, affects the length of time it will take him to establish the habit.
- c. *Intensity of Impression.* Here is another variable in the process of establishing a habit pattern. All through these principles you have been told of the importance of a strong, compelling motive, and a burning desire, as essentials. Here is the reason. If an idea is impressed upon the mind, backed with all the emotion you are capable of, it will become an obsessional desire. Thus it will have a greater impact than if you simply express an idle wish, even though the words you employ are identical. The degree of intensity of impression is, therefore, another factor which affects the speed with which a habit may be developed and set.

100. Here is an example to make clear the operation of these three principles. A student worked in a war plant on the swing shift (4 p.m. to 12:30 a.m.). The company allowed one ten minute smoking period at six o'clock and another at ten-thirty. He was not a smoker, so he took along something to eat at that time – an apple, a carrot, a doughnut, piece of pie, bunch of grapes, whatever was available when his lunch was prepared. Being human, he already had the basic essential of plasticity. Every day for a period of weeks, precisely at six o'clock, when the whistle blew, he

would grab his lunch box and take out the six o'clock tidbit. This gave a definite frequency of impression. Every day, without fail, at the same time, the impression of eating something was made.

101. The element of intensity varied according to his relative state of hunger. Some days he ate with relish because his meal at home had not been sufficient, or he may even have missed the home meal altogether. When he was hungry, the intensity of impression was greater than when he was comparatively satisfied. But when the whistle blew for recess at six o'clock, he grabbed his lunchbox, went to the lunch area and began eating whether he was hungry or not. After he had done this for a period of several weeks or months, he said that he used to watch the clock and feel pangs of hunger in anticipation of that time. Sometimes it seemed to him that six o'clock would never arrive. You know how slowly the time passes when you're waiting for something you want.

102. This complete sequence of events illustrates the voluntary establishment of a habit pattern. Now let's see what happened. The lad began to notice that his waistline was enlarging. Therefore he decided he was eating too much and had better cut out that smoking period snack. So he deliberately set about to break up a habit pattern he had just finished creating because he realized that this habit was detrimental.

103. First, he removed the temptation by leaving out of the lunchbox the food to which he had become accustomed. He thought this was the answer, but it was not. He found that he hadn't really convinced his mind or given himself a real motive which was strong enough to overcome the pull of the habit. For when there was nothing in the lunchbox, he went to the canteen and bought something to eat at six o'clock, until he realized that this was just as bad or worse. At this point he really took possession of his mind, inspired it with a strong motive, and took definite action.

104. He set a definite minor purpose to break this habit of eating at six o'clock. He planned to do this by reading at six o'clock instead of eating. He substituted the desire for knowledge and inspiration in place of the desire for food. Instead of putting an apple in his lunchbox, he put in a book. When the whistle blew, he took the book and sat down to read. The same element of frequency of impression was there, of course. The only

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thing different was the intensity. At first the feeling of hunger persisted while reading, but after a few days he acquired an appetite for the reading which cancelled out the physical desire. A new habit was established supplanting the old.

105. Any worthless, superfluous or harmful habit can be broken and replaced with a more desirable one, if you want to. *Cosmic habitforce* comes along and makes our habits permanent, fixing them upon us until we consciously break them, or an accident or illness or some other outside force breaks them for us.

106. Here is another story to illustrate the power of habit fixation. Since it deals with a situation which is typical, it may be very valuable to you.

107. The man in this story is about forty years old, or a little over. He has worked for a public utility since he was eighteen, approximately twenty-two years. That's a good part of a man's life. A year or so ago he became inoculated with some powerful ideas from a religious group, and these new ideas germinated and developed his aggressiveness to the extent that he decided he would crawl out of the rut he had been digging for so long and do something different. So far, so good.

108. He didn't have this philosophy to guide him, but he demonstrated considerable *personal initiative* which led him to the point of making an actual break with the past. That is always the hardest step to take. He couldn't quite make it. He tried to get a leave of absence from his position so he could try out his new idea and if it didn't work, he could come back to work.

109. That was his first mistake. That mental attitude showed conclusively that he lacked confidence in his ability to make good. He didn't have the nerve to make a clean break with his past. This illustrates exactly why, in the lesson on *self-discipline*, you read how important it is to close the door on the past with its unpleasant associations and keep it shut while opening the door to the future and concentrating on what's ahead. This fellow, like many others, wanted to feel attached to the past. Yet he wanted a future that was different. He couldn't quite divorce the two.

All things tend to equal themselves, one against its opposite, over a period of time.

110. The management of the utility company would not grant him a leave of absence, and so he was forced either to resign or forget the new idea which was urging him forward. He resigned. He walked away from the old job and went into business for himself, in a very competitive line. Still hanging on to what had meant security, he solicited business from his old friends and former fellow employees and hung around the back entrance, waiting to talk to them after work.

111. After a few weeks, his old friends had given him all the business they could, and he was compelled to look elsewhere for more orders. He had done very little accurate planning for the move he made. He had no franchises lined up to obtain new merchandise. He lacked the technical knowledge and skill required to perform better grade repair work – the principal source of revenue in his kind of business. He had not studied the geography of the vicinity and consequently had made a poor choice of location where there was no walk-in trade. He had no capital wherewith to advertise properly. In short, he had leaped before he looked. And on top of everything else, he had not fortified his inner self with a determination and a reserve of spiritual power which would enable him to overcome difficulties. The result was inevitable – a gradual dwindling of income until the situation was desperate.

112. With failure staring him in the face, he floundered from one idea to another, in the frustration typical of a person without *definiteness of purpose*. Then, swallowing the last vestige of his pride, and amid the cries of “I told you so” from his former associates, he went back and applied for his old job.

113. Let’s analyze this case. Here we can see *cosmic habitforce* at work. This fellow had walked up one street and down another for nearly eighteen of the twenty-some-odd years he had been there. He had made the appointed rounds for so many years that it had become a fixation. No particular responsibility, no planning necessary, just continual plodding day after day for eighteen years. Talk about a fixation . . . there’s a real one. *Cosmic habitforce* had picked up the pattern of his idle mind and he was little above the animals ruled by instinct, so far as his occupation was concerned.

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114. Then a new idea was born. This new idea was a potent one. It was so strong that it tried to break up that long standing fixation. It was like yeast inserted in dough. It began to ferment and expand, to spread its influence until it did indeed "leaven the lump."

115. Such is the power of ideas. But ideas need help and support. They must be nourished, encouraged, and nursed along until they are big and strong and backed with other related ideas to give them the vitality to overcome the opposition which always shows up in the various forms of adversity. In this man's mind, the fixation of walking around all day, attending to someone else's business, where someone else assumed the risk, did the planning, laid out the schedule, was contending with the new and different idea of attending to his own business, where his money would be on the table, where he would be doing the planning.

116. If this man had been given access to, and could have accepted, the principles of this philosophy, he could have made good. He had many of the requisites for success. He had kept up his appearance, his personality wasn't bad, and he possessed a considerable amount of *personal initiative*. He also had the capacity for *faith*. If he had known how to organize his assets, how to *think accurately*, how to generate the personal power needed through the *master mind* principle and strict *self-discipline*; if he had known the law of *cosmic habitforce* (which was what defeated him), he might have made the grade.

117. *Cosmic habitforce* carried out to the logical conclusions his thought pattern of fear, doubt, uncertainty and the fixation of his old job routine. Had he known this great law, he could have adapted himself to it and made use of its power to bring him success.

118. The major distinguishing characteristic of *cosmic habitforce* is that it forces all repeated actions to become fixed habits, whether these be the thoughts of man or the orderly movement of the stars or the coming and going of the seasons.

119. It is significant that while *cosmic habitforce* permits no variation in the operation of the material universe, its influence on the thought habits of man can be determined by man himself, through his voluntary choice

of thoughts. *Cosmic habitforce* will not choose his thoughts for man, but it will give them permanent fixation through habit.

120. Here, then, is the focal point at which *you may take possession of your own mind by the simple process of focusing your mind upon those thoughts which you wish to become fixed thought habits*. Here, too, is the explanation of the remarkable results made possible through *definiteness of purpose*. For it is clear that any fixed purpose becomes a definite part of one's thought habits and, as such, is carried out to its logical climax through the fixation of those habits.

SPEED AND SKILL COME FROM REPETITION OF EFFORT

121. It is apparent that *cosmic habitforce* takes over one's dominating thoughts and desires as they are impressed on the subconscious mind and drives inevitably toward their fulfillment by whatever natural means may be available. There is no other possible explanation of the astounding feats of the subconscious mind, for obviously it works in response to a power outside the conscious mind of man.

122. *Cosmic habitforce*, acting through the subconscious mind, picks up one's mental attitude and translates it into the material equivalent, by employing normal natural laws and principles, and primarily by inspiring the man himself with a plan by which he may accomplish his purposes.

123. *Cosmic habitforce* is always and everywhere at work, translating one's mental attitude into its material equivalent. One does not have to worry about the working of the law: *it works automatically*. To gain the benefits of the law, one has only to take possession of his own mind, by making it predominantly positive through his daily thought habits, and planting in it a definite picture of his desires.

124. The principle by which an idea germinates and grows and becomes a habit has been designated as *cosmic habitforce*. It may be called any other name, so long as you recognize the power. Its working principle is definite, it has been used and demonstrated by the greatest men in the world. And it never fails. It works as well on behalf of the humble person

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as for the business magnate. Its purpose is to perpetuate everything after its own kind, including the thought habits of man, and to maintain a balanced status quo in the universe, under the direction of *Infinite Intelligence*.

125. Men are all born equal in the sense that they have equal access to this great principle. All normal persons have the right to control their thoughts and their mental attitude, and this is the way in which this greatest of all natural laws is made effective in individual lives.

126. It seems an appropriate summary for this lesson to state that the nucleus of this entire philosophy of individual achievement lies in *cosmic habitforce*. Control your mental attitude, keep it positive by exercising *self-discipline*, and thus prepare the mental soil in which any worthwhile plan, purpose or desire may be planted by repeated, intense impression, with the assurance that it will germinate, grow and find expression ultimately in its material equivalent, through whatever means are at hand.

127. You now understand why the greatest of all riches is a *positive mental attitude*, for by means of such an attitude it is possible to acquire all other things which you may rightfully desire and possess.

128. IN CONCLUSION: Ralph Waldo Emerson, in his essay on Compensation, gave an extensive interpretation of the law of *Cosmic habitforce*. Read this essay many times, study it and include it as a part of your collateral reading in connection with the PMA Science of Success.

