



Thinking

INTO CHARACTER

Ed.TiC

DR. SELVA PANKAJ

FOR INTERNAL USE AND TEACHING
AT REGENT COLLEGE LONDON ONLY

VOLUME 3



CONTENTS



NAPOLEON HILL'S THE SCIENCE OF SUCCESS

LECTURE 1	
DEFINITENESS OF PURPOSE	10
LECTURE 2	
THE MASTER MIND	24
LECTURE 3	
APPLIED FAITH	30
LECTURE 4	
GOING THE EXTRA MILE	38
LECTURE 5	
A PLEASING PERSONALITY	46
LECTURE 6	
PERSONAL INITIATIVE	52
LECTURE 7	
A POSITIVE MENTAL ATTITUDE	60
LECTURE 8	
SELF DISCIPLINE.....	68
LECTURE 9	
ENTHUSIASM	76
LECTURE 10	
CONTROLLED ATTENTION	82
LECTURE 11	
ACCURATE THINKING	88
LECTURE 12	
LEARN FROM ADVERSITY AND DEFEAT	98



CONTENTS

LECTURE 13 106
 COOPERATION

LECTURE 14 112
 CREATIVE VISION

LECTURE 15 116
 THE MAINTENANCE OF SOUND HEALTH

LECTURE 16 122
 BUDGETING TIME AND MONEY.....

LECTURE 17 128
 THE LAW OF COSMIC HABIT FORCE

ORGANISE YOUR MIND AND ANYTHING YOU WISH WILL HAPPEN

ORGANISE YOUR MIND AND ANYTHING YOU WISH WILL HAPPEN 136

HOW TO UNLOCK YOUR INNATE GENIUS - SADHGURU

HOW TO UNLOCK YOUR INNATE GENIUS - SADHGURU 146

INNER MANAGEMENT

INNER MANAGEMENT 152



CONTENTS



THE CHALLENGES FACING YOUNG PEOPLE TODAY, BOTH SOCIAL AND ACADEMIC

THE CHALLENGES FACING YOUNG PEOPLE TODAY,
BOTH SOCIAL AND ACADEMIC 162

SMARTER BY THE DAY

SMARTER BY THE DAY 172

MINDFULNESS – AN INTRODUCTION WITH JON KABAT-ZINN

MINDFULNESS - AN INTRODUCTION 182

MINDFULNESS MEDITATION WITH JON KABAT-ZINN

MINDFULNESS MEDITATION 196

MINDFULNESS STRESS REDUCTION AND HEALING WITH JON KABAT-ZINN

MINDFULNESS STRESS REDUCTION AND HEALING 208

THE 9 BASIC ACTION MOTIVES – BY NAPOLEON HILL

THE 9 BASIC ACTION MOTIVES – BY NAPOLEON HILL 220



CONTENTS

THE STRANGEST SECRET AND A 30-DAY CHALLENGE – BY EARL NIGHTINGALE

THE STRANGEST SECRET AND A 30-DAY CHALLENGE – BY EARL NIGHTINGALE 224

DISRUPTION IN HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN

DISRUPTION IN HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN 240

GLOBALISATION OF HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN

GLOBALISATION OF HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN 258

THE POWER OF AWARENESS – BY NEVILLE GODDARD

THE POWER OF AWARENESS – BY NEVILLE GODDARD 270

MEMORY, CONSCIOUSNESS AND COMA – SADHGURU AT HARVARD MEDICAL SCHOOL

MEMORY, CONSCIOUSNESS AND COMA – SADHGURU AT HARVARD MEDICAL SCHOOL 286



CONTENTS

ONE OF THE GREATEST SPEECHES EVER | STEVE JOBS

ONE OF THE GREATEST SPEECHES EVER | STEVE JOBS

302

THE MEANING AND IMPORTANCE OF KARMA – SADHGURU

THE MEANING AND IMPORTANCE OF KARMA – SADHGURU

308

TWENTY THINGS THAT NAPOLEON HILL SAID THAT CHANGED THE WORLD

TWENTY THINGS THAT NAPOLEON HILL SAID THAT CHANGED THE WORLD

318

UNFOLDING CHILDREN’S GENIUS – SADHGURU

UNFOLDING CHILDREN’S GENIUS – SADHGURU

324

CONSCIOUSNESS: THE ULTIMATE INTELLIGENCE – SADHGURU

CONSCIOUSNESS: THE ULTIMATE INTELLIGENCE – SADHGURU

338



SADHGURU ON IMPACT THEORY

SADHGURU ON IMPACT THEORY 346

SADHGURU ON RELIGION, POLITICS AND HUMAN SOCIETY

SADHGURU ON RELIGION, POLITICS AND HUMAN SOCIETY 356

13 LIFE LESSONS FROM AUSTRALIAN BILLIONAIRE JACK COWIN

13 LIFE LESSONS FROM AUSTRALIAN BILLIONAIRE JACK COWIN 366

TOP 8 HABITS OF SUCCESSFUL ENTREPRENEURS

TOP 8 HABITS OF SUCCESSFUL ENTREPRENEURS 372

IN CONVERSATION WITH SADHGURU: THE INTERSECTION OF SCIENCE AND MYSTICISM

IN CONVERSATION WITH SADHGURU: THE INTERSECTION OF SCIENCE AND MYSTICISM 378



CONTENTS



21 SUCCESS TIPS FOR YOUNG AND ASPIRING ENTREPRENEURS - BY SUJAN PATEL

21 SUCCESS TIPS FOR YOUNG AND ASPIRING ENTREPRENEURS - BY SUJAN PATEL

390



Thinking

INTO CHARACTER

THE SCIENCE OF SUCCESS
A series of lectures by Napoleon Hill



LECTURE 1: DEFINITENESS OF PURPOSE

NOTES

One of Napoleon's generals came to him one day when they were fixing to attack next morning, saying the conditions are not right. Napoleon said 'I make circumstances! Attack!' No successful man or woman would not do the same, and when they get around to that curve in the road where they can't see ahead, they always find that the road goes on around. Don't procrastinate, don't stand still, attack.

Definiteness of purpose inspires confidence in one's integrity and character and attracts the favourable attention of other people. The whole world loves to see a person walking with his chest puffed out and an attitude that tells the world that he knows what he's doing. People get out of the way and let you go by if you are determined to get by. The man who knows where he is going and is determined to get there will always find willing helpers to help him get there.

Definiteness of purpose opens the way for the full exercise of the state of mind known as faith. By making the mind positive and freeing it from the limitations of fear, doubt, discouragement, indecision and procrastination, by determining that you are going to do something, all of these negatives get up and move out. These negatives can't live in a positive mind. A negative mental attitude is sufficient to destroy your plan; you have to move with courage, with faith, with determination, as you carry out your definite purpose.

Definiteness of purpose makes one success-conscious; your thoughts are predominantly about success and the can-do part of life, not the no-can-do. That 98% of people that never get anywhere in life are no-can-do people. Any circumstance placed before them, they immediately place on the no-can-do, negative pile.

What makes a great man or a great woman? Greatness is the ability to recognise the power of your own mind, to embrace it and use it. That's what makes greatness, and every man and every woman can become truly great, by the simple process of recognising the power of his or her own mind, embracing it and using it.

Here are instructions for applying the principles of a definite major purpose, and these should be carried out to the letter, so don't overlook any part of them. First, write out a clear statement of your major purpose, sign it, commit it to memory and repeat it orally at least once a day in the form of a prayer or an affirmation.

Many students see this and understand it but don't go to the trouble of writing it out. But you must write it out, you must go through the physical act of translating a thought on to paper, and then you must memorise and start talking to your subconscious mind about it, giving your subconscious mind a clear idea of what it is you want. It won't hurt if you get your subconscious mind to understand that from here on out you are the boss and you are going to do something about it.



NOTES

You can't expect the subconscious mind to help you if you don't know what you want and you are not definite about it. Ninety-eight out of every 100 people do not know what they want in life so they never get it, they take whatever life hands them.

In addition to your definite major purpose, you can have minor purposes – as many as you want – provided they lead you in the direction of your major purpose. Your whole life should be devoted to carrying out your major purpose in life. It is alright to be modest when you go asking for what you want, but don't be too modest. Reach out and ask for the things you are sure you are entitled to, but be sure to give thought to what it is you are going to give in return.

Second, write out a clear and definite outline of the plans by which you intend to achieve the definite major purpose, and state the maximum time within which you intend to attain it. Describe in detail precisely what you intend to give in return for the realisation of the object of your purpose; make your plans flexible enough to make changes any time you are required to do so, remembering that infinite intelligence may present you with a better plan than yourself.

If you have ever had a hunch that you couldn't explain away, that is your subconscious mind trying to get an idea over to you. Often you are too indifferent to even let the subconscious mind talk to you for a few moments. Have great respect for these hunches that come to you, because there is something outside of yourself trying to communicate with you. These hunches always relate to something your mind has been dwelling on, that you want to do, or you are engaged in.

Timing is important. Don't write out your definite major aim without timing it. Intend to attain so-and-so within X number of years, and then go ahead. Next, write what you intend to give in return for the thing that you request.

Remember, nature has a system of timing everything. If you go out as a farmer, you want to plant wheat, you prepare the ground, plant the wheat at the right time of year, and then you wait for nature to do her part. There is an intelligence that does its part if you do your part first. Intelligence is not going to direct to you, nor attract to you, the object of your definite major purpose unless you know what it is and you properly time it. Make your major purpose within reason of what you know you are able to deserve.

Keep your major purpose strictly to yourself, except insofar as you will receive further instructions on this subject in the lesson on the master mind. Why keep it to yourself? There are a lot of idle curious people who like to stand on the sidelines and stick their toes out as you go past, especially if you have a high head and look like you are going to accomplish more in life than they are. They want to see you fall, for no good reason. They will slow you down, because of the envy of mankind. The only way to speak about your definite major purpose is in action, after the fact and not before you have achieved it. Let it speak for itself. The only way anybody can afford to boast or brag is not by word but by deed.

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Don't become determined that the plan you worked out is perfect just because you worked it out – leave your plan flexible. Give it a good try and if it is not working properly, change it.

Next, call your major purpose into your consciousness as often as may be practicable – eat with it, sleep with it and take it with you wherever you go, keeping in mind that your subconscious mind can thus be influenced to work for its attainment while you sleep. Your conscious mind is a jealous mind, it stands guard and doesn't want anything to get by except the things that you are afraid of and the things you are enthusiastic about, and especially the things you are afraid of. Generally speaking, if you want to plant an idea in your conscious mind, you've got to do it with a tremendous amount of faith, a tremendous amount of enthusiasm, so that it steps aside and lets you go through to the subconscious.

Repetition is a marvellous thing– the conscious mind finally gets tired of you saying a thing over and over and lets you take it into the subconscious to see what can be done. The conscious mind has a tremendous stock of things that won't work, that it feeds to your subconscious mind.

Every night you should give your subconscious some sort of order for the night, something you want done. First should be the healing of your body, which needs repairing every day. When you lay the carcass to sleep, turn it over to your subconscious mind and tell it to get to work healing every cell in your body to give you tomorrow a perfectly conditioned body. Don't go to bed without giving orders to your subconscious mind – tell it what you want, and if you keep doing it, eventually it will deliver what you ask for. Be careful what you ask for, because you will get it.



NOTES

Rededicate yourself to a better relationship with the people you come into contact with every day. Most in-harmonies in human relations are due only to the neglect of people.

Also important is the budgeting of expenses so as to provide for an accumulation of a definite amount for old age and security, along with the budgeting of time to provide whatever income is necessary to support the attainment of your definite major purpose. That should be a part of your definite major purpose. Write out your platform of life and under your minor purposes include the things that are related to your major purpose, that you are going to have to get in step in order to achieve your major purpose.

A definite plan for developing harmony in all of your relations, especially in the home, where one works, where one plays or relaxes – the human relationship is the most important one because the aim is obtainable largely through the cooperation of others. The things you do in life, if they are worthwhile, have to be done through harmonious cooperation with other people. You have to cultivate people, understand them and make allowances for their weaknesses.

In your human relations you can develop a marvellous relationship, but you can't do it by criticising people and honing in on their faults, because we all have faults. A better thing to do is talk up a person's virtues, because there is no person that doesn't have some good qualities. If you concentrate on those, that person will make sure that you're not disappointed.

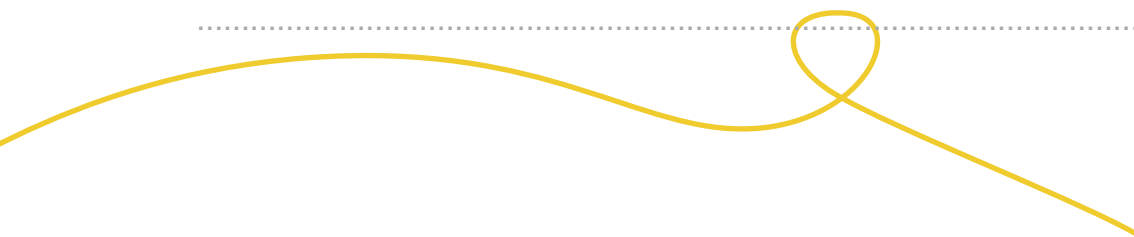
One should not hesitate to choose a major aim that may be for the time being out of reach, but he should prepare himself to attain pretty much any desired purpose in life.

Our greatest demonstration of the universal application of the principle of definiteness of purpose can be seen by observing how nature applies it as follows. If there is anything in this universe that is definite, it is the laws of nature – they don't deviate, they don't subside and you can't go around them or avoid them. However, you can learn their nature and adjust yourself to them and benefit by them. No one ever heard of the law of gravity deviating even by one fraction of a second. It never has been done and never will be, because nature's whole set-up is so definite that everything moves with precision, like clockwork. If you want an example of individuals moving with purpose, you only have to have a smattering of understanding of the sciences to see the way that nature does things. The order of the universe, the fixation of all the stars and planets, is predetermined hundreds of years in advance. They couldn't do that if there was not a purpose or a plan. You need to learn to adjust yourself to the laws of nature, in order that you may use those laws instead of allowing yourself to be abused by your neglect of them.



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LECTURE 2: THE MASTER MIND

NOTES

The master mind gives one full access to the spiritual powers of the other members of the alliance. When you are engaged in a master mind activity, you have so much faith that you know can do anything you start out to do, you have no doubts and you have no limitations. That's a marvellous frame of mind.

The fifth premise: all individual successes based upon any kind of achievement above mediocrity are attained through the master mind principle and not by individual effort alone. Just imagine how little you could accomplish if you didn't have the cooperation of other people. The outstanding professional men understand how to make a salesman out of every single person that they serve, and they do it by going the extra mile, going out of their way to be of unusual service.

There are a number of different master mind alliances that you may have. First, there are alliances for purely social or personal reasons, consisting of one's relatives, friends or religious advisers, where no material gain is sought. The most important of this sort is the master mind alliance that may exist between a man and his wife. One cannot overemphasise the importance to those that are married of going to work immediately on recalibrating that alliance based upon this lesson. It will bring joy, success and health into your life that you never dreamed of.

Then there are alliances for business or professional advancement, consisting of individuals who have a personal motive of a material or financial nature connected with the object of their alliance. You should start immediately to form a master mind alliance for that purpose, start out with one other, and then the two of you must select a third party. When you go to select the fourth, the three of you will go over that together carefully. In a master mind alliance, there is no such thing as one person dominating, although generally one person is the leader, the coordinator, but does not dominate the associates. You move and act as one mind.

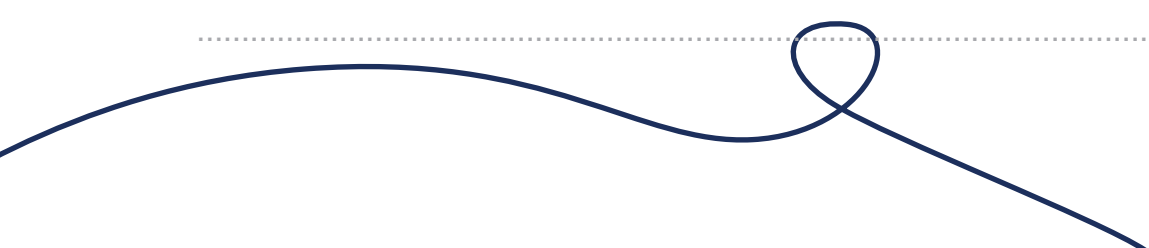
General instructions for the forming and maintenance of a master mind alliance: First, adopt a definite purpose as an objective to be attained by the alliance, choosing individual members whose education, experience and influence make them of the greatest value in achieving that purpose.





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LECTURE 3: APPLIED FAITH

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Next, the habit of affirming one's definite major purpose in the form of a prayer at least once daily. The subconscious mind only knows what you tell it, or what you allow others to tell it. It doesn't know the difference between a lie and the truth, between opinion and fact, but it accepts the things you send over. If you send over thoughts focused on ill-health, poverty and failure, that is exactly what you will get, no matter how much faith you have. The subconscious responds to the mental attitude that you are maintaining. It is necessary for you to affirm over and over again the elements that you are going to attain in life, until you educate your subconscious mind to attract automatically to you the things that are related to that which you are hoping to attain in life.

Your mind is like an electromagnet, and once you charge it with a clear picture of what you want, it will attract to you the things that you need to carry out that purpose.

Next, recognition of the existence of infinite intelligence that gives order to the entire universe. The individual is a minute example of this infinite intelligence and your mind has no limitations except those set up or accepted in your own mind. If you believe that you can do it and never stop believing that, you will achieve what you set out to achieve.

No one is permitted to attain a higher state in life without being tested. The men of great achievement in all walks of life back through the ages were great only insofar as they had been defeated before and they had met with opposition. Everyone was great in direct proportion to as he had been small, and he has had to struggle.

Keep careful inventory of your past defeats and adversities from which it becomes obvious that all such experiences do carry the receipt of an equivalent benefit. Examine adversities that come to you, and appreciate that often these are your greatest blessings. Any kind of affliction can be transmuted into a benefit, but you need to begin to look around at your own experiences and take inventory, to make sure that if anything unpleasant happens you can immediately transmute it into something pleasant.

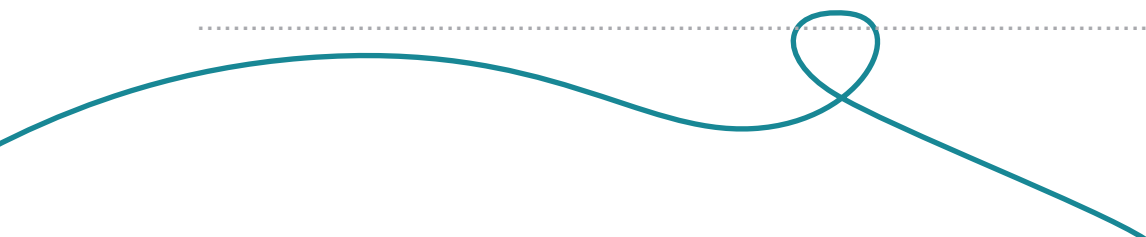
The next fundamental of faith is self-respect expressed through harmony with one's own conscience. You don't have to ask anybody what is right or wrong, your own conscience tells you, unless you have converted it into a conspirator instead of a co-operator by choking it off and not responding to it.

To create a mental attitude favourable for the exploration of faith requires you to know what you want and determine what you have to give in return for it. That's not just for your major purpose but also for your minor purposes. It is not just the big things in life that count, but also the little niceties that make the difference between happiness and unhappiness.



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LECTURE 4: GOING THE EXTRA MILE

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Going the extra mile means the rendering of more service and better service than you are paid to render, doing it all the time, and doing it with a pleasant, pleasing mental attitude. One of the reasons there are so many failures in the world today is that the majority of people do not even go the first mile, let alone the second one. And often they gripe about doing it and make themselves a nuisance.

There is no quality or trait that can get a person an opportunity quicker than to go out of his or her way to do somebody a favour, do something useful. It's the one thing you can do in life without asking for anyone's privilege. If you're going to be free and independent, self-determining and financially independent in old age, you can likely only ever be that if you form the habit of going the extra mile and making yourself as near indispensable as you possibly can. You cannot make yourself indispensable apart from by going the extra mile.

Mental attitude is important. If you gripe about going the extra mile, it won't bring you many returns. This is the way that nature does things, and if you can follow the habits of nature you will not go wrong. Likewise, if you fail to recognise the way nature does things, you are going to get into trouble, because there is an overall plan for the way this universe operates, there is just one set of natural laws, and it is up to every individual to understand those laws and adjust himself favourably to them. If there is one thing that stands out above all else in nature, it is that nature demands that every living thing go the extra mile in order to survive.

Don't render a million-dollars' worth of service today and expect to go and get a bank cheque tomorrow. You have to give it a little bit of time and get yourself recognised, and the chances are that while you are getting yourself recognised you will not be compensated. You may have to go the extra mile for a while before anybody takes notice, but if you go too long and no one takes notice, look around and find the person who will.



NOTES

Nobody ever accepts a rule or does anything without a motive. There are a great variety of reasons why you should go the extra mile. First, the law of increasing returns. Substantially, that means you get back more than you give out, whether it's positive or negative, because that's the law of nature. What you give out comes back to you grossly multiplied, and there is no exception to that.

Again, there is the question of timing: the coming back process doesn't always happen quickly, but you can be sure that if you send out some negative influence, it will come back to you sooner or later. You may not recognise what caused it, but it will come back. That law of increasing returns is eternal, it is automatic, and it is working all the time. It is just as inexorable as the law of gravity, no one can work around it. It means when you go out of your way to render more service or better service than you are paid to render, it is impossible for you not to get back more than you did, because eventually that law of increasing returns takes care of that.

It may come in salary increases, in promotions, in opportunities to go into business by yourself. Often this coming back is not from the person to which you rendered the service. Do not be afraid to render it to a greedy buyer; it makes no difference to whom you render the service. If you render it in good faith and good spirit, and keep on doing it as a matter of habit, it is impossible for you not to be compensated. Make it your business to render useful service whenever you touch human relations, in any fashion, because the only way you can increase the space that you occupy in the world – physical, mental and spiritual – will be by the quality and quantity of the service that you render, plus the mental attitude in which you render it.

Those will be the determining factors of how much you get out of life, how much you enjoy life, and how much peace of mind you will have.

Going the extra mile brings one to the favourable attention of those who can and often do provide favourable opportunities for self-promotion. You go into any organisation and if you take notice you will find the people that are going the extra mile quickly, and they are the ones that get the promotions, and don't have to ask for them. Employers are naturally looking around for people that go the extra mile.

Next, it tends to permit those that go the extra mile to become indispensable in the average human relationships, and therefore allows one to demand more than the average compensation.

It does something to your soul as well, and makes you feel better. If there is no other reason to go the extra mile, that should be adequate. There are many things in life that cause negative feelings; this is one thing you can do for yourself that will always give you a pleasant feeling. You will always get a great deal of joy out of doing something for another person. Just stepping out and making yourself useful to somebody can give you a great boost.

NOTES

Also, going the extra mile is the only thing that gives one the right to ask for promotions or more pay. Otherwise, you don't have a leg to stand on asking for more money or promotion to a better job. If you are doing no more than you're paid for, then you are being paid adequately. You have to first put in the extra work and build credits with those around you.

Nature goes the extra mile by producing enough of everything for her needs together with an overflow for emergencies and waste. The blooms on the trees, the fishes in the water – she doesn't just produce enough to perpetuate the species, but also to feed other animals and realising that some will die of natural causes. Nature is most bountiful in going the extra mile, and in return she demands that every living creature goes the extra mile. Bees are provided with honey as compensation for their services in fertilising the flowers in which the nectar is attractively stored. But they have to perform the service to get the honey, and it must be performed in advance.

If you observe wildlife, they don't eat without first performing some sort of service or doing something. Nature requires man to go the extra mile – if he's going to have food, he has got to plant seeds, clear the ground, plough it, harvest the food, protect it from predatory animals and so forth. All of that costs time and money, and all of that has to be done in advance or you're not going to eat. A farmer knows that if he doesn't go the extra mile he doesn't have anything to eat or to sell.

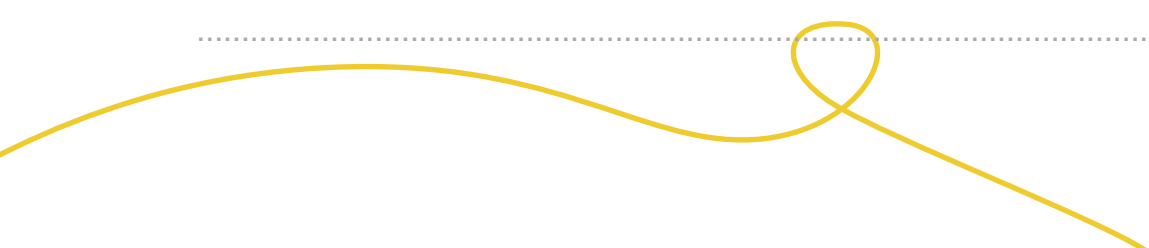
A new employee cannot walk into a new job, go the extra mile and immediately demand additional wages. You have to establish a reputation and get yourself recognised before you can begin to put pressure on to get compensation back. If you go the extra mile with the right sort of attitude, the chances are you will never have to ask for compensation, because it will come to you automatically.





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LECTURE 5:
A PLEASING
PERSONALITY

NOTES

Next is frankness of manner and speech, which comes with discriminate control of the tongue at all times, based on the habit of thinking before you speak. Most people speak before they think and regret it afterwards. It is wonderful if, before you utter anything, you think whether what you say is going to benefit the other person or damage them, benefit you or damage you. If you follow those two simple steps you will never regret the words you say. That doesn't mean you should tell everyone exactly what you think of them. But don't be evasive or engage in double talking.

Number seven is a pleasing facial expression. If you study your expression in the mirror it is marvellous to see how much more pleasing you can make it if you try, by smiling a bit. Learn to smile while you are talking to people. It makes a tremendous difference to the person listening. We hate to talk to a person with a serious, miserable expression. A smile is a marvellous thing. Don't grin when you don't mean it, but learn to smile because you feel it. A smile takes place first in your heart. You don't have to be pretty or handsome but a smile will embellish you whoever you are, and make your facial expression more beautiful.

A keen sense of justice to all people, being just to other people even when it is to your disadvantage. That endears you to other people, especially when they know it is costing you something to do it. There is no virtue in being just with someone else when you are benefiting; many people are only honest and just when it is in their interests.

Next, sincerity of purpose – nobody likes a person who is obviously insincere in what he thinks and does, trying to be something that he is not, saying something he does not believe.

Then, versatility – a wide range of knowledge of people, and world events, outside of his immediate sphere. It is no good to know everything about one thing and nothing about what is going on outside of that. You will not be interesting to other people, because you cannot talk about things that are of interest to them. The best way to have yourself liked by other people is to talk to them about the things that interest them. That person will also then be a much more receptive listener to you.

Tactfulness in speech and manner. You don't have to reflect by your speech and words everything that goes on in your mind, because if you do that you will be an open book and everyone will read you even when you don't want them to. But be tactful; you can do a lot with people if you are just tactful. Instead of demanding them to do things, be tactful and ask if they would mind doing something, even if you are in authority to demand. Would it be convenient? That is the way to get along with people.

Promptness of decision: Nobody can be well liked and have a pleasing personality who puts off making a decision when he has all the facts before him in order to make a decision on the spot. You don't need to make snap judgements, but when you have all the facts to make a decision, get in the habit of making it. If you make one that's wrong, don't be too big to reverse it if you should.



NOTES

Faith and infinite intelligence – you will rate high on a pleasing personality if you are following your purpose faithfully. You will be surprised how many people pay lip service to this but do not do much else. An ounce of act is worth a million tonnes of good intentions.

Next, appropriateness of words, free from slang and wise cracks. It may seem smart to the person making the wise cracks, but it is not pleasing to the listener. The English language is a beautiful language and it is a wonderful thing to be able to control it and convey to others exactly what you want them to know.

Controlled enthusiasm – Your enthusiasm ought to be handled much like electricity. It is a wonderful thing but you should handle it with care and turn it on when you want it and off when you don't. If you're not able to turn it off, you will get enthused over something you ought not to be enthused over. Excessive enthusiasm can be off-putting to others, but if you can turn it on to the right amount at the right time, and off at the wrong time, that will be a pleasing personality. There are times when you definitely need it: talking, lecturing, selling, teaching, all requires enthusiasm. You can cultivate it.

Then, good clean sportsmanship. You are not going to win all the time in life, nobody can do that, but when you lose, lose graciously. Look for the seed of an equivalent benefit and, next time, let somebody else lose. Don't take it too seriously.

Then, common courtesy. What a marvellous thing that is, towards everybody and especially to the people on a lower plain than yourself. Be courteous to the person that you don't have to be courteous to, don't laud it over other people. Anybody that would abuse another person in public, with or without cause, has something wrong with his machinery. Never humiliate anyone for anything at all. You get back from people what you send out.

Then, appropriateness of personal adornment. That's important to everybody in public life. Formal clothes are sometimes appropriate, but ordinary good taste is usually enough. Look nice.

Then, good showmanship. You have got to be a showman if you are going to sell yourself in any walk of life. You have to know when to dramatise words, circumstances, that you are talking about. That is something you can learn.

You should have the habit of going the extra mile.

Then on to temperance: in work, play, or food, which means not too much and not too little of anything. You can do yourself just as much damage with eating as you can with alcohol. The rule to go by is not to allow anything to take charge of you. When something is taking control of you, stop. You want to be in possession of you all the time. There is nothing so bad in life if you don't overdo it.

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Then patience, under all circumstances. You have to have patience in this world, you are constantly called upon to use it. By using patience you learn to get the best out of people or situations. You have to be able to control yourself at all times.

Next, gracefulness in posture and carriage of the body. It is much better to stand up straight than to slump around, which marks you out as someone not particular about your appearance.

Then, humility of the heart, because when you think about criticising anybody or express dissatisfaction, you should know that it could just as well be you. You need to recognise that whatever you have is due to the friendly cooperation of other people, because without that you could not do what you do.

Last but not least, personal magnetism. That has reference to the sex emotion, and the only trait of the pleasing personality that cannot be cultivated, but it can be controlled and directed properly. The most outstanding leaders, salesman, leaders, lawyers and teachers are people that have learned to transmute sex emotion, that is to say they can convert that great creative energy into what they want to do at any one time.

There is a lot of thinking to do on the back of this list, and when you rate yourself, you will discover you have certain weaknesses that you did not know you had, and certain strengths that you had perhaps undervalued. This list helps explain why people like us and why they don't. Learn to analyse people, starting with yourself, to understand what makes people popular and what makes them tick.





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Thinking

INTO CHARACTER

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LECTURE 6: PERSONAL INITIATIVE

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Five, self-discipline sufficient to ensure mastery of the head and the heart and to sustain one's motives until they are realised. You need self-discipline most when you are on the way down or the going is hard and the outlook is not favourable. You need discipline over your mind, to know where you're going, how you are getting there, and to keep on doing what you need to do through the tough times, instead of quitting or complaining.

Six, persistence, based on the will to win. The average person has to fail before he quits or decides he has to do something else. The vast majority fail before they even make a start. They think of things but don't even start. Others give up at the first sign of opposition. You need persistence and you need the self-discipline to carry on when the going gets tough. You can acquire this trait. Burning desire on the back of a motive is what causes a person to be persistent.

Seven is a well-developed faculty of the imagination, controlled and directed. An imagination not controlled and directed might be dangerous. Imagination is marvellous but if you don't direct it to constructive ends it can be dangerous.

Eight, the habit of forming definite and prompt decisions when you have all the facts required. If you do not have that habit, you are procrastinating and destroying personal initiative. One of the best places to practise personal initiative is to learn to make decisions purposefully and definitely, and quickly once you have the facts available. You should not make snap judgements based on opinions and poor evidence. You should have all the facts available and make up your mind what you are going to do.

Number nine, the habit of basing opinions on fact instead of relying on guesswork. You need to recognise how often you act on guesswork instead of fact when forming opinion. You need to recognise the importance of getting the facts; you have no right to an opinion about anything, any time, anywhere, unless it is based upon fact or what you believe to be fact. Otherwise, you may get into trouble, or fail. You can go ahead and have opinions and share them with people who do not ask for them. But before you can safely express an opinion you must do some research and gather fact.

Number 10, the capacity to generate enthusiasm at will and have it under control. To do this, you have to feel the emotion, and your mind has to be alerted to a definite objective or motive. Then you do something about it, with some form of action. You can't separate enthusiasm from action. There are two types of enthusiasm: first, passive, which you feel but do not express, and there are times when you need that and you should not disclose everything that is going on in your mind.

The second is controlled enthusiasm, which is turned on at the right time and off at the right time, and is an important thing. Your initiative is the only thing that can control that. Did you hear of anybody selling anything who did not have enthusiasm? You need to have that feeling and impart it to other people by being sold on it yourself. You must speak with enthusiasm, put enthusiasm into your facial expression. Nobody can do it for you.

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Next is a well-developed sense of observation of details. Can you walk down a street and at the end of the block give an accurate description of everything you saw? It is the little details that we often overlook that can lead to the successes of the world. You can train your observation and practise observing details. A good leader observes all the things happening around them, the positives and negatives, and not just the things that interest them but the things that may affect their interests.

Next, the capacity to stand criticism without resentment. One of the finest things that can happen is to have a regular source of friendly criticism of the things that you do daily in pursuit of your daily purpose. You will keep doing those things unless somebody tells you your failings. Do not pay too much attention to the person who gives criticism for the wrong reasons. You need to have the privilege of looking at yourself through the eyes of other people. You need criticism, you need analysis, and you need people to point out changes you should make. But the majority of people resent any kind of criticism, and consequently do themselves great damage. There is such a thing as constructive criticism and it is wonderful. Remember that no matter what you are doing you will never get 100% approval from the crowd.

Then comes loyalty to whom loyalty is due. Loyalty comes at the top of the list of attributes of people you want to associate with. You have nothing if you cannot be loyal to the people you are meant to be loyal to. You can have loyalty to people you don't particularly like because you have an obligation to them in business or in life. To thine own self be true, and so it must follow that thou shalt not be false to any man – Shakespeare wrote nothing more beautiful and philosophical. If you are loyal to yourself you will be loyal to your friends and associates.

Next, the necessary attractiveness to induce cooperation. This business of an attractive personality is something you can acquire of your own initiative. There is only factor of an attractive personality that you are born with and you can do nothing about, and that is personal magnetism. All the rest you can do something about, and so they are subject to personal initiative – you have got to do it yourself. First, you need to know how you stand on all the elements of an attractive personality. Don't be afraid of enemies or people that don't like you, as they may say things that you need to know about yourself. You can find out the traits you have that irritate other people and you can correct them, but you have to find out.

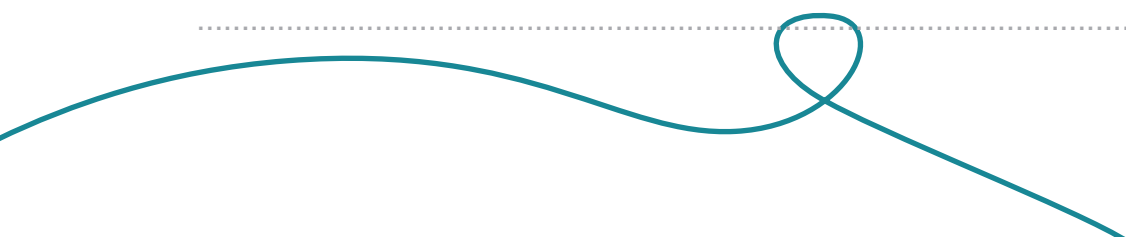
Next is the capacity to concentrate full attention on one subject at a time. When you start to make a point, exploit it to the full analysis, and then move to the next point. Do not try to cover too many points at once, otherwise you risk making no point at all. It is a bad habit to digress and deviate from the point you are making. Focus your full attention on one subject at a time.

Then, the habit of learning from your mistakes. If you don't learn from your mistakes, then you are best not to make them. If a man fool me once, shame on the man. If he fool me twice, shame on me.



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Thinking

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LECTURE 7: A POSITIVE MENTAL ATTITUDE

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The next two guides are hope and faith, because you need both of them if you are to attain a positive mental attitude in the face of everything that life throws at you.

The next ones are also twins, and they are love and romance. Nothing worthwhile can be accomplished unless a man or a woman romanticises whatever they are doing, otherwise you don't get any fun out of it. And if there is no love in your heart, you are not a human being. The main difference between the lower animals and the human being is that the human being is capable of expressing the emotion of love. It is a great builder of leaders and a great maintainer of sound health. So these two guides keep you friendly in what you are doing and keep you young, enthusiastic and take the drudgery out of things. Do everything as a labour of love and learn to enjoy the simple things in life.

The last one is the guide to overall wisdom, and his job is to be the controller of the other seven, to keep them eternally engaged in your service. His job is also to adjust you to every circumstance of your life, pleasant or unpleasant, so that you benefit from that circumstance. It's a wonderful thing to come to recognise that no experience in life is ever lost. You can always profit by every experience. Unpleasant experiences are cowardly so if they know you are going to put them to work in some other means, they will go away. If you welcome them, they will crowd down on you in flocks.

Eternal vigilance is the price that one must pay to maintain a positive mental attitude, because of these and other natural opposites of positive thinking. Here they are: First, your negative self constantly manoeuvring for power over you on the negative side of life. You have to be on alert to assure they do not take you over. Then, your accumulated fears and doubts, and your self-imposed limitations, which you have to deal with constantly to make sure they don't get the upper hand.





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Then there are the negative influences near you: the people you work with, the people you live with, maybe your own relatives. If you don't watch, you will be just like them because you will respond in kind. You may live with somebody who is negative but it is not necessary for you to be negative.

At number four is perhaps some in-born negative traits you brought over with you from birth. These can be transmuted into positive traits too, as soon as you find out what they are. A lot of people were born with natural traits of a negative nature, perhaps into an environment of poverty. Then worries over a lack of progress, lack of business; you can spend time worrying or you can work out ways of overcoming those worries. Think about the positive side rather than the negative side.

Then, unrequited love and unbalanced emotions – you don't have to let these overtake you. It is up to you to do something about them and maintain a positive mental attitude, to recognise that your first duty is to yourself. You must control yourself and not allow anybody to upset your equilibrium.

Then unsound health, either real or imaginary. You can spend a huge amount of time worrying about that. We call it hypochondria; becoming negative over that will have a huge impact on your mental attitude. You must maintain your physical health if you are to maintain a positive mental attitude.

Then, intolerance – the lack of an open mind on all subjects can cause people a lot of trouble in maintaining a positive mental attitude. Then greed for more material possessions than you need, that is something else you must overcome to maintain a positive mental attitude.

Ignorance of the power of your mind and its unlimited potential for the attainment of anything you desire; lack of a definite major purpose and lack of a definite philosophy by which to live and guide your life. Most people live by chance, by circumstance, with no philosophy, going whichever way the wind blows. Trusting to luck and misfortune, and generally misfortune is the one that rules.

You have to have a philosophy that you can live by in such a way that the neighbours around you look upon you as desirable, feel happy to have you there and you feel happy to be there. You not only enjoy prosperity and contentment and peace of mind, but you reflect that in every conversation with people that come into contact with you. That's the way people should live, that's the kind of positive mental attitude people should live by.

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LECTURE 8:
SELF
DISCIPLINE

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That 'Challenge to Life' essay was largely responsible for the late Mahatma Gandhi becoming interested in Napoleon Hill's philosophy. It has already influenced millions of people. You should react to these unpleasant things in life in such a way that life can't conquer you, nobody can conquer you, when you have laughter in your soul.

Laughter in the soul and on the face will mean you will never be without friends, opportunities, or a means of defending yourself against people who know nothing about laughter.

Suggestion, through which you influence your subconscious mind, is the medium through which self-discipline comes forward. The starting point in the development of self-discipline is definiteness of purpose – you will notice every one of these lessons comes back to that term. It is the starting point of all achievement, whether good or bad. The reason for repetition of an idea is to get it into the subconscious mind – the subconscious mind believes that which you tell it often. You can tell it a lie over and over and eventually you will not know whether it is a lie or not.

Obsessional desire is the dynamo that gives life an action to definiteness of purpose. An obsessional desire is a desire that you have turned obsessional by living with that desire, repeating it, focusing on it and believing you have it in the future. You need to imagine yourself with it. You can talk yourself into something.

Be careful what you set your heart upon through obsessional desire, for the subconscious mind goes to work on translating that into its physical equivalent. Self-discipline cannot be attained overnight; it must be developed step-by-step through the formation of definite habits and physical action. You must go through the motion of doing something about it. You learn to become enthusiastic by acting enthusiastically.





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Self-discipline leads to sound physical health and to peace of mind. You cannot say you have everything you want in this world, have it in abundance, if you do not first develop self-discipline to balance your books with life. You cannot be at peace with the creator if you haven't learned self-discipline; reacting to the challenges of life in the positive instead of the negative. If someone comes up to you and hits you, you should not hit back, but instead pity him for doing a thing like that. Learn to do things the right way through self-discipline, and you will be at peace with yourself, the world, other people, and the creator. Treat everyone the same, regardless of differences.

Rise above the society of letting petty things, such as racial difference, creed or religion influence you. We must learn how to live with one another and create a better world.

Self-discipline enables one to keep the mind fixed on that which is wanted or that which is not wanted. If it did nothing else but that, simply activate your mind to focus on what you do desire and not on things that you don't desire. Do not let your mind feed on the miseries you don't want.

It is difficult to be in poverty, to be ignorant, to be without friends, and then to concentrate on being positive and focusing your mind on what you desire. But that is what you need to do. You have to be the person in charge, take possession of your mind and keep it so busy with the things you want that you have no time left to think about what you don't want.

A strong person will look into the person that he does not like and find some things that he does like. There is no person without some good in him – if you look for it, you will find it. You can convert a lot of your opposition from enemies into friends if you start to work on yourself first, to become charitable, understanding and forgiving. If the person does you an injury, you have the grand opportunity to take the initiative and forgive him and pity him.

You have three mental walls of protection against outside forces that will disturb your mental capacity or anger you. First, is a wide wall that does not allow anyone in unless they have good reason. When they get over that first wall, the next wall is much higher and people cannot get over that unless they have something in common with you and you are convinced that the time you spend with them will benefit both of you. Finally, the last wall is as high as eternity... no living person gets over that, because that is the sanctuary of your soul wherein you communicate only with your creator and yourself. That is where you do your best work. If you don't know where to go into your sanctuary and ask for guidance.

Your first duty is to yourself – be true to yourself, protect your mind, protect your inner consciousness, so use self-discipline to protect your own mind and focus it on the things you want and not on the things you don't want.

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Make a list of five traits of personality in connection with which you need self-discipline to improve. No matter how perfect you are, you can find five things in your personality that you need to change, and write them down. You cannot do anything about your defects until you take inventory of them and find out what they are. Then start doing something about them, by starting immediately to develop the opposite of those traits. If you're greedy, start in the habit of sharing. If you're a gossip, start passing on compliments.

Next, make up a list of the traits of those nearest to you that you believe need to be improved. You will have no trouble at all making up that list. Notice how much easier it is to make the second list. Self-examination is a difficult thing, because we are biased in our favour. We think that whatever we did must be right, and if it doesn't turn out right it cannot have been our fault. When you start this process, you realise that some of the problems lay with you.

Anybody, before he condemns anybody, should go first before a looking glass and see if he is blameless.

What is the most important form of self-discipline that should be exercised by all who aspire to outstanding success? The control of your mind; there is nothing more important. If you control your own mind, you'll control everything you come into contact with. You will never be the master of the space that you occupy in the world until you first become the master of your own mind.

Mr Gandhi used these five principles: definiteness of purpose, knowing what he wanted; applied faith, he began to do something about it; going the extra mile; forming a master mind alliance with at least 200 million of his fellow men all contributing to that, with the main object being to free themselves from India without violence; and, finally, self-discipline on a scale without parallel. Those are the elements that made Mahatma Gandhi the master of the great British Empire. In every battle he encountered, he struck back on his own ground with his own weapons.

You are going to encounter battles in your life, and you must first condition yourself for that, by making up your own mind that you're not going to set out to destroy anybody or to do anybody any injury. When you take that attitude, you have as good as won before you've even started. Take full possession of your own mind and keep it occupied with all the things you like and not the things you don't like.



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Thinking

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LECTURE 9: ENTHUSIASM



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When you meet with any sort of unpleasant circumstance, learn to transmute it by pleasant feeling by feeding your major purpose with great enthusiasm. When any kind of an unpleasant circumstance comes across your path, instead of brooding on that or allowing it to take over, switch to thinking about the marvellous thing you are going to accomplish next.

There are a lot of people who allow the death of someone close to them to destroy them. A lot of minds run away in that situation. You need to condition yourself so that it cannot impact you emotionally. Grieving yourself to death will not save that person, you cannot do anything about it. In matters of that kind, you have to learn to give yourself immunity from being upset emotionally. When you are upset emotionally you are not the same – you don't digest your food, you're not happy, you're not successful, things go against you. You don't want that. The only way to ensure good things continue to come your way is to not let anything upset your emotions.

Do not let unrequited love upset you– you must have self-control, and not let anyone upset your equilibrium. We need to learn to adjust ourselves to the unpleasant things of life without going down under them. The way to do that is to divert your attention away from the unpleasant toward something pleasant and put all of your enthusiasm into that. You have complete control of your life.

Remember from this day forward that your duty to yourself requires that you do something each day to improve your technique for the expression of enthusiasm, no matter what it is. Step up your enthusiasm so as to make yourself more beneficial to other people.

If you have a mate, you can work up a relationship with that mate where your mate compliments you in every area where you're apt to be weak. Then you have got a fortune beyond compare, an asset beyond comparison. That master mind relationship can master all difficulties that it encounters by supporting each other in the places where they are in need of it.

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LECTURE 10: CONTROLLED ATTENTION

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There is not a successful person that hasn't acquired great powers of concentration on one thing at a time. People criticise others for having one-track minds, as if that were derogatory. But there are a lot of people that have multiple-track minds and don't make a good job of any.

The outstanding successes are the people that have developed high capacity to keep their minds fixed upon one thing at a time. When you have learned to concentrate on one thing at a time, you have learned to key yourself up to see yourself already in possession of the thing that you are concentrating on.

The nine basic motives are the starting point of all concentration – you don't concentrate unless you have a motive for doing so. If you want to make a lot of money because you want to buy a new property, you concentrate on money and you will be surprised at how that will change your habits and attract to you opportunities for making money that you never thought of before.

A definiteness of purpose of an obsessional proportion is the moving spirit behind the motive. There is no use in having a purpose or a motive unless you put obsessional purpose behind it.

The difference between an ordinary purpose or desire and an obsessional one is the intensity of that. To hope for a thing or wish for it does not cause anything to happen. When you put a burning desire behind the thing it moves you into action and attracts things to you that you need to fulfil the desire. To develop an obsessional desire, you must select one thing and then eat it, sleep it, breathe it, talk about it to anyone that will listen including yourself. Let your subconscious mind know that you expect results.

An organised personal initiative is the self-starter that starts the action on concentration, and then applied faith is the sustaining force that keeps an action going. Without that applied faith, when the going gets hard, you either slow down or quit. You need applied faith to keep your action keyed up to a higher degree even when the going gets tough.



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No one ever set out to do anything and achieved an outstanding definite success right from the start without any opposition. The going is hard for everyone, no matter what you are doing. But you have to concentrate on these lessons, come back to them many times, keep thinking about them.

The master mind is the source of a lot of power necessary to achieve success. Can you imagine anybody concentrating on the attainment of something outstanding without making use of the brains and influence of other people? Did you ever hear of anybody achieving an outstanding success without the cooperation of other people? You need a master mind alliance if you are aiming for anything above mediocrity.

Then self-discipline is the watchman that keeps action moving in the right direction, even when the going is difficult. That is when you need self-discipline the most – when you meet with opposition, or the circumstances are difficult – to keep your faith going and to keep yourself determined not to quit. You cannot keep on concentrating without self-discipline.

The creative vision or imagination is the architect that fashions practical plans for your vision that you're concentrating on. Before you can concentrate intelligently you have got to have plans, and the architect of that plan is your imagination and the imaginations of your master mind allies.

Going the extra mile is the principle that ensures harmonious cooperation from others. You need that in the business of concentrating. If you are going to get other people to help you, you have got to give them a motive. Even your master mind allies will not serve without a motive. The most outstanding motive is the desire for financial gain, in all business and professional undertakings.

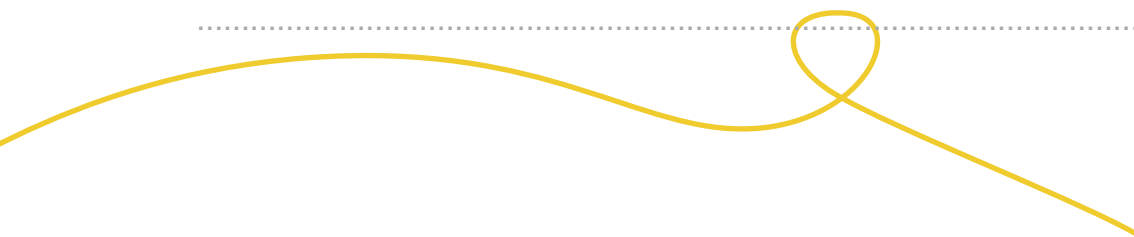
The applied golden rule gives one moral guidance to the action on which one is concentrating. Accurate thinking saves one from daydreaming. A lot of people spend their time daydreaming, hoping and wishing, but never taking any actual physical or mental action to carry out their plans.





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LECTURE 11: ACCURATE THINKING

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There are two major steps in accurate thinking. First of all, separate fact from fiction or hearsay evidence. Before you do anything at all, you must find out if you're dealing with fact or fiction. If you're dealing with fiction or hearsay evidence, it is up to you to be exceptionally careful to keep an open mind and not reach a final decision until you have examined those facts carefully.

Second, separate facts into two classes: important and unimportant. The vast majority of facts that we deal with are relatively unimportant. An important fact may be assumed to be any fact that can be used to advantage in the attainment of one's major purpose or any subordinate desire leading towards the attainment of one's major purpose. The vast majority of people spend more time on irrelevant facts that have nothing to do at all with their advancement, talking about other people's affairs or dealing with unimportant facts.

Take inventory at the end of the day to see just how many of the facts that you have been dealing with are unimportant fact.

Opinions are usually without value because they are based on bias, prejudice, intolerance, guesswork or hearsay evidence. It is surprising to take inventory and see how many people have opinions on things that have no basis whatsoever, except the way they feel, the newspaper they read or what somebody said to them.

Free advice volunteered by friends and acquaintances is usually not worthy of consideration, because it is not based on facts and has too much small talk wrapped up in it. The advice that is the most desirable is from someone who is known to be a specialist in what you need, and paying for a specialist is worth doing. Free advice is not worth having. If you pay for counsel, you are also more likely to listen to it and take it seriously, because that's human nature. You never get any value out of free counsel. Everything in this world is worth just about what it costs.



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Many troubles arise from trusting people too much. Be careful of the person who says and does the things you like, because you will overlook his faults. Welcome the man that mentions your weaknesses and causes you to re-examine yourself, don't be too hard, because he may be the most important friend you ever had. We all like to associate with people that agree with us, but often some people that you associate with that agree with you can take advantage.

Information is abundant and most of it is free, but facts have an illusive habit and generally there is a price attached to them. Certainly, the price is painstaking labour in examining them for accuracy. That's the least you have to pay for facts. The favourite question of the thinker is, 'How do you know?'. When the thinker hears a statement that he can't accept, immediately he will ask the speaker for their source. If you do that, you put the person on a limb if they cannot do it. You should not believe anything unless it is based upon something.

Anything that exists, including God, is capable of proof, and where there is no such proof available it is safe to assume that nothing exists. When no facts are available for the basis of an opinion or a judgement or a plan, turn to logic for guidance. Logic is a wonderful thing – there are times when you have a hunch, and you should be careful to pay high respect to that, because it is probably infinite intelligence trying to break through the outer shell to let you use a little logic.

If your definite aim is to make a million dollars, the first question would be how. Once there is a plan, logic will tell whether that is likely to be successful and practical. Someone might analyse your capabilities, your track record and your proposition, and assess whether it is likely to work. An accurate thinker does not allow his emotions to run away with him.

There is a famous motto: "Whatever the mind can conceive and believe, the mind can achieve." Nobody should mis-read that, by reading into it that your mind will achieve, rather it can. It can, but whether it will is entirely up to you.

So how does one separate facts from information? First, scrutinise with unusual care anything you read in newspapers or hear over the radio. Form the habit of never accepting any statement as a fact merely because you read it or heard it expressed by someone. Statements bearing a proportion of fact are often intentionally or carelessly coloured to give them an erroneous meaning. A half truth is more dangerous than an out-and-out lie.

Scrutinise carefully everything you read in books, regardless of who wrote them, and never accept the words of any writer without asking the following questions and satisfying yourself as to the answers, and that applies to speeches, lectures, lessons, statements (and social media) and everything else.

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Before taking any decision, give your head a chance to analyse the thoughts of your heart. The head is more dependable than the heart, but balance makes a good combination. The person who forgets this generally regrets it.

Some of the enemies of sound thinking include the emotion of love, for instance, at the top of the list. If you ever had an experience of love, you know how dangerous it is. Then hatred, anger, jealousy, fear, revenge, greed, vanity, egotism, the desire for something for nothing and procrastination; all of these are enemies of thinking and you have to be on the lookout all the time to ensure you are free of them. Your future destiny depends on you thinking rationally and accurately, otherwise what good would it be to have complete control of your own mind. That mind is sufficient for all of your needs and you can control it, and make it do the things you want it to do.

Your mind should be an eternal question mark; question everything and everyone until you satisfy yourself you are dealing with facts. Do this quietly in your own mind and avoid being known as a doubter. Don't question people orally. If you are too outspoken with people, it puts them on notice and you don't get the information you want.

Be a good listener but be an accurate thinker as you listen. It is more profitable to be a good listener than a good speaker. No virtue will help an individual get along in this world more than to be an effective and enthusiastic speaker, and yet it is far more profitable to be a good, analytical listener.

No matter who you are dealing with, deal with them on the basis of thinking accurately. If you are tactful and diplomatic, you will have a lot more substantial friends than if you rely on snap judgements. Your friends will be friends worth having.

Your thinking habits are the result of social heredity and physical heredity. Watch both carefully but particularly social heredity. Through physical heredity you get everything you are physically: the stature of your body, colour of your eyes, texture of your skin; the sub-total of all your ancestors. But by far the most important part of what you are is the result of social heredity, which is your social influences, the things you have allowed to go into your mind and you have accepted as part of your character.

Your conscience was given to you as a guide for when all other sources of facts and knowledge have been exhausted. Be careful to use it as a guide and not as a conspirator.

If you sincerely wish to think correctly, there is a price you must pay for that ability. First, you must learn to examine carefully all of your emotional feelings by submitting them to your sense of reason. That's step number one – the things you like to do best are the things you should examine most.



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You must control both your emotion of love and your emotion of hate in making decisions for any purpose, because either of these can unbalance your thinking habits. Never make an important decision while angry – like disciplining children, for example. You can do more harm than good. Don't make statements while you're mad. This plays into self-discipline; often to be an accurate thinker you need to have a lot of self-discipline.

Bide your time; time what you say and do properly. Don't make any decisions or plans until you have carefully weighed what the effect may be on you and other people. Whatever you do to or for another person you do to yourself; it comes back to you. So don't do anything that will adversely affect others.

You must recognise that before accepting as facts the statements of other people it may be beneficial if you ask them how they came by those facts. When they express opinions, ask how they know those opinions are sound. The accurate thinker wants to deal in facts and use those to make his own opinions.

Learn to examine with extraordinary care all statements of a derogatory nature made against others, because the nature of such statements brands them as being not without bias.

You must overcome the habit of trying to justify a decision you have made that turns out to be unsound. Accurate thinkers don't do that – they reverse themselves and make new decisions if they find they are wrong. Alibis and excuses and accurate thinking are never friendly bedfellows. Good excuses don't mean a thing unless there's something behind them you can depend upon.

If you are an accurate thinker, you will never use the terms 'they say' or 'I heard'. Accurate thinkers, before repeating things they have heard, first identify the source and attempt to establish its dependability.

It is not easy to be an accurate thinker, but it is worth trying. If you are not an accurate thinker, people are going to take advantage of you, you are not going to get much out of life and you will never be a well-balanced person without accurate thinking. To be an accurate thinker you need a set of rules to go by, and you will find in this lesson the principles of separating facts from fiction, and separating the two types of facts – important facts and unimportant facts – which will stand you in great stead. Be sure that you are dealing with facts, and then break them down and throw off the unimportant facts that you have been wasting time on.

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Thinking

INTO CHARACTER

THE SCIENCE OF SUCCESS
A series of lectures by Napoleon Hill

The Science of Success



LECTURE 12: LEARNING FROM ADVERSITY AND DEFEAT

NOTES

If there is one thing in the world people do not like, it is to undergo adversity and defeat. Yet it was intended that we should all undergo adversity, defeat, failure and opposition and from those we grow strength and benefit, even if we might prefer the easier route. Taking the line of least resistance is what makes all rivers and some men/women crooked. We all like to have things come easy.

The mind, like any part of the body, atrophies and withers away through disuse. When you meet with problems, circumstances or instances that force you to think, that is probably the finest thing that can happen, because without a motive you are not going to do much thinking. There are 40 major reasons or causes of failure. More than twice as many as there are principles of success, for there are 17 of those.

Self-examination is one of the most profitable things you can indulge in, and it is necessary to know our own weaknesses. In putting out a philosophy for success, it is necessary to tell you the things you should do in order to succeed, and also the things you should not do. Grade yourself as we go along.

1. First of all is the habit of drifting with circumstances without definite aims or plans. If you don't follow that habit, if you make decisions quickly, lay out plans and follow those, and you know where you are going, then you are 100% on that one. You really have to be organised.
2. Unfavourable physical heredity foundation at birth. That can be a cause of failure as well as a cause of success. Some of the most successful people were handicapped at birth.
3. Meddlesome curiosity in connection with other people's business and affairs. Curiosity is a wonderful thing; without it we would never learn anything. But meddlesome curiosity in things that don't concern you is not good.
4. Lack of a definite major purpose as a lifetime goal.



NOTES

22. Lack of budget control over uncommon expenditures – having a systematic way of taking care of your income and your expenditures. The average person manages a budget by the amount of credit he can get from other people. Until that shuts down, he runs wild with spending. A good business would go bankrupt without adequate control over its spending and income. Every business needs someone who controls spending and the assets of the company.
23. A failure to budget and use time to best advantage. Time is the most precious thing you have; you have 24 hours, you should have eight hours of sleep and then you have eight hours to make a living and eight hours of free time to do anything you want. You can sin, you can spend, you can establish good habits or bad habits, you can re-educate yourself and your mind, but how well you are budgeting the use of your time is what matters. Do you have a system for making all your time count.
24. Lack of controlled enthusiasm. Enthusiasm is one of the most valuable emotions, provided you can turn it on and off. If you can turn it on when you want and off when you want, you can grade yourself 100%. You have willpower to control your enthusiasm – the power of will is for discipline over your mind. It is hard to know which is worst, lack of enthusiasm like a cold fish, or so much enthusiasm that you are running wild.
25. Intolerance – A closed mind based on ignorance or prejudice in connection with religious, racial, political and economic ideas. It would be marvellous to have an open mind on all subjects to all people at all times, though that might make you a saint. There are people in this world who, when they meet others, immediately look for the things they don't like. Others, when they meet a person, immediately begin to look for what they like and also to compliment them on their good qualities. The latter are much happier and much more successful. Nobody will not respond in kind if you compliment them.
26. Failure to cooperate with others in the spirit of harmony. There are circumstances where a failure to cooperate might be justified, when people want you to do things that you cannot do.
27. Possession of power or wealth not based on merit or earned.
28. Lack of the spirit of loyalty to those to whom it is due. If you have loyalty in your heart to those it is due, you can grade 100%. You should have all of these causes of failure at least 50% under control.
29. The habit of forming opinions not based upon known facts. Stop having opinions unless you base them on facts or what you believe to be facts.



NOTES

38. The habit of unnecessary worry over things one cannot control. If you cannot control the thing you are worrying about, what can you do? You can adjust your mindset to have a positive mental attitude and not let it get you down, or you can transmute that worry into something elsewhere that you can control.

39. Neglect to recognise the difference between failure and temporary defeat. Failure is only failure when you accept it as such, no matter what the conditions are. Only you can determine whether something is a failure.

40. Lack of flexibility in adjusting to the varying circumstances of life. It is necessary at times to go along with people you don't like, until they drop out of your life. If you make an incident out of everything you don't like, you will be in difficulty. If you let things pass by, time will be a great healer. A lot of things can be cured only with time.

This is a good catalogue of the things that cause people to fail. All of these are things that you can do something about. You can eliminate every one of these causes of failure, almost instantaneously. You can determine to adopt a more agreeable set of circumstances.

It is difficult to find the seed of an equivalent benefit in an unpleasant circumstance while the wound is still open and hurting. But look back over time, and you will always find that seed and see that you will have learned something from it of benefit.





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Thinking

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LECTURE 13: COOPERATION

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Here are examples of cooperation not based on the master mind principle: soldiers working under army regulations; employees working under rules of employment; government officials working under rules of the nation; professional men and women working under rules of ethics of their profession; and citizens of a nation related under a dictator.

Observe the manner in which the cooperative effort assumes greater powers when the principle of cooperation is combined with the master mind principle, involving harmony based on a definite motive. Here are some examples of that: government officials when working in harmony with, and supported by, a majority of the people; employers and employees with a motive in harmony; the Rotary Club and their members throughout the world.

No one does anything in this world without a motive. What might that motive be?

At first, the opportunity to get increased opportunity and compensation is one of the most outstanding motives for gaining forensic cooperation. Wherever that has been put into use there has always been a profitable return.

Recognition for personal initiative, pleasing personality and outstanding work. Giving a person recognition is a strong motive for inspiring cooperation.

Third, taking a personal interest in one's private problems is a powerful motive for inspiring cooperation. Helping the people you work with to solve problems. If you want to have a lot of friends and cooperation, you make it your business to look around and wherever you can be of help to people, you start being of help.

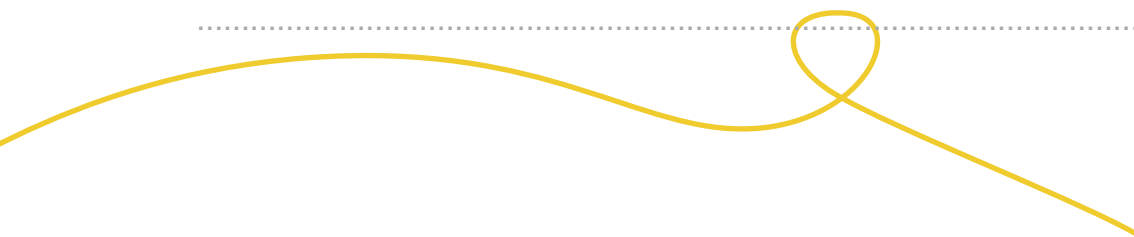
Next, a system of friendly competition between departments and individuals, which leads to a friendly system of cooperation. They will all strive to do their best in order to win.





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LECTURE 14:
CREATIVE
VISION

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The imagination is the workshop in which is fashioned the purpose of the brain and the ideals of the soul. There are two forms of imagination. The first is synthetic imagination, which consists of the combination of recognised, old ideas, concepts or facts arranged in a new combination. Basically, new things are few and far between. When you speak about someone creating something new, the chances are it is not new but is a reassembly of something that has gone before.

The second is creative imagination, operating through the sixth sense in the subconscious mind, as it is based in the subconscious section of the brain and serves as the medium by which basically new facts or ideas are revealed. Any new idea, plan or purpose, that is brought into the conscious mind and repeated, and supported by emotional feeling, is automatically picked up by the subconscious part of the brain and carried out to its logical conclusion.

Ideas in your mind that are not emotionalised, or in which you are not enthusiastic, or in connection with which you don't have faith, seldom develop into action. You have got to get emotion into your thoughts, enthusiasm and faith, before you get action.

An example of synthetic imagination applied is Edison's invention of the incandescent electric lamp. There is nothing new about it; both the two component parts have been around for years. He spent thousands of hours on coming up with the idea of marrying these two concepts in a new combination.

These ideas of giving new arrangement to old ideas can be profitable. There is only one new concept in this philosophy that you're studying – everything else is as old as mankind. Here, they have been organised in a way that they have never been organised before in the history of the world. They are organised in a simple form so people can easily put them into practical use.



NOTES

Here are some examples: take radium for instance, discovered by Madame Curie. All she knew was that theoretically there must be radium in the universe. Nobody had ever seen any, produced any or refined any, but she determined that there must be some available. She conditioned her mind to tune in on infinite intelligence, and infinite intelligence directed her to the source.

The radio, Marconi's invention of wireless communication, and the Wright Brothers' flying machine. Nobody had ever created such a flying machine and people were so sceptical that they didn't even go to the inaugural flight, which was one of the momentous occasions of the past 100 years.

The person that can tune his mind to infinite intelligence can come up with the answer to anything that has an answer.

The law of compensation means we will be rewarded for our hard work. Out in nature there is a machine recording all of our mistakes and all of our losses, and sooner or later they all catch up with us and our hard work pays off.

Using both your synthetic imagination and your creative imagination, you can pull aside the curtain of disappointment and despair and look into the future to see what can take place. All of that through creative vision, to tune into the powers of the universe.

Here is a bird's eye view of what men and women with creative vision have given us: First of all, the automobile, which has practically changed our entire way of living. The whole method of transportation and doing business has changed as a result. Then, the aeroplanes that travel faster than sound and have disrupted this world so that the people of all countries know one another better. Then, the radio and television that give us the news of the world almost as fast as it happens, and provide entertainment without cost to all of us alike. These are things that the mind of man has brought forth, to introduce people to one another.





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Thinking

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LECTURE 15: THE MAINTENANCE OF SOUND HEALTH



NOTES

It is a wonderful thing to have a system whereby you can have your whole physical frame in fine condition to do anything you want to do any time you want to do it. Without a system to keep healthy and full of energy, you cannot do the amount of work you want to do.

You have to keep yourself in that condition, because first you enjoy living better if your body responds when you make demands on it. You don't want to get up ailing, or look poorly.

There are ways and means of avoiding all of that, and this lesson will help you keep your physical body in fine condition.

Mental attitude comes at the head of the list because without a health consciousness, thinking and acting in terms of health, you are unlikely to be healthy. Do not think about ailments, you cannot afford ailments. There is a way of controlling ailments, and that is mental attitude.

First of all, there must be no griping in relation to family or occupational relationships, because it hurts the digestion. Second, there must be no hatred. No matter how much a person deserves to be hated, you cannot afford to do the hating, because it is bad for your health. It produces negative mental attitudes that repel people instead of attracting them.

There must be no gossip or slander. You must transmute that desire into something more profitable to you. There must be no fear, because it indicates friction in human relationships and shows there is something in your life that needs to be altered. If you have a fear, have it out with yourself and eliminate the cause of that fear. Do not tolerate fear in your make-up, because you can't have good health and peace of mind if you are going to fear anything at all. There must be no envy, because it indicates lack of self-reliance and also hurts digestion.



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Don't look for trouble – it will find you in its own way anyway. The circumstances of life have a queer way of delivering to you the thing you are searching for. If you are looking for faults in other people, or trouble, or things to worry about, you will always find them without having to go far.

A person without hope is lost. Sound health inspires hope and hope inspires sound health. By hope, we mean something you are working towards, something you are aiming for. You are not going to worry if you are not doing it fast enough. You should not be impatient.

Dedicate time for daily prayer, not for more blessings but to express appreciation for those that you already have, such as freedom to be yourself, to live your own life, to have your own objective, to have your own friends, to vote as you please. Then the privilege of acting on your own initiative. An opportunity to secure economic freedom in your chosen way. The time that lays ahead of you, which is a precious thing. The lack of war.

A headache is nature's way of telling you that something needs correcting. A headache is one of the most marvellous things in the world – we couldn't get along without them. It is just telling you there is some trouble and you need to do something about it. Physical pain is one of nature's marvellous creations. It is a language that we all understand, every living creature begins to do something in response to physical pain, because it is a form of warning.

Remember, good health comes from fresh air and wholesome food, thinking and living habits, all of which are under your control. Fat people may be good natured but they generally die too young.

Fasting is a secret to good health. Twice a year, consider going on a 10-day fast, without any food of any nature. Condition yourself first through two days of just fruit juice, then 10 days of nothing but plain water with a few drops of lemon juice. Then two days of a light diet. Don't start fasting without first learning how to do it and when to do it. Take advice from a doctor. But there is tremendous spiritual value, health value and economic value in learning the art of fasting.

Then on to work. Work must be a blessing, because nature provided that every living creature must engage in it in one way or another or perish. All must work before they can eat. Work should be performed in the spirit of worship; think of it in the spirit of useful service, in terms not of what you are getting out of it but of the people that you are helping as a result of what you are doing. When you are engaged in a labour of love, you get your compensation as you go along. It makes you feel better, towards yourself, your neighbour, and it gives you better health.

Work should be based on the hope of achievement of a definite major purpose in life, thus it becomes a pleasure to be sought and not a burden to be endured. Work with a spirit of gratitude for the blessings it provides, both in sound physical health and economic security, and the benefits it may provide to one's dependents, thus embellishing it with love.

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Then to faith. Learn to communicate with infinite intelligence from within, and adapt yourself to the laws of nature as they are in evidence all around you. That's one of the greatest systems of therapeutics that there is, that's an abiding and enduring source of faith. It does wonderful things to your physical body. If there happens to creep in legitimate ailments, there is no better medicine to take than faith.

Habits: all habits are made permanent and work automatically through the operation of the law of cosmic habit force, which forces every living thing to take on the environmental influences in which it exists. You may fix the pattern of your thought habits and your physical habits, but cosmic habit force takes these over and carries them out. Understand this law and you will know why the hypochondriac enjoys poor health.





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Thinking

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LECTURE 16: BUDGETING TIME AND MONEY

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Then, a definite amount to be set aside for investment, even if it's only a small amount. It's not the amount, it's the habit of being resourceful and prudent, not wasting things. No matter how much of this philosophy you have, if you don't have a system for saving a part of what goes through your hands, it makes no difference how much goes through. If you have no system, it will all go through.

Whatever amount remains once you have taken care of these three items should go into a current account for emergencies, recreation, education etc. You can draw on that without having to follow your budget. If you are a real frugal, you will let it get up to a pretty good size. It is a wonderful thing to know you have a good nest egg in the bank, which you can go and get if you need it. If you don't have it there, you will have a lot of needs, and you will be afraid in connection with all of them.

Often, the thing that gives you the most courage is the fact that you no longer have to worry where your money comes from. Remove your money worries through budgeting.

This system of trapping a percentage of what goes through your hands is not about the amount but about the fact that you are establishing a frugal savings habit. If your wages or income is so low that you can't cut your expenses anymore and you can only take out 1%, take it and put it away in some place where it is hard to get at. There are a lot of investment trusts but you should go to a banker, don't try to do that on your own judgement. Individuals as a rule are just not qualified to do that.

But get your money working for you and you will be surprised at what a nice game it is when you know you are setting aside a certain amount every month and that is beginning to work for you. You are trapping the money, so you can't spend it. Saving money is difficult for most people if there is not a system to go by.

First of all, on the choice of a profession or occupation, how much time have you given to that? How much time have you dedicated to getting yourself into a job that is a labour of love. You can grade yourself. If you haven't already found the occupation that can constitute a labour of love, you should put a lot of time into finding that.

Then, the habits of thought. How much do you put in on the can-do thinking instead of the no-can-do? How much do you put in on what you desire rather than what you don't? Have you ever stopped to take stock and see how much time you are spending thinking about fear, ill health, discouragement and the other things you do not want. How much time do you spend worrying about the things that might happen to you but never do? You will be surprised how much of your time is going on thinking about things you don't want. Keep your mind definitely fixed on the things you do want.



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Thinking

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THE SCIENCE OF SUCCESS
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LECTURE 17: THE LAW OF COSMIC HABIT FORCE

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Some of the habits set by cosmic habit force, which are not subject to suspension or to circumvention, are first of all the stars and the planets. They are established in their fixed system, moving automatically and never colliding. All these things result from habit.

All actions and reactions of matter are based on the fixed habits of cosmic habit force. The smallest particles of matter all exist as a result of habit. And the perpetuation of every living thing through the sex principles – each seed reproduces its own kind but each individual reproduction is modified by the vibrations that are the influences of the environment in which it exists.

Thought habits of individuals are automatically fixed and made permanent by cosmic habit force. Whether you will it or not, the thoughts that you give expression to are going to be fixed into habits. If you keep your mind on the things you want to become habits, cosmic habit force will take over from there. The individual creates the pattern of his thoughts by repetition of thought on a given subject but the law of cosmic habit force takes these habits and makes them permanent, unless they are broken up by the will of the individual.

If you can't get control of the habit of smoking, for example, by making use of your own willpower, it is going to be hard for you to get control of the habits of fear and other things you are allowing your mind to dwell upon.

When you have enemies to deal with, take the biggest guy first because the rest of them usually then run. If you have habits you want to break, start with the big ones, not the easy ones. Kick that smoking habit; show that you are more powerful than the habit. After 40 days you can break a habit. That way you can start testing your capacity to build the habits you want.

Another way might be to go on a week's fast – a whole week without any food. Tell your stomach that you are the boss. Don't do this without the direction of a doctor, because fasting is not child's play. Get control over your stomach and you will be surprised at how many other things you have control over when you have control over that.

How in the world can we be successes if we allow habits to rule our lives. We have to form our own habits long enough for cosmic habit force to pick them up and make them permanent.

How might an individual apply the law of cosmic habit force? First in connection with physical health. The individual may contribute to the health-full maintenance of his physical health by established habit patterns in connection with the following four subjects.

If you want to prove the potency and effectiveness of this law, here is a good place to start. There is nothing men and women want more than a good, strong physical body that responds to every need in life. No matter how steep the hill, you want to know your body has the power to go the distance.

NOTES

Others have identified four factors that must be observed to maintain sound physical health: an equal balancing through thought habits of work and play, and love and worship. When those four things are out of balance, almost invariably it results in some kind of physical ailment.

Observe this as a sound reason for adopting and following the habit of going the extra mile. This habit not only benefits one economically but it enables one to work with a mental attitude that leads to sound physical health. When you are doing something out of a spirit of love and a desire to help other people, it tends to build up better health and better health habits.

For comparison, consider the person with the habit of griping who does all work grudgingly – nobody wants to work with him. One single negative mind in an organisation of 10,000 can discolour the mind of everyone else in there within a few days, just by releasing thoughts.

If you go into a home where there is disharmony and fighting going on, you can tell as soon as you get through the door.

Homes, places of business, streets and cities all have their own vibrations made up of the dominant thoughts of all those who work and go that way. Go down Fifth Avenue in New York City, no matter how much money you have in your pocket, you feel like you are prosperous because you catch the feel of the crowd. If you go four blocks over to Hell's Kitchen you cannot walk one block without feeling you are in a discouraging situation even if you have all the money in the world.

Then, the economic and financial benefits. Let's think about these in connection with cosmic habit force. First of all, a definite major purpose. Through a combination of the principles of the Philosophy of American Achievement one may teach his mind and body to hand over to cosmic habit force the exact picture of the financial status he wishes to maintain, and these will automatically be picked up and carried out to their logical conclusion by an inexorable law of nature that knows no such reality as failure.

Successful people think constantly in terms of things they can do, and never in terms of things they can't do. The majority of people, however, are not like that. They worry about what they can't do, and consequently they can't do those things. They think about the money they don't have, and worry about it, and consequently they never get it.

Money doesn't follow the fellow around that doesn't believe he has a right to get it. The fault is in the mind of the person that doesn't believe they can get it. When people believe they can do things, they can. Build up habits of belief in yourself and keep your mind off the things you don't want.

Mahatma Gandhi had nothing to fight the British with except his own mind – he had no money, no soldiers, and yet he took on the great British Empire with his mind power, just resisting them. Finally, the British got out. The mind is powerful, potent and profound.

NOTES

Here are the positives that you can afford to have and you can't afford not to have: a definiteness of a major purpose in life heads the list – make it a fixation by all means and eat it, sleep it, drink it and indulge in some act every day of your life leading in the direction of your major purpose. Then faith, personal initiative, enthusiasm, willingness to go the extra mile, imagination, the traits of a pleasing personality, accurate thinking and all the other traits recommended in this philosophy.

Those are things you can afford to make into fixations so that they dominate your mind and you act by them. Relate yourself to people by them. You will be surprised by how quickly you can feel yourself change lives, and how quickly the people that try to injure you fall away and become ineffective. You will be surprised at how potent you will become, attracting new opportunities. You will be surprised how quickly you will solve problems that arise, instead of worrying over them. Every one of those is under your control as a result of repetition of thought, that's all you have to do – keep repeating it and put some action behind the thoughts.

One should develop fixations by all means but one should make sure they are fixations on the subjects that one wants, not ones that one does not want. The majority of people go through life getting everything they don't want and few things they do want. A lot of people do not get out of their jobs what they want. Your own mental attitude towards your colleagues and customers determines how they respond to you. If your mind is positive, the negative minded person cannot do anything to influence you.

Through physical heredity we bring into the world a little element of all of our ancestors, and there is not much we can do about that. We must make an asset out of our afflictions instead of a disability.

Social heredity, however, is another thing. Social heredity consists of all the influences that enter into your life after you are born. The things you hear, you see, you are taught, you read about, the legends you were influenced by, and so on, constitutes social heredity. And by far and away the most important thing about what happens to us all the way through life is due to our relationship to social heredity – how much we get from our environment and how much we control it.

It is a good idea for all adults to go back and examine our social heredity – where do we get our beliefs, what right do we have to believe them, what is there to support them in way of evidence? You need to have an open mind in your dealings with all people at all times.



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Thinking

INTO CHARACTER

ORGANISE YOUR MIND AND
ANYTHING YOU WISH WILL HAPPEN
Sourced from various lectures from
prominent professors around the world





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Right now, the world's situation is hugely empowered with technology; today it doesn't take six billion people to destroy the planet, just one man can do that by pressing the wrong button. When we are empowered like this, it is very important that our physical action, emotional action, mental action and energy action are controlled and properly directed.

If it is not so, we become self-destructive. Right now, that is our problem. Technology has made our life efficient, productive and easy, no doubt, but in many ways it has become a source of problems too and we are destroying the very basis of our life, which is the planet.

We are making a curse out of something that should have been a boom, which has brought incredible levels of comfort and convenience to us over the last 100 years. Now it has become a threat to our life simply because we are not in conscious action but are in a compulsive state of action.

Organising our minds fundamentally means moving from a compulsive state of activity to a conscious state of activity. You might have heard of people who ask for something and beyond all expectations it comes true for them. Generally this happens to people who are in faith.

Let's say you want to build a house. If you start thinking you want to build a house, you need a certain amount of money, but you only have a few pounds in your pocket, so it's not possible. The moment you say it's not possible, you are also saying you don't want it. So on one level you are creating a desire that you want something, and on another level you are saying you don't. So in this conflict it may not happen.

Someone who has some faith in nature has a simple mind. Faith only works for people who are simple-minded. It never works for people who are doing too much thinking. A child-like person who has a simple faith in nature, takes action for a house without knowing how it might happen.

In his mind, there are no negative thoughts: Will it happen? Will it not happen? Is it possible? Is it not possible? These things are completely removed from this simple act of faith. He believes nature will do it for him, so it will happen.

Nature will not build a house for you. What we refer to as nature is a source of creation. As a creator, nature has done a phenomenal job. No one can imagine anything better. But if you want life to happen the way you want, because right now the very crux of your happiness and wellbeing is dependent on it, you must move to a conscious state of activity.

The only reason you are unhappy is because life is not happening in the way you think it should happen. So if life is not happening in the way you think it should happen, you are unhappy. If life happens in the way you think it should, you are happy. It is as simple as that.



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You have seen those coaches sitting there, but nothing happens. Because now, once you are on the field, it is your job. This is the same thing; the creator has done a fantastic job, but now you are here it is for you and me to see how to manage this world the way we want it. We must figure out how to keep this world in a condition that all of us will enjoy best.

For every stage in our life, we tend to think this is it, if this one thing happens, everything will be fine. You reach the next stage, and you realise that's not it, and you push on to something else. First, you must be clear what it is you really want. If you do not know what you really want, the question of creating it doesn't arise.

Every human being wants to live joyfully and peacefully, and he wants his relationships to be loving and affectionate. In other words, all that any human being is seeking is pleasantness within himself and pleasantness around him.

If this pleasantness happens in our body, we call this health and pleasure. If it happens in our mind, we call this peace and joy. If it happens in our emotion, we call this love and compassion. If it happens in our energy, we call this blissfulness and ecstasy.

This is all a human being is looking for: when he is going to his office to work, he wants to make money, build a career, build a family; when he sits in the bar or in the temple, he is looking for the same thing – pleasantness around and pleasantness within.

This is what we want to create, so it is time that we address it directly and command ourselves to create it. You want to create yourself as a peaceful, joyful, loving human being; a pleasant human being at all levels; and you also want a peaceful, loving, joyful world. When we say a joyful world, we mean everything that you want has happened.

This is all that you are looking for. So all you need to do is commit yourself to creating it; commit to creating a peaceful, joyful and loving world, both for yourself and everybody around you.

Every day in the morning, start your day with this simple thought in your mind: 'Today, wherever I go, I will create a peaceful, loving and joyful world'. If you fall down 100 times a day, what does it matter, for a committed man there is no such thing as failure. If you fall down 100 times, that's 100 lessons to be learned. If you commit yourself like this, to creating what you really care for, now your mind gets organised.

Once your mind gets organised, the way you think is the way you feel and your emotions get organised. Once your thought and emotion are organised, your energies will get organised in the same direction. Once your thought and emotion and energies are organised, your very body will get organised. Once all these four are organised in one direction, the ability to create and manifest what you want is phenomenal. You are the creator in many ways.



NOTES

Once you are in touch with it, once you access that power, you have the power to create. You have the power to create pure life and your surroundings the way you want them. Because we have lost our power to create, we are making a mess of ourselves and the world around us. If we operated as the true creator, as it is operating within us, and if we could create our lives with the same sense of organisation and of purpose, this world and the human being would be in a completely different state. It is my sincere desire that every human being in this world should have this access to the source of creation within herself or himself, so that she or he can function here as a creator and not just as a piece of creation.

Ed.Tic provides this framework. Teaching, Learning, Assessment and the Curriculum Continuum (TLACC) is integrated with immersed learning and powered by Ed.TiC to enable consumers to change their habits and behaviours to achieve their desired results.

We unlock human potential and enhance human behaviour, creating the greatest human awareness on the academic intellect of the subject areas (such as business, finance, marketing, allied health, computing, engineering and any other disciplines), but also promoting the ability to understand human physiology, psychology, emotions and “energy” as non-assessed curriculum.

This formula will change the world and REGENT will become a global brand for good causes in this world.





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Thinking

INTO CHARACTER



HOW TO UNLOCK YOUR INNATE GENIUS - SADHGURU



Sourced from various lectures from
prominent professors around the world



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The son returned to the United States, the love continued, they married and then the father disowned his son and wanted nothing to do with him. But years went by, the couple had a son, and the boy's picture from the day he was born was on Facebook and, as he grew up, slowly the grandfather found that disowning a grandson was a different matter to disowning a son. Slowly, within a matter of a few years, he fell in love with this little baby he had not seen.

Things happened and people started coming from America to visit the grandfather, telling him he must see the child. Slowly, it caught him and he decided that he did not want to see his son's face, but he did want to see the grandson's face. And of course he did not want to look at that white woman.

So he went to America and a seven-year-old boy full of energy completely entranced him. This little boy one day asked his grandfather to come and watch his archery skills. He took him to the barn and inside there was eight targets, all of them with an arrow in the bullseye. The grandfather thought of all the great legendary archers of India and he saw the future for his grandson, all the Olympic gold medals falling from the sky. And he asked the child what distance he had shot from. The boy said from 20 yards. The grandfather queried how it was possible. And the child said: "Grandpa, I first shoot and then paint the target."

These concepts about being successful can be pretty crippling. People reach a certain point and life is not fitting with their concept of success, so they think something is going wrong. It is not going wrong, they are just getting better and situations are pushing them on, but their concept of success is breaking up so they are suffering. You see any number of people going through this.

When we talk about success, many of us have already made plans about how to unfold success in our lives. A plan is good, but plans can get caught up in things, because you plan for what you know today. Nobody can plan for something that they do not know. Your plan is an exaggeration of today for tomorrow. Right now, you are here at a certain level and you think your plan must be for 10 times more in a few years' time, or 100 times more.

A plan might have a certain logic to it, but essentially it's an exaggeration of today, which means it has ruled out many other possibilities that are not yet in your experience.

Pennsylvania has floods. It once happened that a big flood came and water started rising in a small town and it rose to submerge the houses. Two young boys got onto the roof of their house, and they saw a hat going up and down in front of the house. One of the boys asked what it was and the other boy said, 'Don't worry it's my dad – yesterday night he got into a fight with my mum and took a vow that, hell or high water, he would mow that lawn today.'



NOTES

So, plans can be debilitating. It's good to have a plan, but it's more important that you have a purpose. If you have a purpose, plans will evolve, things will happen, new things will arise, and whatever has to happen will happen. If you hold onto a certain purpose, other things will serve that. But if you are very committed to a plan, a plan can become a blueprint for restriction.

It is alright to hold a plan, but you must hold it at a certain distance. You shouldn't get identified with the plan.

Essentially, success is a desire in every human being. You can put some fire into it and make it your passion, but if it becomes a need within you – that you must be successful, otherwise you will suffer – then you are heading for a serious problem. Our passions can turn into poison if we start to become resentful for the non-fulfilment of those passions.

When I say turn into poison, today there is substantial medical and scientific evidence to show that if you become resentful, when you are frustrated with something, you are actually putting poisons into your system. These are poisons that you drink and you hope somebody else will die. Life does not work like that. If you drink poison, you die – it's only fair.

These emotions always take away the fundamental ability. There is something called genius in a human being. Every human being has it, touches it at some moment of life. But the question is how often do you touch it? Did you spark once in your lifetime? That's not good enough; you must be sparking all the time.

What is genius? There are many ways to look at it – the simplest way is that when we say intelligence, we are always thinking about logical thought. No, logical thought will probably be meaningless in another 25 years, because your computer may be able to explore all the permutations and implications of logical thought much more quickly and better than you can do.

Rather, touching the genius means there's another dimension of intelligence within you. If you had chicken for lunch, over the afternoon, that chicken transforms into a human being. If you asked Charles Darwin, how long does it take for a chicken to become a human being, he would talk in terms of thousands of years. Yet in an afternoon, a human being can transform a chicken into a human being.

There is an intelligence here, and a competence, that is capable of what nature did over such a long time. But this is an unconscious state of intelligence. Whatever is unconscious, if the necessary striving is there, you can make it into your conscious process. In your conscious process, if even a drop of this intelligence is available to you, suddenly it is magic. What everybody else slogs for, you can just do.

When we say intelligence, everybody thinks about the brain, not hands or feet. But one cell in your body is doing more activity than your brain could ever do. One molecule of DNA is doing so many millions of functions in a minute that you could never figure it out.



NOTES

In yoga, we never look at the mind. There is no such thing as mind. There is a physical body and there is a mental body, and you learn to think through your body. There are many things that personally I do at the same time – somebody comes and tells me before a lecture that building work has to happen, and by the time I have finished the lecture I have a building plan formulated, because 12 or 14 channels are active in my head at once. It's not just in your head, you learn to think through your body. Learning to think through your body will never give you a headache.

With all these responsibilities and things happening at the same time, won't you get stressed? There is no such thing, because you use a deeper dimension of yourself, which everybody is capable of. You may not have the same level of intellect as somebody else – that is subject person to person – but if you eat a carrot you can digest it, which means you have another dimension of intelligence.

If you set up the necessary situation so that everything that's there within the system is available for you, success is an assured thing.



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Thinking
INTO CHARACTER

INNER MANAGEMENT

Inner Management



NOTES

Right now, people think that by educating themselves they will live happily ever after. You will discover over time that that is not so. By getting a job, they think they are going to be happy ever after. You will discover that is not so. By making money, you think you're going to be happy ever after, but you will discover it is not so. Somebody thinks by getting married, they are going to be happy ever after, but they know it is not so.

We try to fool ourselves into believing that by doing something, everything will be okay, even though repeatedly that has not proven to be the case.

Let me tell another story: It once happened, on a certain day that a bull and a pheasant were grazing on a field. The bull was grazing on the grass, the pheasant was picking ticks off the bull, and they were partners. Then the pheasant looked at a huge tree that was at the edge of the field and nostalgically said, 'Alas, there was a time when I could fly to the topmost branch of the tree, but today I do not have the strength even to fly to the first branch.'

The bull very nonchalantly said, 'That is no problem – eat a little bit of my dung every day and you will see, within a fortnight, you will reach the top of the tree.' The pheasant said, 'Oh, come off it, how is that possible?' The bull said, 'Oh please, try.'

Very hesitantly, the pheasant started pecking at the dung, and lo, on the very first day it reached the first branch of the tree. In a fortnight's time, it reached the topmost branch of the tree. It just went and sat on the topmost branch and looked at the scenery, enjoying it. Then the old farmer came along and saw a fat old pheasant at the top of the tree. He took out his shotgun and shot him. The moral of the story? Even bullshit can get you to the top but it never lets you stay there.

So, if you are seeking a life of fulfilment, if you're seeking a life of joy and peace and wellbeing within yourself, don't try to bull yourself in some way. You must do the right thing, otherwise it won't work. Unless you do the right thing, it doesn't work on the outside, and the same goes with inside – unless you do the right thing, it just doesn't work.



NOTES

Only when a person begins to experience a dimension beyond the physical can he play the physical world the way he wants. He can do the best he can with the outside world, but the interiority is undisturbed, always the way he wants it. The outside world will not happen the way we want it 100 percent, but the inner world should happen the way we want it.

If this inner world is not happening the way you want it, and if your body, your mind, your emotions and your energies are not functioning in the way you want, this is the worst kind of slavery. Somebody else is deciding what happens within you. If somebody else decides what should happen around you, you call slavery. But if someone else decides what happens within you, is it not a more horrible way of being a slave?

The only consolation is everybody is like this. But you need to learn that there is a whole science of inner management. If you don't learn that, you may manage businesses, industries, but still you will not live a life of fulfilment and wellbeing. If you want to live a life of fulfilment and wellbeing and offer the same to people around you, it's extremely important that you know what it means to manage your interiority.

Someone talking with passion about what they're doing is vital, because without feeling, there shall be no results. Human life becomes beautiful not because we do the right thing but because we put our heart into what we're doing. It doesn't matter whether we are sweeping the floor or managing the country, if we are putting our heart into it, it's beautiful. Living in an atmosphere where everyone else is passionate about what they are doing is in itself highly enriching.

Once you step into the world, there is going to be a lot of filth – corruption, nonsense, bad things happening. Some people can't stand that and attempt to run to the Himalayas where they want everything pure. But the filth has entered their minds. Whether we empower that filth or not is the only option we have, but we cannot avoid it.

What we call filth can also be a great place for growth. A lotus flower has always been the main symbolism for Indian tradition, because a lotus flower grows best where the filth is thick. This filth, which is stinking and unbearable, transforms itself into a fragrant, beautiful flower, and that option is also with us every moment of our lives. If the atmosphere that we live in makes us, we cannot call ourselves managers. If we make the atmosphere that we live in, only then can we call ourselves managers.



NOTES

Being a manager means that we are going to create the most beautiful things. Allowing situations to create us is not management at all – creating the situations that we want is management.

Often, when someone gets a job, the first day they go and sit behind a table and they think that table is the most fantastic place in the world. But within a few years, sat behind the same table, they are manufacturing nothing but high blood pressure and diabetes for themselves. This is not because there is something wrong with the job, or with the world, but because they have not paid sufficient attention to themselves. They have paid too much attention to what is outside.

To succeed in the world, people are always thinking about great aspirations. But aspiration and desires are all just a starting point. Success, prosperity and wellbeing come because you have made yourself capable of creating those things.

Everybody aspires for success. Even a beggar on the street is trying to be a successful beggar. Every human being is aspiring, but only those that have made themselves capable will succeed.

We need this new set of managers that will manage this world in a much better way than previous generations have done. Because externally we are better equipped than ever before. If we make a better effort and equip ourselves for internal management, we should definitely manage this world and communities much better than it has been done until now.

There is no such thing as perfect management, but if people give themselves absolutely to what they are doing, they are happy.

Fundamentally, management is about your ability to inspire people to do their best. If everybody around us is doing their best, that's the best possible management that can happen.

That does not come with manipulation but with dedication, love, and being willing to give 100 percent to the person sitting next to you. It doesn't matter what kind of person you meet, if you just learn to touch the core of his humanity then every human being is willing to do his best for you, always. If you just learn how to touch the very core of a human being that is around you, you will see everyone is willing to lay their lives down for you.

Only if people around you love you and want to do the best for you will you avoid getting ulcers from management. If people around you are trying to bring you down, then you will get ulcers trying to manage situations. If you do not create people who want to do their best, then management is going to be a pain. Only when people really want to do their best for you can management happen wonderfully.

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Thinking

INTO CHARACTER

THE CHALLENGES FACING YOUNG PEOPLE TODAY, BOTH SOCIAL AND ACADEMIC



The challenges facing young people today, both social and academic

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Nobody wins the race just because they desire it. Who doesn't desire victory? But only competence wins in the end. So whether it's in a school or in a professional atmosphere, instead of tweaking our competence we are tweaking our desire. You are tweaking your desire without tweaking your competence. You must just tweak your competence. What you can do may be beyond your desire, or it may be beyond that. If you tweak your desire without tweaking your competence, it causes unnecessary stress. Your well-being suffers.

That cannot be excused, and it is simply because we are putting the cart before the horse. You cannot do knowing, acting and then being. No. It has to be being first. How to be. If you don't know how to be, wherever you are you will suffer. If you know how to be, wherever you are, you will function to the best of your intelligence and capability.

In our lives, if we do not do what we cannot do, it's not an issue. But if we do not do what we can do, that's what we are trying to avoid. We don't want to end up not being able to do what we can do. Once you create this unnecessary stress, that your desire is beyond your competence without tweaking your competence, you are creating stress. Stress means you are moving towards incompetence, not towards competence.

Any machine will function at its best when there is no sense of friction. That is the same for humans. If you function without stress, you will be at your best. You may not be as good as the next person, but you will be at your best.

Every human being has come with a certain genius. But because of the type of school we have taken to, and the way we are approaching life, 95% of people live and die without ever realising their unique genius, what they are capable of. That is the biggest crime that human genius is stifled because everyone is trying to be on top of everybody else.

This is a very rudimentary way of functioning in the world. The large scale schooling is all in this way, to get into one basket and be top of the pile. It's a cruel way to live.



NOTES

The other type of school we have has no academics of any kind, the focus is just on building the human body and the human brain to its fullest. We have traditional methodologies. They learn yoga, they learn kalari, which is the mother of all martial arts, which is an elaborate system of developing the body. They learn classical Indian music, classical dance, Sanskrit language, which has the widest range of sounds to be used. We use sound in a very effective way to develop the neurological system in the child. This is something that doesn't happen to English-speaking children. But expressing and uttering those sounds does wonderful things to the neurological system: these children are super balanced. If they sit cross-legged they can simply sit for five, six hours, unmoving. You rarely see children like that.

These children go through 12 years, they have workshops to learn banking, accountancy, a little bit of mathematics, engineering, science, but that's only for practical purposes. Essentially, this is focused on building the human body and human brain to its fullest capability, and we are putting them through certain kinds of evaluations to see whether this is happening to them or not.

These are incredible children, they are extraordinary. They are not qualified for anything. They are not made for university, but they are made for the universe, because that's where we have to live.

In our schools, children are exuberant and joyful. This is important for every human being, not just children. We have lost that because we are exercising just one dimension of our intelligence, which is called the intellect. Intellect is only useful if it is sharp. The nature of the intellect is such that whatever you give it, the only way it can know something is by dissecting it. But you cannot dissect another human being.



NOTES

THE ROLE OF PARENTS

I don't think you can help your children; you must try to help yourself, because children don't listen to what you say. If they're listening, they become old when they're young. But they pay attention to who you are. If you don't transform your life, don't expect them to transform. They may get transformed from looking at someone else, but not by looking at you. It's important you transform.

People think they can give sermons and change a child's life, but that's not true. They are paying attention to what you are, not listening to what you say. When a child comes into our lives, it's important we start straightening ourselves out, because someone is looking up to us. So you must conduct yourself in a certain way.

With age, physical agility may go, but your aliveness need not go. If your aliveness is becoming less, you are committing suicide in instalments. The child does not have the information you have. Young children are looking at you, they grasp things about you that you have not imagined possible. They may not be storing this in their articulate memory, but they know it by experience. They see adults becoming less and less alive, with grave faces. This must change.

The best thing you can do for your child is create an exuberant, joyful, loving atmosphere. This is the soil that's needed to grow – not your advice, not your everything. If we do not teach our children anything, they will learn to speak languages fluently. At school, we do not need to teach unsolicited, but we must teach children when they ask us questions.

I told my daughter that all you need to know is never to look up to anybody, and never to look down on anybody. That's all. There is no authority to look up to and nothing to look down upon.

If you see everything just the way it is, your children will navigate life very well, because they will see everything just the way it is. But now, everything is exaggerated, something is high, something is low, something is good, something is bad.

Everybody has the intelligence to effortlessly navigate this if they just see everything the way it is.



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Thinking
INTO CHARACTER

SMARTER BY THE DAY



Smarter By The Day

NOTES

..... You are creating such a level of conflict within yourself that you think you are
 always doing something wrong. Well joyfully do something wrong, that's ok.
 Nobody really knows 100% if they are doing the right thing or the wrong thing.
 So don't bother yourself too much about whether something is right or wrong,
 just make sure that when you do something, it is bringing wellbeing to you and
 everyone around you. That is all you should be concerned about.

..... Animal nature means fixing boundaries but human nature means expanding
 or including everybody into your boundaries, because this is a natural longing.
 Wherever you are you want to be something more. That is because your
 intelligence has come to a place where it doesn't like boundaries and wants to
 expand; this is human nature. Human nature is naturally inclusive, while animal
 nature is exclusive. So don't fix boundaries between right and wrong – even if
 someone is wrong, let's include them and do the best we can.

..... Do not waste your time on right decisions, wrong decisions. When you are
 reasonably balanced, clear and happy, not frustrated about something, then make
 a decision and throw your life into it. Something wonderful will happen. You may
 not do the right thing, but you will do a great thing; that's good enough.

..... How far will I go? What will happen? That depends on various things – your own
 intelligence, your competence, and the times in which we exist. You should not
 discount the times in which we exist, because at different times in history, different
 things take off. We may be in sync with it, but whatever we do in life we must do
 with total enjoyment, because life is in its enjoyment, not in its correctness.

..... Your enjoyment must be unbridled. Whatever you do, see how everybody's
 wellbeing is included in this. If you run an inclusive process and people are
 involved, that is fine. Whether you are right or wrong cannot really be decided until
 you are right at the end of your life. On this planet, a human being is the peak of
 evolution, physiologically at least. It has the most complex neurological system
 and it has the highest level of cerebral capability. That means you can think, you
 can remember, you have a vivid sense of imagination.

..... An ant doesn't have such a vivid sense of memory, nor does he have any great
 imagination. He has some. But he has a presence of mind about the life that he is
 living. But because the education systems you go through from kindergarten are
 about everything except you, there is no attention to how a human being functions.
 And a human being exists based on the richness of his memory, the present
 experience, and how vivid his imagination is for tomorrow.

..... Right now, the problem is these things have all got mixed up, because discipline
 of the intellectual faculty has not come. Our children have not been taught that
 discipline means discipline of faculty. Without it, your whole mind turns against
 you. What happened 10 years ago, you still suffer. What may happen the day after
 tomorrow, you already suffer. Because there is no discipline of faculty – you don't
 know how to use your memory or how to use your imagination. Your memory
 makes you suffer, and your imagination makes you suffer, so you think you are
 suffering your life. You are not suffering your life, you are only suffering the two
 greatest faculties of being human – a vivid sense of memory and a fantastic sense
 of imagination.

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If your surroundings become pleasant, we call this success. Only for this last one, to make our surroundings pleasant, do we need the cooperation of forces around us. Many things have to fall into place. But to keep your body, your mind, your emotions and your life energies pleasant is 100% your business. It is entirely up to you to keep these things pleasant within yourself.

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On a day when you are very happy, you are willing to do a lot of things. Not on a day when you're depressed. When you're happy, you are willing to bend over backwards. When you're a little unhappy, how difficult it is to move you. So your life is an expression of your bliss.

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Every human being should be doing what is needed. Right now, they are trying to milk happiness from the world, destroying the world in the process. Today, it is the pursuit of human happiness that is causing ecological disaster. In the pursuit of human happiness we have turned this planet into a bonfire, and most people are not even happy. Most people are in states of struggle.

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It's very important that what is in your hands must be taken charge of. Your body, your mind, your emotions and your energies must take instructions from you. What happens around you will never be 100% determined by you. If you work hard, you have a little more influence, but never 100% influence on outside situations. That's how it should be, because if the whole world happens the way you want, then what about everyone else.

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Whether you call it stress, anxiety, misery or depression, when you suffer these things essentially your intelligence has turned against you, because there is no knowledge in your education system about how to take charge of the faculties you have within yourself.

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The question is, do you want to allow yourself to be fully shattered? Many things that don't work out in your early life, you will see later on as a great blessing. Even if you are put through the most horrible situations, either you can come out using that experience as a better human being, or you can use it to become a horrible mess.





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Whenever something hurts you, there are two options: you can either become wounded, or you can become wise. The more things hurt you early in life, the wiser you should become. But unfortunately most people become wounded, because they need an excuse to turn their own intelligence against themselves, especially if the world around you turns against you.

We misunderstand consciousness as just mental alertness. Mental alertness will help you, but consciousness is not about that. You know you exist right now only because you are conscious. If you fall asleep, you don't know that you or even the world exists, because you are somewhat unconscious. You are not conscious enough to notice the presence of many things.

Consciousness is always there, so the question is only the intensity and the volume of it. If you dim the lights, other people in the room will disappear, whereas if you increase the voltage they will all appear. But they were there all the time. That is what consciousness is. Everybody is conscious, but the question is how conscious.

To raise or increase consciousness, what have we done in our societies? Our entire education system is just about survival, being better than others. How can you be conscious when you're competitive? If you're only joy is being better than others, then how will you be conscious? This is sickness, and we are spreading it in our children. We expect them to be fantastic but it doesn't work like that.

We are paying too much attention to everyone around us and not enough attention to ourselves, but the quality of pure life is essentially determined by how you carry yourself. What kind of clothes you are wearing, what kind of car you drive, and what kind of house you live in does not determine the quality of your life. This moment, how joyful are you feeling within yourself? That is what determines the quality of your life.

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..... You set impossible goals for your happiness, but if you compromise yourself to
 peace and give up aspirations for being ecstatic in return for just being peaceful,
 that's enough. Peace is the highest goal in life. But peace is not the highest goal
 – if you want to enjoy your lunch today, you must be peaceful. If you are not even
 peaceful, there is nothing in your life you can do in an enjoyable way.

..... To be peaceful essentially means that you are not messing your mind, that your
 system is at ease, and you know how to conduct your mind, emotions and energy.
 It is the most basic thing. If you have a dog at home, you give him his food, he sits
 peacefully. Maybe not ecstatic, but peacefully.

..... It has nothing to do with the external activity you're doing, but everything to do
 with the internal systems and how they are functioning. Your mind, your body,
 your emotions are not taking instructions from you and are doing their own thing,
 you are not at ease. Once your machine is not in your control, being peaceful is
 impossible.

..... You need to be in control of your own super computer. The problem is most
 people have not even bothered to find the keyboard. When you are given such a
 highly sophisticated machine, if you do not conduct it properly it will cause you
 problems. If you come to the idea of mortality, it will make you depressed. But if
 you live with it every moment it will make you alive. This is not forever, this is just
 for a brief period of time, and the more joyful you are, the briefer it becomes. If
 you are ecstatic, it will just vanish in no time.

..... If you come to terms with this and live this way, then every moment you
 appreciate one thing, because the most important thing in your life is to be fully
 alive. Only if something is 100% alive can you make it into something beautiful. If
 you are exuberantly alive, it is natural to breed sweetness every moment of your
 life.

..... We don't know what great things you will do or not, we don't know whether you
 will climb Mount Everest or not, whether you will run faster than Usain Bolt, or
 become the richest man or woman in the world. But the one thing you must do
 and is 100% in your hands: you can live here as a joyful human being. This is
 possible for every one of us.

..... Our ability to fix the world around us involves too many forces. Sometimes
 things fall into place and sometimes they don't. But in our lives, whether we do
 everything that we can do or not is determined by this: only if you're joyful by your
 own nature, and you have no fear of suffering, will you dare to walk your life full-
 stride. Then everything that you can do, you will do. In our lives, if we do not do
 what we cannot do, that is not an issue. But if we do not do what we can do, we
 are a disastrous life.



NOTES

Money is important, but it doesn't come because you desire money. It comes because you do something well. Instead of going along thinking of how much money you want to earn, focus on what you want to create. If what you create is truly worthwhile, money will happen.

If you look at the wealthiest people of today: Zuckerberg, Gates and others; these people didn't bother about money. These people bothered about creating something and because what they created was valuable to everybody, money naturally came. If you are creating what you value, what you see as an immense value to other's lives, you have the joy of creating it.

It doesn't matter what your level of intelligence is or your level of capability. Do you have the courage and commitment to make the possibility into a reality? That is the only question. So whatever you are doing right now, no matter what it is, if you are absolutely devoted to it, things will unfold. We have become too goal-oriented; interested in the consequence, but not in the process. If you are not interested in the process, you should not be an artist. Process is an end in itself. If you are absolutely devoted to the process, something will come out.

If you treat life as a race, if you have to win it then you have to get to the finish line soon. If you get to the finish line ahead of everyone else, you won the race. But the finish line is death. So, particularly in creative arts, don't ever think of a goal – what should I be, what should I create? If you are devoted to the process, something will come out, and something more beautiful than you imagined will happen.

Without devotion, even in art, sport, music, politics, business, anything, nobody has done anything truly significant. No one has done anything truly significant without being absolutely devoted.

Do not think of art and aesthetics as a way to earn a living. A living will happen if a human being stays focused on something, inevitably. The universe will yield to you if you stay focused.

I am telling all of you, do whatever the hell you want in your life, but you must be intently focused on something. If you are not investing in anything, your life will just go to waste, because one basic ingredient of your life is time and this is going away. If this one thing is done within the human being, then every situation is a possibility.

Once every situation becomes a possibility, the human being will blossom to a fully-fledged life. And this is the aspiration of every life, to become a fully-fledged life.

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Thinking

INTO CHARACTER

MINDFULNESS

AN INTRODUCTION WITH JON KABAT-ZINN



NOTES

The brain does this, and it's remarkable. It can also find the mouth with the hand and not miss it, without seeing. It takes a while for this to develop, and in babies sometimes the food goes everywhere, but by the time we are about two, mostly it goes in the mouth.

Then you run into somebody outside in the street that you haven't seen in a while and they ask how you are, and you say 'fine'. How do you know that you're fine? How do you know how you're feeling at all? That's another sense, called interoception. It's a way we have of basically reading the biology of the internal organs instantly.

So, how do we know anything? By being in touch. Buddhists would say there is another sense that we ignore and that is awareness itself. Without awareness, you can see and not see. Without awareness, someone can be telling you something but you don't hear because you are focused elsewhere. Maybe you're in a room with lots of people and someone far away mentions your name, and suddenly your hearing is very good, because you hear they are talking about you.

The point is that awareness can actually be a way of sensing the world, especially the inner world. In fact, there is no inner or outer, there are simply all these capacities for touching the world, and being touched by the world. In English we say coming to our senses, which means to wake up. These are capacities that we are born with, we have not had a lot of training in them.

When you reflect on your education, probably you were taught a lot about thinking and you became a very good thinker – an analytical thinker, able to discern different qualities, make comparisons and so on. But there's another element of our being that we get no education in, that's obviously more powerful than thinking because it can take any thought and hold it, especially terrifying thoughts. That capacity is called awareness, but we never get any training in awareness at school.

Mindfulness is awareness, it is the awareness that arises by paying attention on purpose, in the present moment, non-judgementally.



NOTES

There are people who come to me with a diagnosis of heart disease, where they say my doctor told me the next time I get angry may be my last moment, and I'm a very angry person. We can't interview the people who die of sudden cardiac death and say what were you thinking just before you dropped dead. But a lot of the time I think if we could we would see some thought went through their mind, maybe to do with taxes or bad feeling, money worries, and the heart just went into spasm of one kind or another. Dead.

What about learning how to regulate our anxiety, our anger, our emotions and our thoughts, so that we actually become friends with them. We are not trying to fix them, we are not trying to change them or make them go away. But we are learning how to put the welcome mat out for them and see how we can be in relationship with them, instead of getting caught up and going into automatic pilot to just react the way we always react.

Sometimes when people tense up it creates back problems or jaw problems – the list of stress-related symptoms is enormous. It all starts with thinking. Stress is really a disease of thinking, but what is the antidote?

It would not be cognitive therapy, which means changing one thought for a better thought. You may not know what the better thought is. In fact, there is now a whole science called mindfulness-based cognitive therapy, that's about not substituting one thought for another, but recognising thoughts as they arrive in the moment and just seeing them as clouds in the sky. Even if they are thoughts that generate depression.

When people learn how to befriend those thoughts and just let them come and go without trying to push them away, suppress them or pursue them over and over again, then people don't relapse into depression. They have some degree of control over that. It's astonishing for them when they discover that, because many of these people have been suffering for 20 or 30 years and taking all sorts of drugs, and the drugs are only helpful to a degree. But here we have this internal power for self-regulation, and it all starts with attention.

So how would you start to connect with yourself? We have the most complex sophisticated gathering of matter in the known universe right inside our skin. Maybe 100 billion neurons in the brain itself, roughly a trillion cells in the body, that all came out of one cell; you're an extraordinary walking miracle. And how much time do you have on the planet? No time at all. You only have now.

How are we going to be in relationship to now, to our body? How can we be in relationship to the breath? If we are going to pay attention, we must pay attention to objects, processes, parts of our experience. Attention is the first foundation of mindfulness. Mindfulness is usually spoken of as the heart of Buddhist meditation, so it's actually a radical thing to attempt to bring Buddhist meditation without the Buddhism into mainstream medicine and healthcare, and then the larger society. But it really has to do with attention, and there's nothing Buddhist, eastern or mysterious about attention.

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Let's just feel the breath. But let's not make the breath special. Of course, it's very special and we should never take it for granted. But there's something else that's special going on, and that's the ability to feel the breath. Bring awareness to the awareness of breathing. Rest in that awareness, moment by moment.

Another way to put it would be, can you be knowing of breathing. Of course you can, but you have probably never done it before. It's not about thought, not thinking about breath, just knowing.

Settle into this moment and ride it as if you were a surfer riding the waves of your own breathing. Feel it, don't make any adjustments, but be aware of what the body is doing. It's a miracle, it takes care of itself, and every breath feeds every one of those trillion cells in the universe of you. Just feel the breath rising and falling.

Can you be knowing of awareness, knowing of breathing? Not thinking, just feeling and sensing? If we had lots of time together or you went to an MBSR programme, we'd extend this out for maybe 20 minutes, maybe an hour. After a while, the mind would just have enough, because another mind state would arrive, and that's boredom.

Boredom is a very interesting mind state. We crave entertainment, we are all addicts that want to be distracted. We are addicted to self-distraction. When you bring awareness to that addiction, then you can regulate it, moderate it.

There's nothing wrong with thought – thinking is a beautiful capacity. But there is this equally beautiful capacity called awareness, and if we don't cultivate that, then our thoughts tend to go crazy. Sometimes they can be very self-destructive, even shortening our lifespan and impacting the quality of our lives and the quality of our relationships.

Let's play with one more piece of this. We were following the breath. Here's a rule of thumb around mindfulness and something that may save you a lot of wasted effort. When we focus on the breath, it's never about the breath. It's about the awareness. If we were focusing on hearing, and if we were outside in nature that would be much more interesting to focus on. But actually, can you hear the sound of silence indoors? Of course there are lots of sounds available – we might judge them, we might name them, but we're not talking about judging or naming. These sounds have been going on all day but we have tuned them out; now we need awareness.

We could focus on the sense of seeing. You could pick out some object and just gaze on it. A beautiful object is a baby – if you have small children, if you get too busy you might not see them. It's very important, every once in a while, to just gaze on your children, or on a flower, or on clouds moving through the sky.

So seeing, hearing, tasting, touching, or just awareness. Let's be aware without choosing any object at all. Instead of focusing on our breath, let's just have the awareness be as big as the sky.

NOTES

You can begin to shift your mindset from one of mindlessness and what one Microsoft researcher named Linda Stone called Continuous Partial Attention. She said that's our default mode, we live continually in continuous partial attention; we are never fully present for anything.

What mindfulness actually does is exercise the muscle and slowly something starts to grow. We are shifting from a default mode of mindlessness, to a default mode of mindfulness, of presence, of being. A certain kind of intelligence that allows us to navigate and regulate the ups and downs, the stress and the pain, whatever it is that we deal with in life. The disorders, diseases and ageing, we can deal with integrity, and regain our balance inwardly as well as outwardly, moment by moment in ways that are profoundly satisfying. The science that I briefly mentioned at the beginning shows this really transforms us on a biological level, on a psychological level, and on a spiritual level.

What's most important is the embodied experience of living your life – not somebody else's life – as if it were beautiful and as if it really mattered. No one can give you that. No amount of material wealth, or possessions, or even good relationships with other people, can by itself influence your relationship with yourself. We need to learn how to befriend ourselves.

Finally, I'm going to share a poem that has to do with this sense of befriending yourself and reconnecting with who you actually are. Whatever it means to you, just drink it in and let the sounds come in through your bones, your ears, to see if it makes sense.

This is by a poet named Derek Walcott who actually won the Nobel Prize in Literature some years ago. It's called Love After Love.

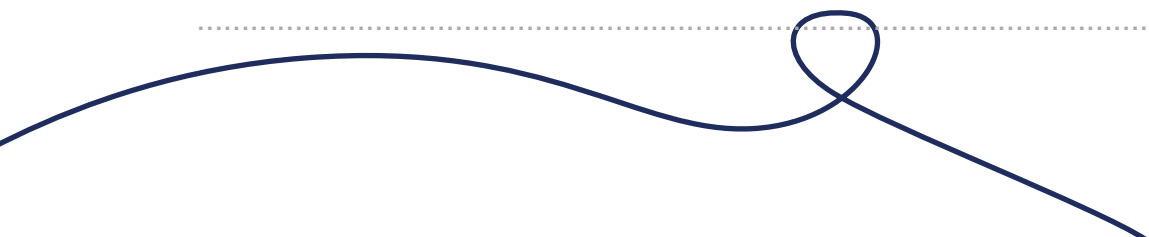
So here is the poem – listen as best you can:

**The time will come
when, with elation
you will greet yourself arriving
at your own door, in your own mirror
and each will smile at the other's welcome,
and say, sit here. Eat.
You will love again the stranger who was your self.
Give wine. Give bread. Give back your heart
to itself, to the stranger who has loved you
all your life, who you have ignored
for another, who knows you by heart.
Take down the love letters from the bookshelf,
the photographs, the desperate notes,
peel your own image from the mirror.
Sit. Feast on your life.**



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Thinking

INTO CHARACTER

MINDFULNESS MEDITATION WITH JON KABAT-ZINN





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I said, 'What if you go into your meditation and find your mind? You're a big boy, you've already won the Nobel prize, why are you so worried about losing your mind? We're talking about befriending your mind and making friends with this aspect of being that is as worthy of paying attention to as the cones and rods of the eye.'

He got into it, and in his old age he would sit on the beach and bang a drum and chant; really into it. It didn't make him any stupider.

Today let us practice a little bit and drop in on our own minds in this moment. Everybody is busy, so if you came to this today, that is interesting. You made a choice to come to this today. Let us see it as an adventure in finding out who we actually are and embodying that in ways that could actually add dimensions and value to our lives in ways that are not conceivable. You cannot think your way to what the outcome of this will be and then try to get there because the irony is you are already here. You are always here, there is no there.

Yes, we can formulate goals; that is one of the amazing things about thought. We can project out into the future, and we can develop models for how we are going to get from here to there. But if we do not know here then there is going to be coloured somewhat by things that we are unfamiliar with and need to look at. Tacit assumptions have sunk many boats in the world of science and engineering. Just tacit assumptions that we have not paid attention to, usually for emotional reasons.

Whether this is totally new to you, or you have been meditating for years, this is what Suzuki Roshi used to call 'beginner's mind'. The beginner's mind is not something you only have at the beginning; the whole point is to cultivate it moment by moment. One Korean Zen master that I studied with just called it 'don't know mind'. Keeping that not knowing is the best way to interface between the known and the unknown at the edge of creativity and science. Or for that matter in family life.

If you think you know who your children are, forget it. You will never know who your children are. You think you know who you are sleeping with? Forget it. Or at least you will have to get out of your own way an awful lot to not just see the projections onto that person of your own mind. If you do not pay any attention, all of a sudden your wife leaves you and it is very unlikely that was the first symptom.

Sometimes, with sudden cardiac death, the first symptom is your last. But usually there are all sorts of prodromal warning signs. Whether it is in relationships or relationships to your own body and health, if you are not paying attention to them the body or the world is going to up the ante to try to get you to wake up while you still have a chance to come to your senses.

It is the senses that are fundamentally the only way we can know the world. There are many more than five senses – the Buddhists include mind itself as a sense because you can see without seeing.

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Each breath is a new beginning. Each out breath a complete letting go. And here you are again. Right here, no agenda. Just this moment, just this breath, just this sitting here, outside of time. Ensconced in the now, timeless in awareness.

It sounds simple but it is not easy – this is actually a challenging discipline, because the mind is so unruly and so conditioned to fall into liking and disliking and wanting to be entertained. It is so conditioned that to just get really basic and befriend any aspect of experience and sustain that attending with a certain kind of tenderness is a radical act of love and kindness. Just teaching yourself to love and to be requires a certain kind of motivation to befriend your experience in this way.

These are the moments you do have while you are alive. This kind of silence that is pregnant with awareness, with pure awareness, is available 24/7. Whether you are in front of your computer, whether you are at home or work, wherever you are, it is a fundamental part of the repertoire of being human. Silence.

Ultimately, the more you practise, the less there is any need for talk or thought. And the meditation practice winds up doing you much more than you are doing the meditation practice. And the world, and everything around you, becomes your teacher.

Let us play in the few remaining moments of this guided meditation, keeping in mind that my voice is merely meant to be pointing out places to look or feel or see. If you do not find it helpful, just find your own way to be in a relationship with the present moment. Remember that I am not trying to give you any experience – certainly not relaxation or a sense of wellbeing – but simply reminding you how to rest in awareness. An awareness that can hold anything and everything, in this only moment we ever have. For knowing, for working, for loving, for seeing beneath the surface of things.

So let us play with expanding the field of awareness around the breath wherever we have been featuring the breath sensations, until it includes a sense of the body as a whole sitting here breathing. If you have slumped or collapsed in your posture, at this point why don't you see if you can re-establish yourself in a posture that embodies dignity for you, full dignity and wakefulness, whatever that means. Not in any kind of idealised way, we are not talking military academy, just letting awareness fill the body and finding an optimal way to be sitting in this moment so that the breath flows most freely and most unimpeded. So that the mind has a quality of lightness to it and a light touch. Seeing if you can feel your skin breathing perhaps, because it does. Seeing if you can feel your skin, the envelope of the body, and all of the sensations within the body, held in awareness. The breath is a part of that, so the awareness can be very narrow or it can be much broader, like a wide-angle lens.

Let us allow the awareness to also include sounds, since the ears are open, so that we are not excluding anything. The body is sitting, breathing and hearing, and the awareness can already hold it. You do not need to know how to do it, because the body already knows how to do it, it does it all the time. But we are not aware, so this is perhaps new.

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Thinking

INTO CHARACTER

MINDFULNESS STRESS REDUCTION AND HEALING WITH JON KABAT-ZINN





NOTES

When we use the words stress reduction in the context of mindfulness, we are not talking about some kind of relaxation attempt to calm people down and make them feel a bit better so that they can work a bit harder. We are talking about transforming the way in which we relate to our lives, to our bodies, to our calling, to our loves and to our ambitions, so that we can live lives of balance and fundamental profound satisfaction.

That is surely possible for human beings. A lot of the time society entrains us into severe imbalances that can sometimes be unbelievably addictive; intoxicating and wonderful on one level, but on the other hand, may actually be draining your life's blood or killing you. So, metaphorically speaking, in this society we seem to be dying for an authentic door into ourselves in a way that is bigger than just what usually defines us.

That is not to deny the beauty of what we often do and how creative we can be. But to have this beauty be, in some sense or another, held in a kind of awareness that we are not ordinarily taught in school and that requires a certain kind of intimacy and cultivation to have it at our disposal.

I started the stress reduction clinic in 1979 and when I think back to that time, I say to myself, '1979, what stress?' Today I can get more work done in a day than I used to get done in a month, and it is far better work. But it has a cost because the expectation is more intense – not just from other people but also from myself.

The digital revolution has in a sense catapulted us into a condition where, increasingly, there is no end to the workday or to the work week, so work can encroach into all of life. If you love work more than anything else in the world, that is fine – there have always been people like that – but there are also potential costs to pay in terms of burnout, addiction, and overdosing that mean you are not actually tapping into creativity in the way that you maybe once were. It starts taking more and more effort to get the same kind of returns.

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A lot of research has been done epidemiologically into what the effects of various kinds of risk factors are on human health, both mentally and physically. Everybody knows that smoking is a big thing in society, and we have demonstrated that cigarette smoking is not good for your health. Then there is high blood pressure and high cholesterol and all sorts of other risk factors for coronary disease and cancer. But stress was never considered to be a bona fide risk factor.

Then, in the laboratory of Elizabeth Blackburn at UCSF, Elissa Epel – a mindfulness teacher and a young assistant professor at UCSF – conducted a study that looked at the sub-units at the ends of all of our chromosomes, which are called telomeres and are required for every cell division in every cell in our body. It turns out that long term chronic stress can accelerate the rate of telomere degradation enormously. So, if you have ever said the words after a particularly horrific experience – ‘that took years off my life’ – it turns out it is true.

The telomeres, once they degrade, mean that the cells cannot divide any more. So, if stress increases the rate of telomere degradation, you cannot get clearer evidence that stress, if it is not mitigated, basically increases ageing.

This study was published in 2004. They studied parents of children with chronic medical problems that were not going to get better. It just does not get any more stressful than that. But they also studied parents that did not have children with extreme medical problems and they found that they were also showing telomere degradation. What really mattered was how much stress they thought they were under. They were under a lot less stress than the other parents, objectively speaking, but if you think you are under intolerable levels of stress, then you create that reality.

Still, that is a very positive finding because it infers that if you change your relationship to your perception of stress, you can potentially reduce the rate of telomere degradation. Now every study of meditation has referred back to this study, looking at whether training in a course of meditation over a period of time might slow or return to normal the rate of degradation. There are so many exciting things going on in the field today.



NOTES

So, what is mindfulness? If you hear the word mindfulness, it is very easy to think about it cerebrally as being about some kind of cognitive, discursive thought process. But it is not that at all. In East-Asian languages, I am told the word for mind and heart is the same, so when we hear mindfulness, we should also hear heartfulness. My working definition is that it is 'moment to moment non-judgemental awareness that is cultivated by paying attention.'

The present moment is the only moment that we are ever alive in. It is the only moment that we can think, and it is the only moment that we can be creative. It is the only moment in which we can relate, perceive, or do anything. One important thing about meditation that is very often overlooked in our society is that – just like anything else – it is a learning curve. There is a certain way in which meditation is instrumental, just like learning to drive a car or learning to play a musical instrument. You just do it over and over again and you get better at it. It is goal seeking and it is always incomplete because it is on the way to someplace else. There is an element of striving and thinking.

The other thing is that meditation is like both a particle and a wave. The particle and the wave are complementary. The non-instrumental element of meditation is that there is no place to go and there is nothing to do. There is nothing to attain; this is it. If you drop into this moment, it is not about ever getting any better than this, because this is it. We tend to perceive that in the future it is all going to come together better, but that is a limited way of thinking. Because the future that you are living in now is the future of when you started, so it is all an element of perspective.

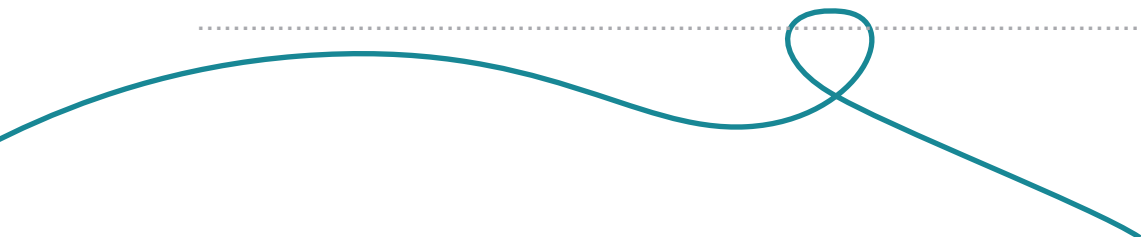
If we are always blasting through the present moment to get to some better moment, then in a sense we are not reading the present moment and we are not inhabiting the present moment. As you will see, some very famous people have made some very interesting comments about the downside of that.





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Thinking

INTO CHARACTER

THE 9 BASIC ACTION MOTIVES – BY NAPOLEON HILL





NOTES

5. The desire for freedom of body and mind, which is a particularly potent motive for those living under dictatorship and are unable to speak their minds. Naturally, human beings like to live in freedom and use their minds to think freely.
6. The desire for self-expression, referring to the building and creation in thought and material. Writers and artists often wish to create something that defines them as a person.
7. The emotion of anger or revenge, which is spring-loaded with negative energy and can move an individual to destroy or harm others or property. However, this energy can also be redirected to flow in a positive direction, to prove others wrong or to triumph over adversity.
8. The emotion of fear, which can again be negatively or positively directed. A student may be motivated to pass an exam by a fear of failure, for example, and other fears of things such as poverty, criticism, ill health, loss of love, old age, or death can be great motivators.

By understanding the driving forces behind the actions of others, common conflicts and frictions can be eliminated and more favourable relations can be achieved with friends and others.

Knowing another person's motives can tempt an individual to resort to manipulation, which Napoleon Hill does not sanction. He argues that no transaction should be sanctioned unless it benefits all of those involved.



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Thinking

INTO CHARACTER

THE STRANGEST SECRET AND A 30-DAY CHALLENGE – BY EARL NIGHTINGALE



The Strangest Secret and a 30-day challenge

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In this lecture, we learn about the strangest secret in the world. Many years ago, Albert Schweizer, the great doctor and Nobel Prize winner, was interviewed in London. A reporter asked him, 'Doctor, what is wrong with people today?'. The great doctor was silent a moment and then he said, 'People simply do not think.' This is what this lecture is about.

We live today in a golden age. This is an era that man has looked forward to, dreamed of and worked toward for thousands of years. But now it is here, we take it for granted. We in the UK are particularly fortunate to live in one of the richest lands that ever existed on the face of the earth; a land of abundant opportunity.

But let us take 100 people who start even at the age of 25. Those 100 people start even and believe that they are going to be successful. Any one of them would tell you that they wanted to be a success, and you would notice that they were eager towards life and there was a certain sparkle in their eyes. Life seemed like a pretty interesting adventure.

But by the time they are 65, one will be rich, four will be financially independent, five will still be working, and 54 will be broke. Out of the 100, only five make the grade. Why do so many fail? What has happened to the sparkle that was there when they were 25? What has become of the dreams, the hopes, and the plans, and why is there such a large disparity between what these people intended to do and what they actually accomplished?

When we say about 5% achieve success, we have to define success. Success is the progressive realisation of a worthy ideal. If a person is working towards a pre-determined goal, and knows where they are going, they are a success. If they are not doing that then they are a failure. Success is the progressive realisation of a worthy ideal.

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Rollo May, the distinguished psychiatrist, wrote a wonderful book called *Man's Search for Himself*. In it, he says, 'The opposite of courage in our society is not cowardice. It is conformity.' And there you have the trouble; it is conformity, people acting like everyone else without knowing why or where they are going.

In America right now there are over 14 million people 65 years of age or over, and about 13 million of these 14 million are broke and dependent on someone else for life's necessities. We learn to read by the time we are seven, we learn to make a living by the time we are 25. Usually by that time we are not only making a living, but we are also supporting a family. And yet by the time we are 65 we have not learnt how to become financially independent. Why? We conform. And the trouble is that we are acting like the wrong percentage group – the 95% who do not succeed.

Why do these people conform? These people believe that their lives are shaped by circumstances, by things that happen to them, and by exterior forces. They are outer-directed people. A survey was conducted once that covered a lot of working people and asked them why they worked. Why they got up in the morning. 19 out of 20 had no idea. They work because everyone works, and they get up because everyone gets up. That is the reason that they do it.

So, getting back to our definition of success. Who succeeds? The only person that succeeds is the one who is progressively realising a worthy ideal. They are the one that says, 'I am going to become this,' and begins to work towards that goal. A success is the schoolteacher who is teaching because that is what they have always wanted to do. The success is the person who runs the petrol station because that is what they wanted to do. The success is the successful salesperson who wants to become a top-notch salesperson and grow and build with their organisation. A success is anyone who is doing deliberately a pre-determined job because that is what they decided to do deliberately. But only one in 20 does that.



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Here is the key to success, and the key to failure: We become what we think about.

Throughout all history, the great wise men, teachers, philosophers, and prophets have disagreed with one another on many different things. It is only on this one point that they are in complete and unanimous agreement. Listen to what Marcus Aurelius, the great Roman emperor, said: 'A man's life is what his thoughts make of it'. Benjamin Disraeli said: 'Everything comes if a man will only wait. I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will that will stake even existence for its fulfilment'.

Ralph Waldo Emerson said: 'A man is what he thinks about all day long'. William James said: 'The greatest discovery of my generation is that human beings can alter their lives by ordering their attitudes of mind'. He also said, 'We need only in cold blood to act as if the thing in question were real, and it will become infallibly real by growing into such a connection with our life that it will become real. It will become so knit with habit and emotion that our interest in it will be those which characterise belief'. He also said: 'If you only care enough about 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 really wish these things, and wish them exclusively, and not wish at the same time 100 other incompatible things just as strongly'.

In the Bible you will read, in Mark 9:23: 'All things are possible to him that believeth'. Dr Norman Vincent Peale said: 'This is one of the greatest laws in the universe. Fervently do I wish I had discovered it as a very young man. It dawned upon me much later in life, and I have found it to be one of the greatest, if not my greatest, discovery, outside of my relationship to God. And the great law, briefly and simply stated, that if you think in negative terms, you will get negative results. If you think in positive terms, you will achieve positive results. That is the simple fact that is at the basis of an astonishing law of prosperity and success. In three words, believe and succeed'.





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William Shakespeare put it this way: 'Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.' George Bernard Shaw said: 'People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want and if they can't find them, make them.'

It is pretty apparent and every person who discovered this for a while believed that he was the first one to work it out. We become what we think about.

Now it stands to reason that a person who is thinking about a concrete and worthwhile goal is going to reach it, because that is what they are thinking about, and we become what we think about.

Conversely, the person who has no goal, who does not know where they are going and whose thoughts must therefore be thoughts of confusion and anxiety, and fear and worry, become what they think about. Their life becomes one of frustration, fear, anxiety, and worry. If they think about nothing, they become nothing.

Why do we become what we think about? Let me start by telling you about a situation that parallels the human mind. Suppose a farmer has some land and it is good fertile land. The land gives the farmer a choice to plant whatever he chooses, the land does not care. It is up to the farmer to make the decision. Remember, the mind like the land does not care what you plant in it – it will return what you plant.

Now let us say that the farmer has two seeds in his hand. One is a seed of corn and the other is nightshade, a deadly poison. He digs two little holes in the earth, and he plants both seeds. He covers up the holes, waters, and takes care of the land. And what will happen? Invariably the land will return what is planted. As it is written in the Bible: 'as you sow, so shall you reap.' Remember the land does not care; it will return poison in as much wonderful abundance as it will corn. So up come the two plants – one corn and one poison.

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The human mind is far more fertile and far more incredible and mysterious than the land, but it works the same way. It does not care what we plant, success or failure, a concrete worthwhile goal or confusion, misunderstanding, anxiety, and fear. But what we plant will return to us. The human mind is the last great unexplored continent on the earth. It contains riches beyond our wildest dreams, and it will return anything we plant.

If that is true, why do people not use their minds more? Well, they have figured out an answer to that too. Our mind comes as standard equipment at birth, it is free, and things that are given to us for nothing we place little value on. Things that we pay money for, we value. The paradox is that exactly the reverse is true. Everything that is really worthwhile in life came to us for free: our mind, our soul, our body, our hopes, our dreams, our ambitions, our intelligence, our love of family and friends. All these priceless possessions are free, but the things that cost us money are actually very cheap and can be replaced at any time. A good man can be completely wiped out and make another fortune. Even if our home burns down, we can rebuild it. But the things that we got for nothing, we can never truly replace.

The human mind is not used merely because we take it for granted. Familiarity breeds contempt. It can do any kind of job we ascribe to it, but generally speaking we use it for little jobs rather than larger, important ones. Universities have proved that most of us are working at about 10% of our abilities.

Decide now, what is it that you want? Plant your goal in your mind – that is the most important decision that you will ever make in your entire life. Do you want to be an outstanding salesperson, a better worker at a particular job, be a vital component in your company or your community? All you have got to do is plant that seed in your mind, care for it, work steadily towards your goal, and it will become a reality. There is no way that it cannot.

That is a law, like the laws of Sir Isaac Newton, the laws of gravity. If you get on the top of a building and jump off, you will always go down. It is the same with all the other laws of nature – they always work and are inflexible. Think about your goal in a relaxed positive way. Picture yourself in your mind's eye as having already achieved this goal. See yourself doing the things you will be doing when you have reached your goal.

Ours has been called the phenobarbital age – the age of ulcers and nervous breakdowns. At a time when medical research has raised us to a new plateau of good health and longevity, far too many of us worry ourselves into an early grave trying to cope with things in our own personal ways, without learning a few great laws that will take care of everything for us. These are things that we bring on ourselves through our habitual way of thinking.

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..... This information is enormously valuable to us if we really understand it and apply
 it. It is valuable to us not only for our own lives, but for the lives of those around
 us – our family, employees, associates, and friends. Life should be an exciting
 adventure; it should never be a bore. A person should live fully, be alive, be glad to
 get out of bed in the morning. They should be doing a job they like to do because
 they do it well.

..... Grove Patterson, the editor-in-chief of the Toledo Daily Blade, said: ‘My years
 in the newspaper business have convinced me of several things, among them
 that people are basically good. That we came from someplace and we are going
 someplace, so we should make our time here an exciting adventure. The architect
 of the universe did not build a stairway leading nowhere.’

..... And the greatest teacher of all, the carpenter from the plains of Galilee, gave us
 the secret time and time again: ‘As you believe, so shall it be done unto you.’

THE 30-DAY TEST

..... You can prove to yourself the enormous returns in life by putting this
 secret to a practical test. Take a test that will last 30 days. It is not going
 to be easy, but if you give it a good try it will completely change your life
 for the better.

..... Back in the 17th century, Sir Isaac Newton, the English mathematician and
 natural philosopher, gave us some laws of physics that apply as much to human
 beings as they do to the movement of bodies in the universe. One of these laws
 is that for every action, there is an equal and opposite reaction. Simply stated, it
 means we can achieve nothing without paying the price.

..... The result of your 30-day experiment will be in direct proportion to the effort you
 put forward. To be a doctor, you must pay the price of long years of difficult study.
 The same hard work is required to be successful in selling; and remember, each
 of us achieves based on our ability to sell, whether this is selling our families on
 our ideas, selling education in schools, selling our children on the advantages
 of living a good and honest life, or selling our associates and employees on the
 importance of being exceptional people.

..... To be successful in selling our way to the good life, we must be willing to pay
 the price. What is the price? First, it is understanding, emotionally as well as
 intellectually, that we literally become what we think about. We must control our
 thoughts if we are to control our lives. It is understanding fully that as you sow, so
 shall you reap.

..... Secondly, it is permitting the mind to soar as it was divinely designed to do. It is
 the realisation that your limitations are self-imposed, and that the opportunities for
 you today are enormous beyond belief. It is rising above narrow-minded pettiness
 and prejudice.

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There will come times when you feel like giving up. It is easier for a human being to think negatively than positively. That is why only 5% are successful. You must begin to place yourself in that group.

For 30 days, you must take control of your mind. It will think only about what you permit it to think. Each day, for this 30-day test, do more than you have to do. In addition to maintaining a positive outlook, give of yourself more than you have ever done before. Do this knowing that your returns in life must be in direct proportion to what you give. The moment you decide on a goal to work towards, you are immediately a successful person. You are then in that rare and successful category of people who know where they are going. Out of every 100 people, you belong to the top five.

Do not concern yourself too much with how you are going to achieve your goal. Leave that completely to a power greater than yourself. All you have to do is know where you are going. The answers will come to you of their own accord.

Remember these words from the Sermon on the Mount and keep them constantly before you for this month of your test: 'Ask, and it shall be given to you. Seek and you shall find. Knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth. To him that knocketh, it shall be opened.'

It is as marvellous and as simple as that. In fact, it is so simple that in our seemingly complicated world, it is difficult for an adult to understand that all he needs is a purpose and faith. For 30 days, do your best. If you are a salesperson, go at it as you have never done before; not in a hectic fashion, but with a calm, cheerful assurance that time well spent will give you the abundance of return you deserve and want. If you are a homemaker, devote your 30-day test to the complete giving of yourself, without thinking about receiving anything in return, and you will be amazed at the difference it makes in your life.

No matter what your job, do it as you have never done it before for 30 days. And, if you have kept your goal before you every day, you will wonder and marvel at this new life you have found.

Dorothea Brande, outstanding editor and writer, discovered it for herself, and discusses it in her book, *Wake Up and Live*. Her entire philosophy is reduced to the words, 'act as though it were impossible to fail'. She made her own task with sincerity and faith, and her entire life was changed to one of overwhelming success.

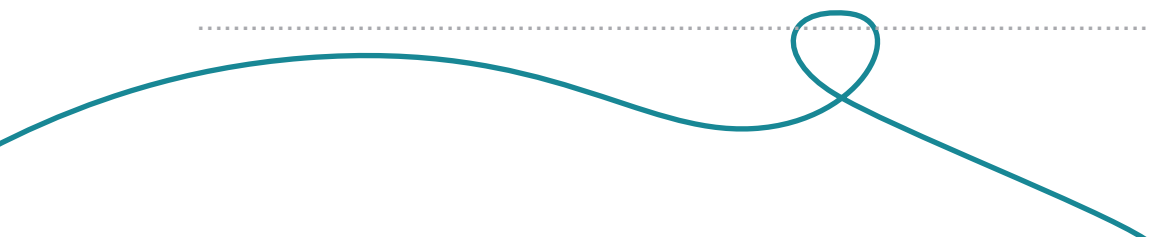
Take your test for 30 full days. Do not start your test until you have made up your mind to stick with it. By being persistent you are demonstrating faith. Persistence is simply another word for faith. If you do not have faith, you will never persist.

If you should fail during your first 30 days, by which I mean suddenly find yourself overwhelmed by negative thoughts, start over again and go 30 more days. Gradually your new habit will form, until you find yourself one of that wonderful minority for whom virtually nothing is impossible.



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Thinking

INTO CHARACTER

DISRUPTION IN HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN



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- Higher education has historically been poor at finding out what students want and what they need. What we will have in the future will be a wide array of choices for the students: When do I learn? Where do I learn? What do I learn? How do I learn? These non-consumers will become consumers of higher education.
- When you look across the sweep of human history, in almost every instance a company that at one point was widely regarded as unassailably successful slips to the middle of the pack, or often, the bottom after a decade or two. What is it that causes successful companies to fail? It is rarely that somebody beats them by coming into the market with a better product. Instead, it is that somebody comes in at the bottom of the market with a product that is not as good as the one that the leaders are making but is a lot simpler and a lot more affordable, and thus, a much larger population of customers can now own it and use it.
- What is happening for the first time in over a century is that online learning is a disruptive technology allowing this kind of entry into the market at the bottom of the higher education market. For the first time in academic life, we have been able to articulate why so many universities are going to run into trouble in the future if they continue to do things the way that they have always done them.

WHY SUCCESSFUL COMPANIES FAIL

The puzzle Dr Clay Christensen worked on throughout his academic life was to look at what causes successful companies to fail. He explained this process of disruption through the disruption of the steel industry.



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There have historically been two ways to produce steel: the first is with integrated mills which cost about \$10bn to build new. The simplest product produced by those mills was concrete reinforcing bars, which were not very profitable to make, while at the top of the scale was sheet steel that was used to make appliances and cars. The latter was very sophisticated to make and the margins were much more attractive.

In the late 1960s, a different way to make steel emerged called mini mills. These mini mills melted scraps in electric furnaces, and you could put about 10 of these electric furnaces in one room. The most important dimension of a mini mill was that you could make steel of any given quality at a 20% lower cost than you could make it in an integrated mill.

Imagine that you were a CEO of a steel company somewhere in the world. In a really good year, your profit as a percentage would be 4% or 5%. Here is this new technology that would allow you to reduce your cost of making steel by 20%, so do you not think that you would adopt this new technology? But not a single integrated steel company anywhere in the world built and operated a mini mill. Here, Clay explains why something that makes consummate sense is actually impossible for smart people to do.

These mini mills became viable in the late 1960s. Because they were melting scrap in these molten furnaces, the quality they could make was pretty crummy. In fact, the only market that would buy what the mini mills made was the re-bar market at the bottom. This is because there are almost no specs for rebars and once it was buried in cement you could never verify it. So, it was a perfect market for cheaper products.

As the mini mills hit the rebar market, the reaction of the integrated mills was positive; they were happy to get out of the rebar market due to the dog-eat-dog nature of its commodity. They could only make 7% gross margins on those products which counted for only 4% of the industry's tonnes. It did not make sense to defend the rebar business because if they focused their assets higher up the scale, in angle iron and bars and rods, they could make 12% margins. So as the mini mills expanded their capacity to make rebar, the integrated mills shut the lines down or reconfigured them to focus their manufacturing on the more profitable products.

Then an interesting thing happened. The integrated mills chopped off the lowest profit part of their product line and added up the remaining numbers to see their profitability improve as they got out of rebar. The mini mills, because they had a 20% cost advantage, rolled tons of money as they got into rebar. The symmetry worked quite well until 1979. That was the year when the mini mills finally succeeded in driving the last high-cost integrated mill out of the rebar market.

If you look at what happened to the price of rebar in 1979, it collapsed by 20%. There is just a subtle fact about strategy that nobody thought about before: a low-cost strategy only works when you have a high-cost competitor in your market.

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That is the mechanism by which successful companies find it so hard to sustain their success; it is because the pursuit of profit by smart people makes it easy to go up and almost impossible to go down.

Where else in the world's economy have we witnessed this? Cars is one market. Toyota came into the bottom of the market in the 1960s, not with Lexus, but with Corona. They then went up until they got to Lexus. GM and Ford were up on the integrated steel companies' line, making big cars for big people. Occasionally they would look down at Toyota and think they should get them. But when comparing the profitability of the sub-compact with the profitability of an SUV or a pick-up, it made no sense to defend the least profitable part of the business – they had the privilege of making bigger products for bigger people.

Now essentially the game is over for Detroit. Who is killing Toyota? Toyota does not feel as if they are being killed, but the Koreans have taken the low end away from Toyota, not because Toyota's asleep at the switch, but because they are disincentivised to invest in and defend the least profitable part of the business. They have the privilege of competing against Mercedes in luxury cars. Next comes Cherry from China, and on it goes.

We could spend the whole day talking about how this has happened across a multitude of industries.

THE DISRUPTION OF HARVARD BUSINESS SCHOOL

Clay told a story about a student he had that had returned to Japan a number of years ago, had taken a position in the Institute of International Trade and Industry, and had been tasked with formulating a plan for the resurrection of Japan's economy. Through the 1960s, 70s and 80s, Japan's economy was a juggernaut, growing at unprecedented rates so that anybody that got in their way was killed.

Then in about 1990, Japan's economy died, and it has been in a stagnant swamp for 20 years. The student worked on this for a couple of years. Eventually, he called Clay and said that there is no hope for Japan. Clay was certain they could find a solution, so he called the student back to Harvard.

He came back to Harvard and after about an hour he had convinced Clay that there was indeed no hope for Japan! What he pointed out was that the engine of Japan's macroeconomic miracle was disruption, company by company. It was not just Toyota in Detroit, but Honda first in motorcycles, then Sony killed RCA and Zenith with transistor radios. Canon did it to Xerox, Mitsui did it to the shipbuilding industry, SEKKO did it in watches, and by 1990 they had gone from the bottom to the top and were making the best products in their markets in the world.

The problem with the top is that the percentages are attractive but there are not any banks that elect deposits denominated in percentages, and the market up there is actually really quite small.

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When you look at what has happened to Japan's college students, the number that are studying those topics has fallen. Why? Because in Japan, prosperity has largely been assured. So, the focus of technological leadership has shifted for a while to Taiwan and Korea, and now because of their prosperity they cannot fill their courses in those topics and the genius has evolved to China and India.

The causality there is that we just are not able to teach those topics in a cogent way, and that is really important as we move on to discussing the reasons why online learning will become so important.

The way that Clay Christensen taught at Harvard Business School was that for every class the students have to study some dimension of our theories about innovation, and part of their assignment is to come to class and point out to Clay what is wrong with his theory: it is only if you find what your theory cannot explain that you can improve this theory.

One student raised her hand one day and said that she had found something that Clay's theory could not explain. She pointed out that Holiday Inn came in at the bottom of the hotel market in the 1950s and 1960s, and for reasons that you can understand, the more expensive hotels did not come down in the market, but Holiday Inn could not move up it either. They were pinned at the bottom of the market. She pointed out that McDonald's was the same; they came in at the bottom of the market and the higher priced restaurants did not come down. McDonald's has not moved up. So, it does not work.

It took Clay five years to work out a response to that insight, which is that in mini mills, as well as in cars and computers, there is a technological core inside that is extendable upmarket. The same electrical furnace that worked in rebar by extension could work in the more sophisticated products. That almost always is the case. The problem with hotels is that nothing about its core is extendable, so if Holiday Inn wanted to go up to a higher price point, they could not do it unless they replicated the position of the people there; they would have to hire a concierge just as Four Seasons has a concierge. They could not disrupt them by bringing to the market something that was lower cost but extendable.

That was very helpful to Clay as he began to think through the future of higher education, because historically this has been true with higher education as well. If a two-year school wants to become a four-year school or wants to add masters or doctorate degrees to go up the ladder, there has not been anything technological that was extendable for those at the bottom to extend to the top. For every step in the ladder, they had to replicate the business model of those they were trying to emulate.

But online learning brings to higher education this technological core that could be taken to the bottom end of the market and extend upwards. In the history of higher education, there has not been any disruption of any substance. But online learning changes the game quite remarkably, Clay argued.

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Phoenix was going to show it to all 135,000 of their full-time MBAs. Harvard brings in 900 every year, by comparison. Phoenix was focused on the concept of scale, and they were spending nearly \$200m every year making their teaching better. The amount of money spent at Harvard on making teaching better at the time was possibly somewhere near zero, Clay said.

So, in that metric, what to Harvard is good, to Phoenix is irrelevant. But teaching is where they were going to give Harvard a run for its money.

The second thing is that we often think that this stuff coming out in the new plain is not going to make a difference because in the current plain it is protected by regulation. In our study of history, never does the strength of the incumbent yield to head-on attack by the disruption. Rather, they work around those regulations and the network effects in this new plain of competition, and the old one collapses.

For example, back in the history of computing, IBM made the mainframe businesses, and their customers and suppliers of software all designed their work to work on the IBM mainframe system. IBM had a 75% market share, they made about 98% of the industry's profit, and it was about as close to a monopoly as the US Justice Department had ever seen, and it bugged them. So, they sued to break up IBM – the US government spent about \$1bn trying to break IBM apart and IBM spent over \$1bn defending itself.

As they were working on that problem, elsewhere in this new plain of competition was a new thing called personal computers and they were getting better and better. One day the government lawyers went to work, opened their briefcases, and realised no one was buying mainframe computers anymore. The monopoly had been dissipated not by government regulation but by disruption. Almost always, when there are people that have their hands on something they do not want to give up, it gets broken by somebody that does not see those standards as relevant.



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The same thing happens in online learning in a really important way. There are a few online schools that are taking root and competing against non-consumption, meaning that their students are people who could not go to a regular university because they are working or have children or whatever other reason. But for the rest of us in the hybrid, there are really interesting opportunities for that to be useful.

A new piece of thinking in innovation has been quite relevant, and that is the difference in the architecture of products between interdependent and modular products.

In teaching, and this is true in primary and secondary school as well as in higher education, the architecture of the way we teach is interdependent in character. There are temporal interdependencies. We cannot teach this in 200-level economics if we have not covered this in 100-level economics. There are lateral interdependencies... we could teach Spanish so much better, but we have to change the way we teach English phonics. And there are physical interdependencies around the architecture of the building.

These interdependencies make customisation very difficult, so it mandates standardisation in the way we teach and the way we test. If, for example, in software you wanted to have your own version of Windows it would cost you about \$1.2bn, because its architecture is excruciatingly interdependent; if you change 10 lines of code, you have got to change 10 million lines of code.

On the other side of this is another case where modularity makes a difference and we know, for example, that every student is different: there are multiple types of intelligence, styles of learning, paces at which we learn, there are different homes and family backgrounds. Those differences demand customisation.

As these two forces meet, the people that are not served are the students. Because of our inability to customise the way we teach, most students in most classes will sit together not learning or learning very inefficiently.

There are a couple of good reasons why delivering content online makes a difference. The first is that while an individual teacher cannot customise the way they teach to meet the needs of the different students, if you deliver online, it is quite readily customisable.

Coming back to the earlier point about why, when we become prosperous, we would rather die than study science, engineering, and math, it is because we teach it in a crummy way. Nobody ever dictated that maths is an independent field from chemistry, but somebody decided they were different fields, so we study them independently. In fact, if you want to study engineering, they will not give you the privilege of running into engineering problems until you have guided your way through two years of maths. Then they will teach you engineering, because they think these are two independent fields.

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Another important dimension of modularity as it comes to higher education is that innovations scale or are adopted very slowly. The reason is that if IBM comes up with a new component, and there are about 10,000 components in a mainframe computer, this component makes the whole computer work better. They decide they better take it to Control Data because it will make their computer work better too, so they knock on their door, show what it does to IBM, and what do the people at Control Data do? They cannot just plug it in and have their product do anything because they have an independent architecture. For them to adopt this new component, they would have to reconfigure their entire computer system.

When you have an interdependent architecture, innovations diffuse very slowly because everybody has to look at it and work out how to fit it into their systems.

This is a reason why innovations do not scale well in primary and secondary school, because every district has a proprietary architecture in its curriculum. We can see, for example, that some types of schools do very well, but it does not scale, and the reason is because innovation that works for them is really hard to deploy in another system.

When an industry evolves into a modular system, the way the pieces fit together is standardised and so innovation in any component gets adopted very quickly because you can see exactly how it fits in and what impact it will make.

It is likely that online learning will take root and innovations that really make a difference in the lives of students will scale very quickly.

A case study from Clay's MBA class is about a company called Michigan Manufacturing Corporation. This is a company that has nine plants in the Midwest making axels and gearboxes for cars and trucks. The case is focused on Pontiac, Michigan, where the auditors have come to say costs need to come down otherwise the plant needs to shut. The overhead divided by direct cost in this Pontiac plant was \$6.2. They pointed out that there was another plant in the system where that ratio of overhead to direct was \$2.2.

It turned out that when the auditor went into the factory, the machines were lumped together, and the machines defined the departments. The reasons for this were threefold. One is that the machines were very costly, so if you put them all together you could use them optimally. Two, the operators were very skilled and very costly too, so by putting them in the same departments you could utilise the labour most efficiently.

But the great thing about this organisation was that they could make any product for anybody. Any customer could come in with the design of a new axel, give it to the manufacturing engineer, they would look at it and determine that for this particular design we need to go to this part of the factory first with these machines, then this part, and then this. Another customer will come with a different product and that would take a very different path through the system.



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Thinking

INTO CHARACTER

GLOBALISATION OF HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN



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Looking at how this worked out in another industry, microelectronics, provides a lot of interesting insights into the future of higher education. Up until the late 1970s, most consumer electronic products were built with a vacuum tube technology. Those vacuum tubes were about the size of a child's fist, and in a television, there would be 20 to 25 vacuum tubes. It was complicated technology and they generated a lot of heat and used a lot of power. Every year, two or three vacuum tubes would break, so you had to hire a repairman to come and fix it. In today's dollars, a television costs approximately \$4,000, so you had to be rich and have a pretty big living to put this machine in your home.

The transistor was a disruptive technology because it could not handle the power required to be used in that product. Everybody knew that it would be important, so all the vacuum tube companies took a license to the transistor into their own labs and framed it as a technological problem. In other words, we cannot use transistors until they are good enough to handle the power needed in the application. In today's money, the vacuum tube companies spent over \$3bn trying to make the transistor good enough to be used in their market.

While they were working on the technology out here, competing against non-consumption – meaning a product that is so simple and affordable that a whole new population of people have access to it – the first application of a transistor was a hearing aid. Then it really started to hit the mainstream when Sony introduced the world's first pocket radio. That Sony pocket radio cost \$2, it was battery powered and it had a horrible sound. But Sony sold it to teenagers, and they were delighted with the crummy product because it was infinitely better than nothing, which was their alternative.

Then came the first portable television. Again, it was a limited product, but by making it affordable and accessible, a whole population of people that could not afford the larger television could have one. Because it was infinitely better than nothing, customers just loved the products.



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In a similar way, it is very easy for us in our universities, surrounded by consumption, not to see all of the non-consumption of learning that exists. We have not been able to access that because we do not see it. And yet online learning starting in the periphery competes against non-consumption and we feel, just like the vacuum tube companies, comfortable with how things are. But the world is changing.

A couple of other points: on the vertical axis, there is a different definition of performance. The way the owners of the older vacuum tube TVs defined performance was based on the fidelity of the sound. The way the owners of the new early transistor radios defined performance was the portability and the personality of the sound.

We see the same thing in online education. We have a definition of what quality teaching and learning is, and in the new world quality is defined very differently, which is the reason why I think specialisations are so important.

Competing against non-consumption has extraordinary opportunity for us. Clay gave an example of efforts he was making to compete against non-consumption in research. He was developing a new theory of economic growth, having got frustrated with economists orbiting around the world at very high altitude and not seeing with much clarity what goes on inside companies. Consequently, he tried to build a new model of economic growth from inside companies.

Having kept track of all of his graduating students, about 4,000 at the time, he sent out an email to all of them asking for help. So these are people who were very smart, were sent a copy of the early draft and invited to provide input to make it better.

Some 1,500 came back saying they would love to help and 150 read the research and sent back reactions. They were brutal, insightful and constructive. It turns out that 150 of the smartest people in the world, who have been out there wrestling with the problems of growth in their companies, were just delighted to help.

Clay put all their good ideas into a second draft and shared it again for even more insight. The traditional mode of research is to close the door and figure it out. Here, Clay opened the door. This article was the first time in history that a byline said that it was written by the alumni of a course at the Harvard Business School, orchestrated by Clay Christensen. That model was enabling people who previously could not undertake research, because nobody asked them for expertise, to come together. The opportunity of virtual interaction with people not considered as research associates made Clay very excited for the world.

In addition to the metric of performance changing, another important point is that customers are sucked out of the middle into the periphery. It is never the case that the technology goes back into the centre. In the past, trade-offs have been binding; if you wanted to have higher quality, it required higher cost. But disruption almost always breaks the trade-off, and you can have higher quality and lower costs.



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Thinking

INTO CHARACTER

THE POWER OF AWARENESS – BY NEVILLE GODDARD





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INTRODUCTION

The great secret is a controlled imagination and a well-sustained attention, firmly and repeatedly focused on the object to be accomplished.

It cannot be emphasised too much that, by creating an ideal within your mental sphere and by assuming that you are already that ideal, you identify yourself with it and thereby transform yourself into its image.

Contained within this lecture are elements that allude to discussions already had about the power of the subconscious mind and psycho-cybernetics. The idea is simple. You have a self-image. You can programme your self-image. Your self-image governs the results that you have in your life.

As you go about your day and experience your life, you will notice that you have different experiences and you give these different experiences different meanings. You probably give them a different meaning to what another person would, since no two people are alike. We give different circumstances different meanings based on our experiences, what we have learned and how we believe reality to work.

These meanings are either empowering or disempowering us, causing us to move towards or away from our goals. Many of us have no goals and as a result we experience random situations in our life – or at least they appear to be random – and we have no idea how this fits into anything.

Those of us that have clear goals can look at just about any situation in our lives and ask ourselves whether it is helping us or reducing the likelihood that we will achieve our results.

The ability to do this is called awareness. You have awareness. You are able to feel and relate to the environment in a way that helps you make sense of it, and connect it back to where you are going.

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The interesting thing about this is it is governed mostly by the subconscious mind. We can consciously say we want to be a certain person, but if our subconscious mind is not on board with that self-image that we believe ourself to be, then all kinds of contrarian things are going to happen. Looking back at all the things that happen in our lives, we should ask ourselves what can we do to create different experiences? Why do we keep recreating the same thing over and over again?

That is because it is governed by programming in our subconscious mind. Realising this is the first step. We have awareness of different elements and situations that happen to us, we can question those different circumstances and experiences and ask ourselves how we are contributing to the creation of those elements. This reveals our self-image; how we believe ourself to be.

We can choose to change our self-image, by constructing in our mind the image of the person that we would like to become. We can visualise until we believe that we are in fact that person now. By coupling that with audio affirmations, surrounding ourselves with information that validates our being that way, all of a sudden with time and practice our self-image starts to change.

And then something interesting happens. The people, the environment, the circumstances and the different experiences that we have in our life also start to change.

This lecture will help you understand what your self-image is telling you about yourself – awareness – and how to cultivate the ideal self-image, changing the way you see yourself, the kind of success that you have and what your life looks like to the other people that you are with. It will help you realise that if you paint this picture in your mind and keep feeding this self-image, reality will start to change to match this self-image.

'He calleth things that are not seen as though they were, and the unseen becomes seen' – Romans 4:17

'The answers are always in front of your face, the problem is you just don't see them' – J Abrahams.

Everything that you need to navigate towards your goal is within your awareness. You can observe your conversation with a person, and you can tell by the different thoughts and emotions that come up what your self-image is telling you about yourself. You can sit and analyse this and break it down and realise that it is either in alignment with where you are going or it is not.

With this awareness, we can work to create transformation and to change our circumstances.

NOTES

ATTENTION

When the imagination is not controlled and the attention not steadied on the feeling of the wish fulfilled, then no amount of prayer or piety or invocation will produce the desired effect. Steady focus on this self-image, who you want to be, means you have to be willing to block out other thoughts, not from a place of resistance – because we know that what you resist persists – but accepting that other people have different viewpoints. There is other information out there but you choose not to take it in. Then you have power.

Someone who has a lot of confidence and a lot of power does not need to exercise it with force. Higher states of consciousness come from a place of acceptance. Your ability to create is from a place of accepting that other folks have a polarising opinion to yours and that is okay. There is no need to fight, because what you put attention on will show up more and more in your life. Your goal is to focus on your self-image and who you want to become.

Your assumptions determine not only what you see but also what you do, for they govern all your conscious and subconscious movements towards the fulfilment of themselves. You can think something, you can say something, and behind that is a meta meaning of what you believe it to be, or an assumption of how it works. You might want to create money, wealth and success in your life. However, there may be some meta meanings behind different elements of money, wealth and success, such as it is hard and people who do achieve it do it through means that are unethical. There are all these different kinds of disempowering assumptions, because when you dig deeper and look at the facts, you will find cases where these elements are not true. These assumptions that you have about people and situations drive your behaviours.

You can meet some of the coolest people in the world who are genuinely authentic and really care, and they are so good to you, kind and generous, and you can assume they have a hidden motive. But they do not. Why? Because maybe you come from a place of scarcity, or a place of fear, and these assumptions that you have will prevent you, from engaging with further information and from producing results, because they are disempowering.

These assumptions come, again, from the self-image that you have. If you see the world as scarcity, fearful, with people out to get you and cut-throat, then your assumptions, actions and everything you do will be based on those self-image elements of yourself. On the flipside, if you believe that the world is abundant, that success is attainable for everyone, that there are more cool people out there than you could possibly meet, that everyone is friendly, that the world is evolving, and that nothing can stand in your way, then you are going to navigate the world differently. You are not going to have a problem with selling, with connecting with people, building meaningful relationships. You are not going to see yourself as an isolated island at war with everyone else.

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ACTION AND FREEWILL

The question is often asked, 'What should be done between the assumption of the wish fulfilled and its realisation?' In other words, now that you have created the self-image, and with repetition you nurture the self-image by playing audios over and over again, reading books and watching videos, surrounding yourself with supporting information, what else have you got to do? Well, nothing. It's a delusion that other than assuming the feeling of a wish fulfilled you can do anything to aid the realisation of your desire.

You think you can do something, you want to do something, but actually you can do nothing. The illusion of the free will is but ignorance of the law of assumption upon which all action is based. Everything happens automatically. Everything that befalls you, all that is done to you, happens. Your assumptions, conscious or unconscious, direct all thought and action to their fulfilment.

We are not talking about doing nothing. That last part is how it really works. Your conscious or unconscious assumptions direct all thought and action to their fulfilment. So rather than doing a whole bunch of stuff and masquerading it as accomplishment, your clarity of where you are going is going to cause you to do the right things.

There are two different types of people. One will think that you have got to do all these different things to produce results, and the other will focus on selling and getting products out to the marketplace as fast as possible, building a buying relationship. One is going to get more success than the other, and universally it is the one that sells, the one that puts the product in the marketplace and is doing the highest and best-use business task, which is marketing and innovation. They are selling and they are innovating based on the results. The other person has come up with complex and convoluted ways to get results and they are not making any sales because they are burning through capital. Their assumptions of how they believe reality to work is correct, because they believe business is complex and lots can happen before you get results, and it might take them 10 or 20 years to get results, but that was their choice.

To each their own, you can do it whichever way you want, but if you focus on this approach and create the self-image, then we are gauging the progress we make and acting intuitively so we just know, with clarity, the optimum actions to take. Otherwise you find yourself confused and waste time. Once you know exactly where you are going, you are going to see quicker, faster and more efficient routes to get there. As a consequence, you are going to attract people's circumstances and scenarios based on that energy.

If you do not paint with vivid clarity where you are going, and the belief that you can get there, as quickly and efficiently as possible, then whatever comes as a result is going to be a mirror reflection of that. So, to re-emphasise this, we are not saying you do nothing. The actions are taken and they are done eloquently, smoothly. You will meet a lot of people who have evolved in the world of entrepreneurship and business, and they do far less and accomplish more.

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FAITH

Napoleon Hill, in *Think and Grow Rich*, talks about faith as one of the most important elements to acquire success. Success is polarising compared to the collective consciousness. Many people will not achieve the height of success in their chosen field, whether it be relationships, business, career, health or fitness. Statistically, there are few people that achieve success. The result is that the consciousness, the stories and the ways of looking at reality are unintentionally designed to keep people in the reality that they are in.

In order to break through, you have to think differently than others and think differently than the collective consciousness. You have got to be okay with how people think, the collective consciousness, and think differently. Think as you would like but act as everyone else. This is a realisation that the self-image that you have, provided you are aspiring for great heights, is going to be very different. Study people like Marilyn Monroe, Mohammad Ali and Prince and really get into their psychology. They see reality very differently and they behave very differently. A lot of people do not understand them and at different times in their lives they were marked as crazy. But their results speak for themselves. At some point in their life they had faith that this alternative, polarising, radically altered state of consciousness that they believed to be true, was real. And they were able to work with themselves and the vision of what they wanted to create, with faith. As a result of having that faith, they started to alter different things in reality to fit their image.

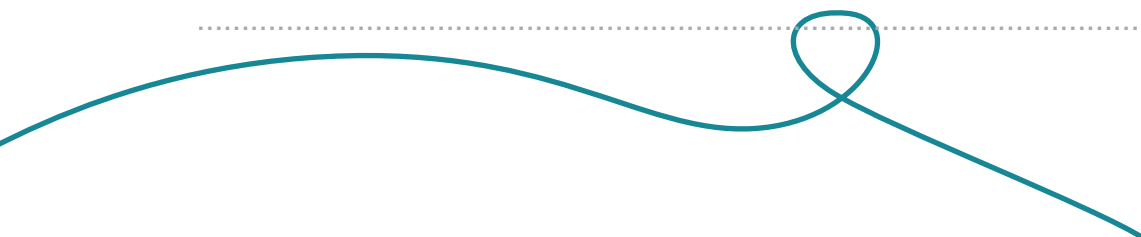
Another example is Arnold Schwarzenegger, who came out of a small Austrian town and became arguably the best bodybuilder ever, then went on to become one of the best action movie stars and then Governor of California. If you study his psychology you will see he has enormous faith in himself. The characteristic is common, to the positive and negative. When somebody achieves a lot of negative things in their life, they have faith that they are going to achieve those negative things.





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Thinking

INTO CHARACTER

MEMORY, CONSCIOUSNESS AND COMA – SADHGURU AT HARVARD MEDICAL SCHOOL



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Sushupti is a dreamless state, but there are dimensions of consciousness that you are aware of.

The neurological system in the body suggests that the entire art of anaesthesia could rise to a different level at a very minimum interference. When you disengage with memory, suddenly there is no past, present and future, so there is no time. Because there is no time, there is no space.

Anaesthesia cannot touch memory, it can only take away consciousness.

HOW ANAESTHESIA AFFECTS THE BRAIN

Some people believe anaesthesia turns the brain off, makes people unconscious, puts people in a coma. To really understand what happens there have been a number of studies.

The way to think of it is that when you take the anaesthesia drugs, the brain is not turned off. It is not like flipping a switch. Actually, the brain is in a highly dynamic state, and the circuits in the brain are oscillating and creating waves. The drugs take over the circuits and that means that if one brain area was communicating with another brain area so that someone could be conscious, it can no longer do that. When you turn the drugs off, the brain returns to normal.

It is like a bridge that suddenly starts to oscillate in a perfect wave, which means no traffic can go across it. These oscillations, because they are so strong, take over the brain and they are not natural. After anaesthesia, brains often do not work the way they did beforehand. Consequently, if you are in that state of oscillation for eight hours, things may not go back to normal.

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What is good is that anaesthesiologists can see this state and use it to change the way drugs are delivered. The other practical implication is that as studies focus on anaesthesia, interactions with neurology teams can increase to make links between problems they are working on. Conversations can begin to help understand what is actually happening on a deeper level. If we do not take anaesthesia seriously in terms of its impact on the brain, we are not moving that research forward.

In other words, we can use the study of anaesthesia to help us connect with some of these deeper ideas about the brain, the mind and consciousness.

Neurologists are trying to understand how patients that lose consciousness, because they have had a structural brain injury or cardiac arrest or some other problem, can re-establish a conscious state in a brain that has been injured. What are the tools for recovery and what are the ways in which it can happen, as well as the limitations and how people get stuck along the way. There is a lot of variation.

DIFFERENCE BETWEEN CONSCIOUSNESS AND WAKEFULNESS

The English language is very good for describing and defining external things, but it is limited when it comes to the internal dimensions of many aspects of who we are. If we have to use yogic terminology, what we refer to as consciousness is referred to as jagruti, or wakefulness. We do not consider wakefulness as consciousness. Wakefulness is the state of the body, the mind, the bio-energies within us, but that is not consciousness.

Yogic terminology does not consider the brain to be the most significant aspect of the physical body. Intelligence is considered to be across the whole system. Generally, in most people's understanding, a combination of memory and intelligence is considered as mind. If you take this as a definition, it is a fact that every cell in our body carries much more memory than the entire brain can carry. These cells in the body remember even what happened a million years ago. They remember the skin tone of your forefathers, nothing has changed. They never get confused.

What you can carry in the brain as conscious memory, compared to what every cell is carrying, is phenomenally small and the chemical reaction being conducted in every cell is far more complex than you could ever comprehend with your entire brain. Both in terms of intelligence and memory, the spread is much more. This entire focus on the brain has come about because, pre-renaissance, Europe was hugely dominated by dogmatic belief systems. Nobody was supposed to think for themselves.

When people broke through that and started thinking for themselves, thinking looked like absolute liberation for those people. That hangover still lasts in our education systems, in our medical sciences, in the very way that we approach even fundamental sciences. The view that thought is everything profoundly influences our social structure and our way of exploration.

NOTES

There is no picturisation, there is no video running in your mind, but you are conscious in your sleep. This is a powerful state if you really want to manifest something in your life, to be explored.

The next one is called turya, which is consciousness where there is no memory involved of any kind. In the yogic sciences, we look at consciousness as an intelligence beyond memory. If there is memory, memory is considered a boundary, in the sense that one person has one kind of memory and another has a different memory. Essentially, it is in the memory.

Memory does not mean just what I remember and what you remember. It includes genetic memory, evolutionary memory, elemental memory, atomic memory, karmic memory, inarticulate and articulate memories. Memory means consciously what we can remember. If we eat dog food, we will not become dogs. Something within us remembers that no matter what we eat it will be transformed into human being. If you and a cow eat a mango every day, no merger will happen. Perfect memory is established and evolutionary memory is absolute.

These different versions of memory play on a daily basis. People think their thoughts are free but one's memory is determining everything. We call this karma, which means the residual impact of all the memory you have. It means how it impacts every thought, every emotion, every action, including the very way you sit and stand. If you see someone walking far away, if he is your friend you will recognise him just from the way he moves his body. There are seven billion people but each of us walks in a unique way. This is karma – the residual impact of varieties of memory.

We recognise memory as eight basic forms that are determining how we are right now. The very way you sit, stand, breathe, understand and perceive life is determined by this memory. But there is an intelligence beyond memory that we call turya or chitta, and that is consciousness.

Every single one of us is conscious, the question is only one of degree. A rock is conscious, a dog, a pig, but how conscious? Even in a group, consciousness is different from person to person. This degree of consciousness determines everything.

To give an analogy – all of us blew soap bubbles when we were small. The soap part of that bubble is just a tiny drop, but the larger part is the air that it captures. So how big is the bubble? When you were children, who could blow the biggest bubble was a big deal. The kind of soap and how it gathers is your memory. It gives it a form. But when the memory bursts, there is no such thing as your air and my air. There is no such thing as your consciousness and my consciousness. There is my body and your body, and there is your memory and my memory, and your intellect and my intellect. But there is no such thing as your consciousness. How much of it did you capture, how big is your bubble, those will determine the scale of your life.

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Using that as a basis, if medical science has a way of monitoring the neurological impulse as it is happening, and there is some way to introduce anaesthetics in smaller proportions, you could still have the same effect on the patient. When you use any medicine on the body compared to when you use it on the neurological system, just 1% of what you use on the muscle will produce the equal effect on the nerve. More of the body could be engaged in the way we think and measure.

PEOPLE LOSE TIME DURING ANAESTHESIA IN THE SAME WAY THAT THEY DO DURING ENLIGHTENMENT, IN A DIFFERENT WAY TO SLEEP. WHY?

The only way human beings know time is by the cyclical movement of things. If the earth spins once, we call it a day. If the moon goes around the earth, we call it a month and if the planet goes around the sun, we call it a year.

All physical dimensions of existence, from atomic to cosmic, exist only because of cyclical movements. Anything physical in the universe is naturally cyclical. The entire yogic process is about how to transcend the cyclical movement of our existence, because cyclical movement means we are going in circles. If you tell someone they are going in circles, it means they are getting nowhere.

But this is the fundamental ethos, that once you are attached to cyclical movements of life, you are not really getting anywhere, but it feels like you are going somewhere. Today, everybody knows this experience from walking on treadmills.

Cyclical movement signifies physical existence and physical existence is but a small part of the larger space. The physical universe is a negligible percentage of the cosmic space. That is true even in an individual atom, where the substance is way below one percent. So this miniscule footprint is our engagement. We are so engaged with the footprint; we might think we understand the tigers in the jungle when we track their footprints, but we do not understand them until we see them.

Right now, we are just studying the footprint. Consciousness, the remaining 99% in the cosmos, is all. We as a species have captured the largest amount of consciousness of any other living thing on the planet; that is why we are the peak of evolution.

We know time only because of our involvement with cyclical movement. Once there is no cyclical movement, or if in some way you get disengaged with the physicality of your existence, time becomes harder to comprehend.

Everything that is mental about you is also accumulated. The framework may be there, but the content is all accumulated. What you accumulate cannot be you – it can be yours, but it can never be you. Once there is a little disengagement with the physicality of what you have gathered, then there is no sense of time and space. What is now is then, what is then is now.



NOTES

THE YOGIC PERSPECTIVE ON SPACE AND TIME

Modern physics looks at space and time but the yogic sciences only look at time. Space is a consequence of time. If there was no time, there would be no space. So time is the basic, not space. Space is an illusion that has been created because we are engaged with our physical natures. If you disengage with your physical nature, suddenly there is no time.

Once there is a little space between you and your body, between you and your mind, suddenly there is no time. Once there is no time, there is no possibility of space. We have a common word for both time and space, which is kala. Kala means time. Kala also means emptiness. Emptiness means space. We say when the hall is full, there is no space here. But the same word is employed for both time and space because if there is no time there is no space.

We understand time as cyclical moments. We are looking at time in two different dimensions – kala and mahakala, the greater time. The greater time has no cyclical movements. Cyclical movement is because of physical nature. Because of cyclic movement there is time, in terms of birth and death, and in terms of initiation and expiry of everything that happens. Every atom, every electron, every proton, somehow has an age. Even the planets and the solar system and the sun have an age. It began some time and at some time it will end. Physicality is not perpetual, it begins and ends.

But there is time beyond cyclical nature that we call mahakala. There is no logical way of explaining it. It is just that when you engage with physical nature, your body is just memory, a variety of memories in eight different dimensions. The body is functioning in a particular way only because of memory. So when we disengage with physical form, which is the main purpose of yoga, we are disengaging absolutely with memory. When you disengage with memory, suddenly there is no past, present and future, so there is no time. Because there is no time, there is no space, there is no distance, there is no possibility of this and that.

CAN THE ENLIGHTENMENT EXPERIENCE SOLVE THE ISSUES IN THE WORLD?

We have defined ourselves as the most intelligent creatures on the planet and our understanding is that whoever is most intelligent must dominate. We are paying a high price for that.

Maybe we are the most intellectual of all the creatures, but we are not the most intelligent. Because we do not even know what to eat after all these millions of years – we are still researching that. If you put something in front of your dog, with one sniff he knows whether to eat it or not.

Cerebral activity is new and exciting. Just like people are engaged on their smartphones all the time because it is new. The next generation may not even look at it. Generally, someone will refer to someone else as smart when they find that person is smarter than them. For a lot of people, the phone is the smartest thing around.

NOTES

We are excited about the cerebral cortex. But intelligence has always been. It might have found expression in the form of thought, which gave us the capability of language, arts and music. But only a small percentage of people used it. The rest are using it just to freak themselves out.

This is like a new gadget you are using without having read the user's manual. Human beings are suffering on various levels. There is physical suffering and injuries, but there is also a different level of suffering, people who have no ailment to complain about but suffer deeply. People without any ailment suffer far more than people with ailments.

Somebody is suffering because they are poor. You make them rich, they suffer the taxes. They are not educated, they could not get into school, they suffer. They get into the school, they suffer. They are not married, they suffer. Get them married, they suffer. They are not suffering their life. If you ask what they are suffering, they are often suffering something that happened years ago.

They are also suffering what may happen the day after tomorrow. Essentially their suffering is not about life, they are suffering two fantastic faculties that only human beings have. No other creature has such a vivid sense of memory that we have, or such a fantastic sense of imagination. They are suffering their memory and their imagination, not their life. If you take away that part of their brain, they will all sit peacefully. Often times, elderly people that have lost their memory are exuberant and joyful.

A whole lot of people, when they lose their faculties, become better. This is the unfortunate nature of our existence, that our capabilities have become our problems. If our incapability is our problem, that is understandable. But when our capabilities become our problem, we are heading for a disaster. This cerebral development is a tremendous capability, but now we are suffering our fantastic sense of memory and imagination.



NOTES

Even defining what is crime and what is not, that is a social thing. Social things keep evolving from generation to generation. What you thought was wrong has become right, and what you thought was right has become wrong. It is a flux that we all create, generally called culture. Culture is not dropped upon us. The mess we create today is tomorrow's culture.

Today we are democratic countries, so what is decided by the majority is what is right. What the majority decides may not always be the perfect solution, but we have agreed that if the majority says this, we do it. In some aspects, we retain authority in some kind of experts, like in anaesthesia for example. If an anaesthetist says something, that is right. We put authority in doctors, and in reputation, which may not always work. These are all social processes.

The English word meditation does not describe anything specific. If someone sits with their eyes closed, in the English language we say they are meditating. But there are many things to do while sitting with your eyes closed – japa, tapa, dharana, dhyana, samadhi, shoonya, samyama. You might just have mastered the art of sleeping in vertical postures! If somebody is focusing on something, they think they are meditating. If they are uttering a mantra, they think they are meditating. Somebody is thinking about something, they say they are meditating about something.

If we translate meditation as dhyana, in India that means there is clear space between what is you and what is not you, what is you and what you accumulated – the body and the content of the mind. If you can maintain that awareness, you are in dhyana. This is meditateness. It is not something you can do. If you create the right conditions, this happens as a consequence.

It is like flowers and a plant. If you sit in your garden and do flower meditation, flowers are not going to come. If you want flowers, you need to handle the soil, manure, water and sunlight, and if you do that right, flowers will happen. We have become such a goal-oriented society that today we are interested in the consequence, and not in the process.





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The next dimension is ahankara, which means identity. What kind of identity you fix is how your intellect will work. If you are English you identify in one way; American another way; Scottish another way. If you are on one side of a border, you have one kind of emotion and thought, and if you are on the other you have a completely different emotion. People are willing to live and die for identity. The moment you identify with something, your intellect serves that identity, to protect and support it.

In modern society, we have done nothing about this. People are getting identified with football clubs, which are nations by themselves, and they are willing to fight for them. We have not cultured an identity. Before you start education, the first thing you must do is take a universal identity, cosmic identity. Only then do you get education, because education is empowerment and you should never empower a limited identity. Violence is a natural consequence of that.

What are we fighting for on this planet? My identity versus your identity. It may be race, religion, nationality, or region... essentially one identity fights with another. Before you empower a human being with education and knowledge, you must fix a cosmic identity for that person. A child must say, 'I belong to the cosmos', not to these parents sitting with me. Only then is the alphabet taught.

Today, are illiterate, uneducated people causing more damage than educated people? Unfortunately, empowerment is happening without fixing identity. With limited identity, what are those that study all kinds of nuclear science going to do? They are going to bomb you. What else would they do, because they stand against your identity and whatever capability they have they are going to use.

Identities are not being worked at, and that is a big problem. But intellect functions according to your identity. Intellect is like a knife – we do not give a knife to a child because a child's hand is not steady. Knives are not dangerous. If you think about a kitchen and surgery, knives are making more lives than they are taking. In an irresponsible hand, a knife takes a life, but the knife is not dangerous, it is the hand. It is identity that makes the knife dangerous. It is certain that if there is no knife, people will kill with just a hand.

The third dimension of intelligence is called manas, which is the silo of memory. It has eight dimensions: elemental memory, atomic memory, evolutionary memory, genetic memory, karmic memory, inarticulate memory, articulate memory and conscious memory.

There are eight dimensions of memory covering everything that has happened since the beginning of creation on this planet. The memory of everything is there in the body, in some form, and every day you are using this memory in an unconscious way. Your body remembers the entire evolutionary process and you must not underestimate that. Just the physics of walking with two legs on a round planet that is spinning is complex, but we do it effortlessly because of evolution. Moving from four legs to two legs was not small and it is only because of all the neurological development that happened that we are able to walk on two legs.

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Just that little awareness changed their approach to things in their lives and their behaviour. So this near-death idea – some people see angels or tunnels – requires us to understand one thing. When somebody goes into surgery, the doctors may be confident but the patient fears they are going to die. Once he closes his eyes and hands over his life to somebody, he fears what will happen. That means every small thing that happens he thinks is death. It happens to people if you put a gun to their heads, or shoot and miss them, or it's a blank... they almost died. They really think they went away and they came back.

The human mind is capable of creating many dimensions of experiences. It need not be construed as death. It is life. In reality, there is no such thing as death... it is life and life alone, moving from one dimension to another. So if you lose one dimension, it looks like that is death.

Right now, it is a medical fact that approximately every fortnight you lose seven kilograms of your existing body and something new comes in. Everything that you have in your body is being lost continuously and something else is coming in. But you do not experience that as death. Every day and every meal, when you empty your bowels, you do not experience that as near-death.

This happens because there is some disengagement in your experience, particularly because of the anaesthetic. The disengagement with various faculties that you are normally used to suddenly makes you feel like you are dead. Nobody died, it is just a wrong perception. Every moment of your life, if you are willing, if you are not entangled with situations and your own thoughts and emotions, there are many things you can perceive. You can look at your life, but because loss of faculties works out well for a lot of people unfortunately – it is not a good thing – this happens.

A man met a close friend of his that he knew very well when they were at university. After 25 years they met up, he invited him home for dinner. Being an Indian household, the wife served and the two men ate. Every time the man asked for something from his wife he called her 'sweetie' or 'honey'. After dinner, the friend was leaving and said gratefully how he perceived that his host had an amazing life. He said, in contrast, that he was married for 15 years and he and his wife could not look at each other. The endearments the other man showered upon his wife were truly fantastic, he felt. The first man said he had in fact forgotten his wife's name seven years ago!

Loss of faculties unfortunately works very well for a lot of people because they are suffering their faculties. The greatest faculties that have come to us after millions of years of evolution, unfortunately, we suffer, because we have not read the user's manual.



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Thinking

INTO CHARACTER

ONE OF THE GREATEST
SPEECHES EVER | STEVE JOBS



One of the Greatest Speeches Ever | Steve Jobs



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It was not all romantic. I did not have a dorm room so I slept on the floor in friends' rooms. I returned Coke bottles for the five cent deposits to buy food with, and I would walk the seven miles across town every Sunday night to get one good meal a week at the Hare Krishna temple. I loved it, and much of what I stumbled into by following my curiosity and intuition turned out to be priceless later on. Let me give you one example.

Reed College at the time offered perhaps the best calligraphy instruction in the country. Throughout the campus, every poster, every label on every drawer was beautifully hand calligraphed. Because I had dropped out and did not have to take the normal classes, I decided to take a calligraphy class. I learned about serif and san serif typefaces, about varying the amount of space between different letter combinations, and about what makes great typography great. It was beautiful, historical, artistically subtle in a way that science cannot capture, and I found it fascinating.

None of this had even a hope of any practical application in my life. But 10 years later, when we were designing the first Macintosh computer, it all came back to me. We designed it all into the Mac. It was the first computer with beautiful typography. If I had never dropped in on that single course in college, the Mac would have never had multiple typefaces or proportionally spaced fonts. And since Windows just copied the Mac, it is likely that no personal computer would have them. If I had never dropped out, I would never have dropped in on that calligraphy class, and personal computers might not have the wonderful typography that they do.

Of course, it was impossible to connect the dots looking forward when I was in college, but it was very clear looking backwards 10 years later. Again, you cannot connect the dots looking forward, you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future. You have to trust in something – your gut, destiny, life, karma, whatever – because believing that the dots will connect down the road will give you the confidence to follow your heart, even when it leads you off the well-worn path and that will make all the difference.

My second story is about love and loss.

I was lucky that I found what I love to do early in life. Woz and I started Apple in my parents' garage when I was 20. We worked hard and in 10 years Apple had grown from just the two of us in a garage to a \$2 billion company with over 4,000 employees. We had just released our finest creation, the Macintosh, a year earlier, and I had just turned 30. And then I got fired.

How can you get fired from a company you started? Well, as Apple grew, we hired someone who I thought was very talented to run the company with me. And for the first year or so, things went well. But then our visions of the future began to diverge and eventually we had a falling out. When we did, our Board of Directors sided with him. So at 30, I was out and very publicly out. What had been the focus of my entire adult life was gone and it was devastating.



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I really did not know what to do for a few months. I felt that I had let the previous generation of entrepreneurs down and that I had dropped the baton as it was being passed to me. I met with David Packard and Bob Noyce and tried to apologise for screwing up so badly. I was a very public failure and I even thought about running away from the valley. But something slowly began to dawn on me. I still loved what I did.

The turn of events at Apple had not changed that one bit. I had been rejected but I was still in love. And so I decided to start over. I did not see it then but it turned out that getting fired from Apple was the best thing that could have ever happened to me. The heaviness of being successful was replaced by the lightness of being a beginner again, less sure about everything. It freed me to enter one of the most creative periods of my life.

During the next five years, I started a company named NeXT, another company named Pixar and fell in love with an amazing woman who would become my wife. Pixar went on to create the world's first computer animated film, Toy Story, and is now the most successful animation studio in the world. In a remarkable turn of events, Apple bought NeXT and I returned to Apple. The technology that we developed at NeXT is at the heart of Apple's current renaissance. And Laurene and I have a wonderful family together.

I'm pretty sure none of this would have happened if I had not been fired from Apple. It was awful tasting medicine, but I guess the patient needed it. Sometimes life is going to hit you in the head with a brick. Don't lose faith. I'm convinced that the only thing that kept me going was that I loved what I did. You have got to find what you love. And that is as true for work as it is for your lovers. Your work is going to fill a large part of your life and the only way to be truly satisfied is to do what you believe is great work. The only way to do great work is to love what you do.

If you have not found it yet, keep looking and do not settle. As with all matters of the heart, you will know when you find it. And like any great relationship, it just gets better and better as the years roll on. So keep looking, do not settle.

My third story is about death.

When I was 17, I read a quote that went something like, 'If you live each day as if it was your last, someday you will most certainly be right.' It made an impression on me and since then, for the past 33 years, I have looked in the mirror every morning and asked myself, 'If today were the last day of my life, would I want to do what I am about to do today?'

Whenever the answer has been no for too many days in a row, I know I need to change something. Remembering that I will be dead soon is the most important tool I have ever encountered to help me make the big choices in life, because almost everything – all external expectations, all pride, all fear of embarrassment or failure – these things just fall away in the face of death, leaving only what is truly important.

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Thinking

INTO CHARACTER

THE MEANING AND IMPORTANCE OF KARMA – SADHGURU



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Aspects of memory are articulate, others are inarticulate. Some are conscious, some are subconscious. Without these, you do not exist and you cannot have a form. There is a form to you only because of memory.

Karma is not a concept that you believe or disbelieve, it is always working. Since you were born, what you were exposed to and what you were not exposed to, pleasant things that happened, every emotion, all that residual memory, is you as a person.

This memory is not bad or good, it is just there. Only because human beings have such a vivid sense of memory is there a possibility of our lives becoming rich. If you only had yesterday's memory, and everything else was forgotten, your body would disintegrate. With all those memories, there is a richness of experience to you.

Karma is neither good nor bad, but it is a platform on which you sit. If you stand on this platform and do act, no problem. But if this platform becomes like quicksand and you start sinking, then you cannot go anywhere.

Memory means past, and you cannot fix the past. You can only experience the present, and you can craft tomorrow however you want. What is now is already here. What is yesterday is not here and you cannot fix it.

You must let your memory allow you to live a fresh life. You are not a fresh life in many ways, because without you knowing it your grandmother seeps into you. When you were 18, you thought you would never be like your mother, but by the time you are 45, suddenly you walk like her, sit like her and talk like her. Because your grandmother, mother, seeps into your life, it is important you enjoy them, value them and respect them, but they must be put away. If you do not create this distance, you do not have a life of your own.



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Yoga means union. It is a device for you to obliterate the boundaries of your individual nature so that you can experience life beyond the physical boundaries. There are yogic systems with which you can change your chemistry, but it needs a disciplined approach. You have to work.

Everything that is physical in the universe is cyclical in nature. If you take an atom, something is cyclical. Take the entire cosmos or solar system, cyclical. Our own bodies, cyclical.

But in terms of karma, cycles can be made bigger. Even the physiological cycle can be stretched. This is something you need to achieve – slowly working yourself into larger cycles. If your karmic cycle gets into a lunar cycle, you will be spinning. If your karmic cycle gets to three months, you will be very disturbed. Six months, still imbalanced. You know somebody who is up and down, depressed, but otherwise quite efficient and doing well, then maybe they are in a three-year cycle. A six-year cycle, that person may be quite imbalanced and with a little provocation, they will freak. As it goes further away, the surroundings and atmosphere around you have less impact on you. You are not provokable, so you become more and more of a complete life. That is when you know what it means to be.

Right now, everything is in reaction – it is not a conscious response. This reactive mode is simply because of the dominance of the survival instinct.

Getting into the solar cycle from the lunar cycle is essentially the journey in yoga. It is called hatha yoga, which means sun and moon. It is a journey from moon to sun. You make your cycle larger and larger, and as you become larger, then you see there is a relaxation in the system. The body is at peace.

In India, we do a wild cobra test. If you put a wild cobra in your hand and it notices a little bit of agitation, it will go for you. If you are completely balanced, you can pick it up and it will simply go in your hands. That is why the hatha yoga has a cobra around him, because he is in such a state that the cobra never bites him, because the cobra is at peace and his chemistry is absolutely balanced.

Whatever talents you have, whatever intelligence you have, whatever capabilities you have, all of them will work for you only if there is a fundamental sense of balance. If there is no balance, your intelligence works against you.

Right now, human beings are suffering their intelligence. If you had half the brain that you have, you would be peaceful. It is the cerebral activity that you are not able to handle. A lot of people think they would be better off being an earthworm, and that is true. The problem is evolution – you have been brought to a place where there are immense possibilities, and unharnessed possibilities are serious problems. Right now, that is the human state. Essentially, you need to move into a larger cycle.



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Thinking

INTO CHARACTER

TWENTY THINGS THAT NAPOLEON HILL SAID THAT CHANGED THE WORLD



Twenty things that Napoleon Hill said that changed the world



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Thinking

INTO CHARACTER

UNFOLDING CHILDREN'S GENIUS – SADHGURU



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When I was 13, I saw a calculator for the first time. Somebody brought one to school and it was a miracle. Immediately, my first thought was 'If it is this simple, why are they torturing me in mathematics classes?'. I imagined a day when these machines that knew all the physics and chemistry would come so that I would not have to go to school.

This dream of mine, 50 years ago, is going to be real in the next 10 years. Everything you can learn from a book, a machine can do better. These are great times for human beings. If machines do all the work, that is great. People worry about losing their jobs, but there was a time when it used to take hundreds of strong men weeks to unload a ship. Now machines can unload much larger ships in a matter of hours. Those men complained when they lost their jobs, but it was progress.

Teachers should not make the same mistake. What will we do if machine learning comes? It will be great, because how much learning you carry in your head will not be of value. What kind of a human being you are will be of the most value, and that means fantastic times for teachers. The keenness of your perception and the sharpness of your intelligence will be more important than the volume of memory you carry in your head.

Today, this cargo of knowledge is killing human beings – just ramping up information into a child's head is in many ways killing the fundamental genius that every human being carries within them. If machine learning comes quickly, in our generation we will see children blossoming into the highest levels of intelligence and an unfolding of genius will happen, because right now this heap of information they are expected to carry in their heads is driving them crazy.

Human intelligence is different. We should never misunderstand memory as intelligence. Memory is always of the past and cannot unfold the future. If you invest in memory, you repeat the past, but the past should not be repeated if we have to live a fresh life.

For our tomorrow to be different from yesterday, it is important that human beings learn not to invest in memory. Carrying that with us all the time means we are recycling the past all the time and stifling human genius.

Every human being has a certain element of genius and it is just a question of whether we can provide the right kind of ambience for that particular genius to unfold. That is the challenge for the teachers of tomorrow: to provide the atmosphere that allows each unique human being to unfold their genius. That should be the only challenge for people in charge of schools.

The sooner we transform our education system, the better edge our people will have in the world for the future. How quickly we shift to machine learning will determine where we will be in 40 years.

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Unfortunately, at a school level, and even at college and university, science is running like religion and what is written in the book is ultimate. Science should be exploration, but now whatever is written in the text book is true. We have suffered this for a long time.

We do not have to take that into our future. What is written in the book is fine, but we should question everything. In India, we have an ingrained scientific temperament to question everything, but with reverence. We are not religious people, we are very scientific, always asking questions. We must not kill that in schools – children should always be asking questions and what is written in the books should not be treated as absolute.

This sense of enquiry should be engrained. India is a land of seekers, not of believers, and this must continue and not be subdued. More questions should be asked than ever before, because if you do not raise questions then human intelligence will slowly sleep.

Maybe putting it to sleep is better than turning it against yourself. When someone is doing yoga we say he is 'sadhana', which has been misunderstood as practice. But it means a tool. So he is turning his mind, body, emotion and energy into a tool to work for him. If the tools that you have do not work for you, they will become a nuisance. Tools are of immense value. We as human beings are who we are only because of our ability to use tools.

If our bodies, minds and energies do not become effective tools in our lives, we are a disaster. We do not need any outside help. These are our tools to be used for our wellbeing, because when we are well we are wonderful to everything and everybody around us. If we are angry and frustrated, we can be nasty to others. So the fundamental way to create a wonderful humanity is, first and foremost, to be loyal to your wonderfulness. Everybody is wonderful here and there, but you must always feel wonderful within you, and then you will be wonderful to everybody.



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HOW DO CHILDREN COPE WITH NEW CULTURAL VALUES INFLUENCED BY THE MEDIA?

This is an age old problem. Every generation thinks that the next generation is loose. My integrity is not because of my morality. My integrity is because of my humanity. This is the only value we must have, that we are human. The rest of our values are made up by us – your values may not agree with mine and mine may not agree with yours – but the important thing is that our humanity is not compromised.

Many times our morality is against our humanity, with so-called moral people doing inhuman things to each other in the name of religion, morality, ethics and values. So what does humanity mean? Every other creature on this planet goes by its instincts, it has no ethics, values, philosophy or religion. But a human being is supposed to know how to be.

Some of our teachings are not teachings. When someone says to you 'thou shalt not kill' or 'thou shalt not rob thy neighbour', it never occurred to me to either rob my neighbour or to kill them. Why do we even teach such things? If your humanity is switched on, that is not teaching at all.

The fundamental thing about being human is that we can live here without any sense of boundaries. We are capable of erasing the physical boundaries that we naturally have, and we can operate, function, think and feel beyond that. You can go beyond what is yours and what is not yours, which is what all other creatures go by. Human beings have the capacity to go beyond territory.

In the human brain, there is a reptilian brain about the size of a fist. That part of the brain is always trying to establish boundaries, but the cerebral cortex is always seeing how to expand your boundaries. If you empower that dimension that we call a human being, there is also a human creature with us, because we are a product of evolution. These animals are still within us. That is why in yoga all the poses are named after animals, because we are working on how we can transcend this animal nature and genuinely become a human being. That means how I am is decided by me, not by any other force other than me.

If we inculcate this in our children, we do not have to worry about their morality, as long as they are wonderful human beings. It is very important that the next generation is not like us, and does something that we could not imagine possible. If the next generation does only what we think is right, that is not progress. But if we do not inculcate in them what it means to be human and stir up their humanity in a big way at an early age, then they will become dangerous. We should not breed human animals; we must turn up the humanity in such a way that it is the face of who we are and everything else is behind it. Our religion, values, principles and beliefs should all follow our humanity. This is what we need to bring to our children.



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aspirations because the bigger picture situation is much better than it was when we were growing up. Parents are not thinking about their children's survival but their creativity – sport, art, music – and this is evolution of a nation. But unfortunately this evolution is not symmetrical to everyone in the nation, so we cannot answer the question for everyone in the same way.

Telling a poor family that is concerned about their child's survival that they should unleash the genius will be cruel for the student and the parent. So we need to address this more sensitively.

Parents face the challenge to develop learning as well as individuality and creativity in children. For teachers, the problem is the scale and the fact that the children are only with you for a limited number of hours.

Until now we have largely been concerned about how to get all children into the education system. Scale has been our only challenge. Quality is not something we have been able to address seriously, because nearly 300 million children are in school in this country, more than in any other nation. How can you create even a reasonable sense of education with that scale? Making it artistic and futuristic is a lot to expect from schools. We are at least setting up strong foundations, because when Indian students go out to the rest of the world, they thrive. For now, we are doing well in the world.

But we cannot focus on really unleashing human genius. If you take an Indian student and compare to an American, at the age of 18, our students are much more grounded in their subjects. But, at the same time, the amount of genius that they unleash, the amount of incredible things that people do by the time they are 24 in the US, does not happen in India simply because we are still trying to do mass education. This is the challenge of the times in which we live for this nation.

We will slowly inch towards a more specialist approach, but if we go too fast we will destroy the whole system we have established. The existing system can serve its purpose – it has taken care of a whole generation – but we must evolve it slowly. That is not possible for 300 million children at once, so we must focus on specialist schools. I would like to plead that private schools be released from curriculum requirements, because if parents and children come and are willing to pay, why should the government interfere. Parents and children will not come if the school is teaching rubbish. No government minister is more concerned about a child than their own parents. So if the parents decide a school is good for a child, the government should not interfere.

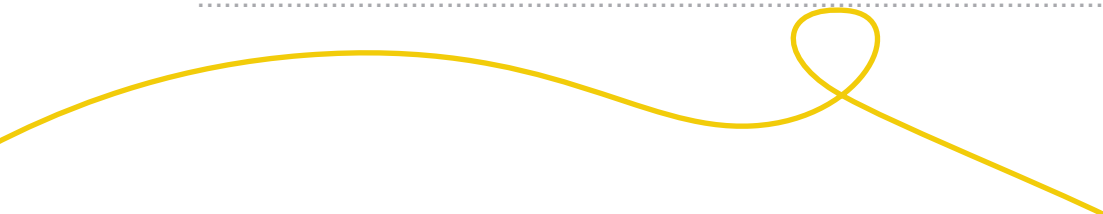
Only then can we breed a different level of education, because that will be specialised and will not be mass education. It is unfortunate that not every child will get it, but if we want to build leaders in every arena of life, it is important and unfortunately that will cost.

If our intent is to take all 300 million children at once to the same level, we will be at least 50 years behind the rest of the world. So this is the only way.



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Thinking

INTO CHARACTER

CONSCIOUSNESS: THE ULTIMATE INTELLIGENCE – SADHGURU





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Inevitably, when we feel unsafe, we build a wall. So the instinct for self-preservation cannot be ignored. But the longing to expand is also there. How much expansion do you want; if you want to be a little bigger, suppose I make you the queen of this planet? Will you be fulfilled? No, you will look further, to the moon and then the next galaxy. There is something within you that wants to expand boundlessly and will feel horrible if imprisoned.

It does not matter where the boundary is set; the moment you hit it, you want to go further. But you cannot become boundless through physical means. The fundamental of physicality is a defined boundary. Without a defined boundary there is no physical body.

But there is something within us that longs to be boundless, and if we do not empower that, there will be no balance between masculine and feminine. That is why ultimate liberation, both for men and women, relies on moving away from this bondage of being stuck in our own bodies and identified by our bodily differences. This is really what consciousness means.

Today, there is a lot of interest in the brain in the Western world. In the yogic senses we do not attach much significance to the brain because we think with the entire body. For a long time, this was the way of women: they thought with their body, they did not have all those complicated paths that men did but they simply knew what to do and what not to do because they thought with their entire body. Their body was doing things that no brain could do.

Even now, if I ask what you call intelligence in modern times, people point to the mind. People think the mind is a combination of memory and intelligence. If you can remember data and make use of it, you are considered smart. But if I asked you 10 generations ago, what your ancestors looked like, do you remember? No, but your great great great grandmother's nose is sitting on your face right now, because your body remembers her. Your skin tone comes from your forefathers. Your body carries a

trillion times more memory than your brain can ever carry. The complexity of activity happening in a single molecule of DNA is more than your brain could ever trigger.

This is a body of intelligence. The question is whether you can employ it. In the yogic sciences, we look at human intelligence as 16 parts, like a 16-wheeled truck that you choose to drive on one wheel. Educated people are the most stressed people on the planet, because they are driving a 16-wheel truck on one wheel.

My great grandmother lived to be 103. She got married at 14. In India, at that time, an unmarried girl could not use tobacco but once she was married she could. So on the first day, she exercised that right and she lived in a certain way. People started saying she was a devil of a woman, not because she did any harm to anybody, but because when she laughed the whole street shook, and women were not meant to laugh loudly. At the age of 67 she lost her husband and decided – coming from a very large land-owning family – to move out and build a small temple with her own hands on somebody else's land, with their permission.

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Thinking

INTO CHARACTER

SADHGURU ON IMPACT THEORY



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Every creature seeks to live a fully-fledged life, but it is an enormous effort for a plant to become a fully-fledged tree and that effort goes on in every life. In human beings, the problem is that for every other creature, nature has drawn two lines and within these two lines, those creatures live or die. So their idea of fully-fledged is hitting the ceiling of their life.

But if a human being hits the ceiling, they are frustrated and miserable because the process of evolution has delivered us to a place where there is a bottom line but no top line. When life was in other forms on the planet, nature determined a certain compulsive instinctive way of functioning. Once you become human, these lines are removed and you can act consciously. That means human potential is not any kind of measurable limit but can go as far as you desire or as far as you have the courage to walk.

When we talk about unleashing human potential, it is not about reaching the peak. It is a trajectory, because our life is a combination of a certain amount of time and energy. Time is rolling away from all of us at the same pace. If you sit, it rolls away; if you sleep, it rolls away. Whether you are busy or not, happy or sad, time is running out for all of us. It is only energy that you can do different things with. If you bring your energies to a certain level of intensity and possibility, what someone else does in 10 years, you can do in one.

For a human being, being impactful means becoming conscious, as opposed to being in compulsive cycles where your energy gets wasted. If we take the average 24 hours, a human being will sleep for eight hours, and in the remaining hours they have to eat, sleep, use the bathroom, and that takes another three hours. Literally 50% of life is gone just on daily maintenance. The remaining 50 per cent, if you look at every single move you make with your body, you will see a whole lot is compulsive cycles.



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It is very easy to see what is wrong with others but it takes a lot of observation to see what is wrong with ourselves. That level of keenness of observation is missing in most people and needs to be cultivated.

Letting go of belief and dogma is not simple. People are who they are only because of what they believe and what they have held. Without this they do not know where to belong. To live here without belonging to anything but still be involved with everything takes a lot. Most people belong, but they are not involved. Belonging is like an insurance policy but involvement takes you to be conscious and on.

Belonging means finding a way to sleep through life. That means you are partially dead and you have reached conclusions that take away the life in you. That is why people are walking around like they are dying in instalments.

We know some things, we can manipulate a few things, but we do not know much. Let's say we turn off all the lights. If we make it pitch dark, you cannot see your own hand, then every step that you take will require your utmost alertness. You will be fully awake because you do not know where the next step is. If you live like that, naturally you are on the highway to enlightenment. Everybody assumes and believes because it is comfortable to simply believe.

The very word belief means I have concrete assumptions that I know nothing about. But either you know or you do not – where does the belief come from? When you pretend what you do not know, that is belief. But you cannot believe something all by yourself, so you need people around you. That is why believers are always in groups and seekers are alone.

If you do not convince yourself that you know things you do not, that is intrinsic to human intelligence. You do not have to teach seeking, you have to teach belief systems. If you do not teach anything, everybody is a seeker. It is the nature of human intelligence to naturally seek. But people want to seek with the comfort of belief. They want to be in the belief system and then seek. That is like tying up your boat and then going off to seek. It is rowing hard that gives you good exercise, and if you want to go somewhere you cannot tie your boat.

It is your responsibility to respond. You have to make up your mind. Do you want to retain your ability to respond to every situation that may or may not arise, or do you want to surrender your ability to respond. That is something we should all give thought to.

Life is an openness and possibility, while death is a closure. If you are just alive, everything is open. If you close yourself to people and decide you do not like certain people or places, then you are just killing yourself step by step. If you want to live, you must make up your mind to live. If you want certainty in life, this is called belief, belonging, identification, because you are trying to find the certainty of death in the seamless process of life.

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Right now, most human beings are like this. They suffer things that happened 10 years ago and they suffer things that will happen the day after tomorrow. They are not suffering life, even though they think they are. They are suffering the two most fantastic faculties that human beings alone have: a vivid sense of memory and a fantastic sense of imagination.

The survival process has become easier than ever before. In the morning, if your family needed 25 buckets of water and you had to walk a mile to the river for each one, you would have no time to mess around with depression. Now, you have time to mess yourself up. Survival is easier than ever, yet most human beings do not know how to manage their biochemistry without physical activity.

A lot of people, particularly teenagers, come with severe mental health problems, and if left untreated, will either kill themselves or kill somebody else. In 2017, in India, a country in which there is a lot of family support, 18,600 people below the age of 18 committed suicide, out of which 7,200 were below 15 years of age. So 12, 13, 14-year-olds who should be bubbling with life are wanting to take their own lives. Obviously we are doing something fundamentally wrong with society. Our goals and our stupid ideas of what is success are driving them nuts. We are trying to use our children like race horses.

When you understand life as a race, you must quickly reach the finish line. But what is the finish line of life? There you have it. This may not be a conscious process, but life within you is understanding that. So you must understand, whether you are conscious of it or not, right now if you make yourself miserable you are sending a message to every cell in your body that you do not want to live. You might not have articulated that in your head, but when you become miserable your body seems heavy. When you are happy, you are willing to bounce around.

This happens because the message that you want to die has gone to every cell in the body, so they are thinking of what they can do to help. Then you will recover and you will want to live, so the body is confused. You must understand this is a very intelligent body taking instructions from you.





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Thinking

INTO CHARACTER

SADHGURU ON RELIGION, POLITICS AND HUMAN SOCIETY



NOTES

Birth is a certain pleasure and joy, but death is compassion. When you have lived enough, the relief of death is fantastic. The worst thing that could happen to you would be to live forever.

What we call birth and death is just a certain amount of time and a certain amount of energy in play. Timewise, no matter who you are or what you are, we are all rolling away at the same pace. There is nothing we can do about it.

But our life energies are in our hands. If we take charge of that, then in a certain way we have mastery of time. By taking charge of our energies we can make life very intense, so we can make a year feel like 100 years because of the sheer intensity of existence.

If you organise your energies well, what somebody may do in 10 years, you can do in one.

Essentially, we must organise that which we can organise and come to terms with that which we cannot organise. That is where the equilibrium of life is.

Evil has always been inflicted only by one man upon another man, never by some other forces. In the history of humanity, it was only ever one person doing something horrible to another person.

This could be done for economic reasons, for egotistic reasons, because of wealth, property, so many things. But if we fight over something, at some point we will fight enough that some wisdom will arise in either you or me and we will stop the nonsense going on forever.

But when people believe that they are fighting for their gods, there is no compromise. You are fighting for something about which there is no question of compromise.





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Right now, all the professors and scholars are wondering what will happen to their jobs when a machine comes in that can deliver that intellect better. Imagine if there was a calculator for physics, biology, chemistry in the same way that we can now do our maths. That is coming. Children will no longer have to go through this torture of having to retain things in memory and believing that is intelligence.

Your memory is a certain capability but intelligence is a different dimension of life. Consciousness means pure intelligence, unsullied by memory. So instead of judging people, flowers, sunsets, by what has gone before, you judge them by how they are now.

There is no meaning to a flower, to a sunset; it is just beautiful, that's all. Meaning exists only in the psychological framework of the human being, and these meanings are simply because we are constantly dipping into our memories.

Past memory should not rule you – you will never experience life, just recycle the same stuff.

Memory is not to be shed, but it needs to be carried a little loose.

Your entire body is memory. There is evolutionary memory, genetic memory, karmic memory, conscious and unconscious memory. You may not remember what your great-grandmother looked like 10 generations ago, but her nose is sitting on your face. Your body remembers.

So existence is memory, but do you want to use that as a platform on which you sit or carry it on your head? Being conscious means you sit on this platform. Being unconscious means you carry it as a burden.

Artificial intelligence creates a great time for humanity, because now just being a human being will be more important than whatever nonsense you carry around in your head.

We are living in the best time in history. Never before was human survival as well organised as it is today. When our concern was survival, we could not pay attention to other dimensions of life.

As a human being, stomach empty, you have only one problem. Stomach full, you have 100 problems. When our survival is in question, we are just like any other creature. Only when survival is fulfilled do the dimensions of being human kick into our experience.

The world is safer than ever, we are more peaceful and our ability to communicate is better than ever before.

So what are we going to communicate? Are we going to transform or are we going to let this pass?

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The best material to consecrate is a human being because, of all the physical forms on this planet, this is the most evolved. It is the easiest thing to consecrate, but the problem is every few minutes, a human will make a u-turn.

To get them committed to staying with whatever is given to them is a big issue.

We consecrate other forms or substances that are of the highest density possible. We use mercury as the idea of consecration, because it will change the very energy in which you are.

Our modern science is still busy studying physical things. Everything physical about you is not you. What is you is a dimension beyond physicality. But still, human logic is at a level where, what you cannot measure, does not exist.

The essential life that you are cannot be measured by some instrument. You can only measure physical processes.

Consecration is a dimension of energy that is not physical in nature, but it is life, concentrated life. Consecration is a way of creating a very concentrated life process.

In certain cultures, and in India in particular, every street was consecrated at one time. But people slowly misunderstood these as temples for worship and so on. But still there are fantastic spaces for consecration in that culture.

If you walk into a space, you know how alive or dead that space is, but is it measurable by something? No. Only life knows life.

No human being should live in unconsecrated spaces, especially children below 14 years of age. You should make sure they spend a certain amount of time in consecrated spaces and then you will not have adolescence problems.





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We have created spaces where people walk in and simply tears start flowing, energy bursts forth. The intensity of the place.

Every day your cheeks should be washed with tears of love, joy and ecstasy. If this does not happen, you are not living yet.

This is what I would like to change. You spend years learning your alphabet and learning to use the language. You spent 12 years just to learn to communicate with people.

But to transform your life, you want a two-minute mantra. It is possible because sound has the power to transform if you use the sound right.

But what level of preparation do you need? If you throw a small seed it will become a huge tree, but only if the soil is fertile. So our level of preparedness is the issue.

I never identified myself with anything. Once you identify yourself as a woman, your intellect keeps protecting that. Then you say you are English, you are protecting that. Then a particular religion.

Whatever is your identity, your intellect will serve only that. The moment you identify yourself with something, you have subjugated your intelligence to just survival and protection.

Your intellect could have been a penetrating force to reveal life to you, but instead you are using it to defend and fight life.

Just being here, without any sense of who you are, means removing assumptions and memories.

Everything that you are not, put it aside. Your body is your diet, it is the food you put in. Your body is coming and going all the time. It is not you.

All the impressions you have gathered are not you, put them aside.

Put everything that is not you aside and just be conscious. Make an effort to stay conscious at night in bed for a few moments until you fall asleep. You will wake up and be super-alive.

If you need chemicals to be healthful, joyful, peaceful, the next generation that you produce will be less than you. That is a crime against humanity. The next generation should be ahead of us.

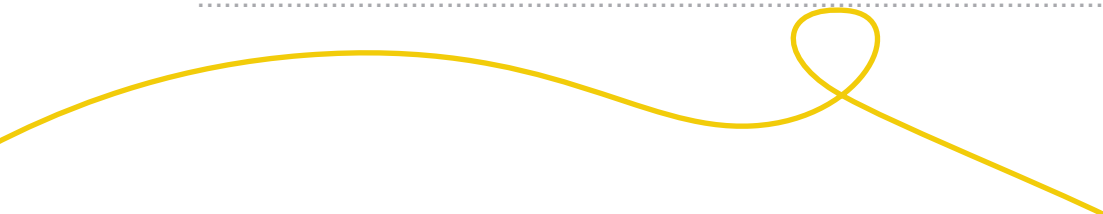
If you produce a generation that is behind you, you have committed a serious crime against humanity.

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Thinking

INTO CHARACTER

13 LIFE LESSONS FROM AUSTRALIAN BILLIONAIRE JACK COWIN



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Jack Cowin is a bloke who's been around the block. At the age of 79, the Canadian-Australian entrepreneur has managed to amass a net worth nearing \$5 billion – an impressive fortune that has been defined by a handful of key achievements: introducing Kentucky Fried Chicken (KFC) to our sunburnt shores circa 1969 – for which we're eternally grateful –

Establishing Hungry Jack's like the domestic answer to the international Burger King franchise circa 1971, seizing the reins of Domino's Pizza, and serving as Executive Chairman to one of the country's largest privately-held businesses in Competitive Foods Australia.

Despite all this and more, Jack Cowin isn't quite ready to hang up the work boots just yet – in fact, he's got a few life lessons to impart.

It just might be the most valuable read of the year. If nothing else, perhaps you'll gain a better understanding of how a prolific billionaire who didn't just inherit his coin operates.

13 Life Lessons from Jack Cowin:

1. If you lose your health, nothing else matters – “How much money would Kerry Packer have paid to get a new kidney? Include techniques such as meditation or physical training into your life to maintain your mental and physical health.”
2. If you lose your integrity, no amount of success will be meaningful – “Success will produce a hollow feeling when you look in the mirror. What would Alan Bond, Brian Quinn and Laurie Connell say on this subject? What would they say is important to them today if they were around?”



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3. 3. Control your destiny – “Most satisfied people I know have control over their lives and affairs. We are probably all seeking the independence to do what we want to, when and where we want to do it. 90% of the population are in jobs, activities, or relationships out of economic necessity. They stay in a job they hate. Have a vision or dream of where you want to go. Develop your passion.”

4. Be prepared to take some risks – “Life is an adventure and a challenge. When you are young, you can afford to fail because you can start over again. When you are old, you need the stimulation.”

5. But there are caveats to risk – Don’t bet the farm: Things go wrong with the best-laid plans. Spread the risk. In cricket terms, you don’t have to swing for a six on all occasions. Singles and doubles will get you there. Don’t underestimate the power of compound interest.

There is no shortage of good deals or ideas:
Don’t fall in love with a business. Don’t put yourself in peril chasing something.

The number one priority is survival:
The first job of a CEO is to make sure that the company stays in business and survives. Understand what threats can take you out of the game, and what decisions, if wrong, could be terminal.

Think through the worst-case action plan:
Accept that without risk, and the possibility of failure, maybe success will be limited.

Don’t wait until the dogs are barking at the door to do things:
Banks don’t give out umbrellas when it’s raining. When they pass around the bickies (\$) take some, as they probably won’t be passing them when you want or need them.

6. Counterbalance the risk – “Get some money out of a business that is risk or market adverse. Counterbalance the existing investment in your business. You will sleep better at night.”

7. Keep some powder dry – “Make sure you have an opportunity fund, or the capacity to raise money when the right deal presents itself. Be prepared to model, test, and prove that people will pay real money for the product before a boots-and-all commitment, Take a step-by-step approach rather than putting it all on the nose to win.”

8. Find a tolerant partner – “You need a partner who can appreciate your search for success and fulfilment. Be good to your kids as they will be the ones checking you into the nursing home. It can be very unfulfilling trying to enjoy yourself when nobody else likes your company.”

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Thinking

INTO CHARACTER

TOP 8 HABITS OF SUCCESSFUL ENTREPRENEURS



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DRIVEN BY PASSION

If I had a nickel for every time I'd mentioned the word passion... I'd be... well, capable of affording a Burger King at least.

Entrepreneurs have something deep within them that drives them. It's a burning desire for what they're doing and it's the most effective reason that they've been able to come so far in the world.

You didn't think that everyone has become so successful at a skill or craft because they hated it, do you?

Whenever you think you're ready to embark on a new career in life, simply think to yourself; is it something you're noticeably passionate about.

ALWAYS PLANNING THOROUGHLY

Planning is essential with any business ventures you may undertake. It gives you a clear picture of what you're going to do and you're going to go about the positive task at hand.

Successful entrepreneurs use this well as it sets them up nicely to ensure everything they do goes smoothly. They've assessed all the risks, the advantages, and the disadvantages, how the best way is to go about it.

And now they're ready to carry the task out nice and simply with minimal complications.

THEY DON'T GIVE THEMSELVES EXCUSES

Excuses, excuses. We're all slaves to them at one factor or another in our lifetime. You don't have time, you're too tired, you think you can simply do it tomorrow, etc. Who are you looking to fool?

People who have achieved success don't give themselves excuses. "If it is essential to you, you'll find a way. If not, you'll find an excuse."

So in case you're still making up excuses to take the lazy way out for the day, then maybe it simply isn't that essential to you, and your time is better spent doing something else.

Finding that one element in life where we never give ourselves excuses is an absolute gift in this world. It means you've determined your passion.



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KEEP ON MOVING FORWARD

As long as your move ahead every week, you should have no regrets. And don't misunderstand when I say this, because sometimes what's transferring ahead, can be perceived by people as a failure.

If you're consistently improving upon yourself as a person week after week, then you're not losing your time. Keep it up!

VERY OBSERVATIONAL

Observational skills are so important, I can't stress how important they are. Entrepreneurs with good observation notice everything around them. They can spot small changes, problems, issues, glimpses of light, and such.

The amount of things you can spot with good observation, that will aid your business is ridiculously high. So start by trying to improve those skills.

Life-hacker wrote a notable article a couple of years ago on 'How to Develop Sherlock Holmes-like powers of Observation and Deduction.'

HIGH LEVELS OF CONFIDENCE

High confidence is a given really, right? Entrepreneurs with low confidence in themselves will struggle to believe in their thoughts and they are more likely to have doubts. What doubt does, is it stops you from putting 100% into what you're doing.

You'll start thinking that your time will be used more wisely towards something easier that you know will work.

To achieve the success you got to have complete self-belief in what you're doing and be able to tell people this is the case, instead of conveying your concept to them like it's a question.

Think of it like this; If you're a salesperson and you don't trust your product, are the people you're offering it to going to be convinced?

THEY THINK BIG, DO SMALL

The title's slightly misleading, I get that. The thing is, that successful entrepreneurs will have those great, potentially huge ideas within their minds, but they won't get carried away with this.

Instead, what they will do is keep this massive idea in their mind, and then set themselves up with lots of smaller goals that will make them make this idea of theirs a reality. You can't so everything in one day, it's simply not possible.

Things take time and so in case you get carried away with trying to build this massive dream of yours as fast as possible, your brain skips over the smaller things which can be needed to build the foundation for your dream.

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Thinking

INTO CHARACTER

IN CONVERSATION WITH SADHGURU: THE INTERSECTION OF SCIENCE AND MYSTICISM



In Conversation with Sadhguru: The intersection of science and mysticism



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Our whole effort in the yogic system is to keep equanimous and exuberant at the same time. The problem with most people is that if they become equanimous, they become death-like. They become exuberant, they keep flipping all the time. To be both means your sense organs and you can function in a certain way.

You are vibrantly alive but you are equally equanimous: if this happens then suddenly your sensory perception will not be the limit for you.

There are other dimensions of perception that will not come to you without a certain level of striving. For example, 200 years ago 97% of the US population was illiterate. Today, there is almost 100% literacy, thanks to the infrastructure of schools and teachers. Without it, we would be in the same condition.

For turning inward, there is no infrastructure. Individuals may be doing it, but there is no large-scale infrastructure in society to look at life just as life, not just how it is useful.

Life may not be useful – it is a phenomena beyond our use. It is a phenomena to be experienced. We have come here to experience life, not use it.

Today we have access to much more data than 100 years ago, but it is still miniscule. If knowing is the purpose, everybody wants to know. But knowing everything by intellect means we will know the surface of everything but never the real source or the core of everything.

The only doorway to our experience is this human mechanism. You do not know the world any other way than the way this one is projected to you right now. I do not know how you are really, I only know the picture you are projecting to me. That dimension of life is only useful for survival.

As a human being, it does not matter how well you survive. It is never enough, because survival will not fulfil us. That is not the direction in which life wants to go.

Suppose we were lost in the jungle as infants. If something edible came, we would eat it. We just know how to eat. So everything concerned with survival is inbuilt – we know how to survive. But we would not know how to read or do so many other things that have become part of life.

You had to strive as a child to learn to read and write, but now you can do it with your eyes closed. Anything beyond survival, if we have to have it in our lives, requires a certain striving.

Striving for inward perception has been banished in modern society because we are in thrall of modern technology. As time progresses and technology gets better, human beings will become more and more frustrated. Today you see kids bored, and in previous generations you never saw children bored. They were bubbling with life.



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INTO CHARACTER

21 SUCCESS TIPS FOR YOUNG AND
ASPIRING ENTREPRENEURS
- BY SUJAN PATEL



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