

# Ed.TiC

## DR. SELVA PANKAJ

FOR INTERNAL USE AND TEACHING AT REGENT COLLEGE LONDON ONLY

VOLUME 3



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





### THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill



## LECTURE 1: DEFINITENESS OF PURPOSE



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Definiteness of purpose is the starting point of all individual achievements and a definite purpose must be accompanied by a definite plan for its attainment, followed by appropriate action. You have to have a purpose, you have to have a plan, and you have to start putting that plan into action.

It is not too important that your plan be sound, because if you find you have adopted a plan that is not working you can always change it. You can modify your plans but it is important that you be definite about what it is you are going after and what your purpose is.

Just to understand this philosophy is not of value – the value comes when you begin to form your own patterns and put it to work in your daily lives and your business and human relations.

The second premise is that all individual achievements are the result of a motive or a combination of motives. You have no right to ask anybody to do anything at any time without giving that person an adequate motive. That is the key to all salesmanship: the ability to plant in the mind of the prospective buyer an adequate motive for his buying, and learning to deal with people by planting in their minds adequate motive for them doing the things you want them to do. There are a lot of people who call themselves salesmen who have never heard of the nine basic motives.

The third premise: any dominating idea, plan or purpose held in the mind through repetition of thought and emotionalised with a burning desire for its realisation, is taken over by the subconscious section of the mind and acted upon by whatever natural and logical means may be available. In that sentence you have a tremendous lesson in psychology. If you want the mind to pick up an idea and to form a habit so that the mind will automatically act on that idea, you have got to tell the mind what you want over and over again.



 If you tell yourself something often enough, you will get to the point where you will believe it, even if it's a lie. The subconscious mind doesn't know the difference
 between right or wrong, positive or negative, success or failure – it will accept any statement that you keep repeating to it by thoughts, words or any other means.
 It is up to you to lay out your definite purpose, write it out, memorise it and start
 repeating it day in and day out until your subconscious mind picks it up and automatically acts upon it.
 This will take a little time; you can't expect to undo what you have been doing for years overnight, but you will find that if you emotionalise any plan that you send
 over to your subconscious mind, repeat it with enthusiasm and back it up with a spirit of faith, the subconscious mind not only acts more quickly, but it acts more
 definitely and more purposefully.
 The fourth premise: any dominating desire, plan or purpose that is backed by that state of mind known as faith, is taken over by the subconscious section of
 the mind and acted upon immediately. When we say faith we are not referring to wishing, hoping or mildly believing, but a state of mind wherein whatever it is you
 are going to do you can see it already in a finished act before you even begin.
 You will never fail to do anything in your life that you make up your mind to do; you
 can put yourself in a frame of mind where you can do whatever you make up your
 mind to do, unless you weaken as you go along, as so many people do.
 There is only a relatively small number of people in the world at any one time
 who understand the principle of faith and know how to apply it. Even if you do understand it, unless you back it up by action and make it a part of your habit
 life, you may as well not understand, because faith without deeds is dead. Faith
 without absolute positive belief is dead. If you tell your mind often enough that you have faith in anything, the time will come when your subconscious mind will
 accept it, even if you tell your mind you have faith in yourself.
 There are so many people that sell themselves short throughout their lives
 because they don't have the right amount of confidence in their own faith. The percentage of people that do have faith in themselves is so small; over 98% of
 people never in their whole lives develop sufficient faith in themselves to go out
 and achieve the things they want to achieve in life. Instead, they accept whatever life hands them.
 Nature gives you a set of tools, everything that you need to attain all that you can aspire to have in this world. She rewards you bountifully for accepting and using
 all those tools. She penalises beyond compare if you don't accept and use them.
 Nature hates vacuums and idleness – she wants everything to be in action, and especially the human mind. If you don't use it, like any other muscle in the human
 body, it atrophies and whittles away and finally gets to where anybody can push
 you around and you don't have the willpower to resist.



The fifth premise: the power of thought is the only thing over which any human being has complete unquestionable means of control – a fact so astounding that it denotes the close relationship between the mind of man and infinite intelligence. There are only five known things in the whole universe out of which is shaped everything in existence, including you and me. Those five things are time, space, energy, matter and – last but not least – universal intelligence. The person who is the most successful is the one that finds ways and means of appropriating this intelligence through his brain and putting it into action.

This intelligence permeates the whole universe and every individual has the privilege of appropriating for his own use as much of this intelligence as he chooses. He can only appropriate it by using it – you have got to put it into specialised use in some form. The responsibility of this course is to give you a blueprint by which you can take possession of your own mind and put it into operation. All you have to do is follow the blueprint; not just that bit that you like, but all of it.

The sixth premise: the subconscious section of the mind appears to be the only doorway of individual approach to infinite intelligence. From the best observation, it is true that the subconscious section of the mind is the only doorway of individual approach to infinite intelligence, and is capable of influence by the individual through the means described in this and subsequent lessons.

The basis of approach is faith based on definiteness of purpose. That is one sentence that gives you the whole key – faith based upon definiteness of purpose. If you have had a chance to be closely associated with people that are successful, you know that if they want to do something it never occurs to them that they cannot do it, because they have confidence in their own ability to use their mind to create the circumstances they want created.

When you get through with this philosophy, you are going to be able to project your mind into whatever objective you choose and you will never have any question in your mind that you can do whatever you want.

The seventh premise: every brain is both a receiving set and a broadcasting station for the vibrations of thought, a fact that explains the importance of moving with definiteness of purpose instead of drifting, since the brain may be so thoroughly charged with the nature of one's purpose that it will begin to attract the physical or material equivalent of that purpose. Get it into your consciousness that the first radio broadcasting and receiving set was the one that exists in the brain of man, and in the brain of some animals.

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 Your mind is sending out vibrations constantly and if you're a salesman going to call a prospective buyer, then sales ought to be made before you ever come into presence of the buyer. If you are going to do anything requiring the cooperation of other people, condition your mind so that you know the other person is going to cooperate. The plan you are going to offer him is so honest and beneficial to him that he cannot refuse, so you have a right to his cooperation.
 You will be surprised what a positive change there will be in people if you start sending out from this broadcasting station positive thoughts instead of thoughts of fear. You broadcast your thoughts, they precede you, and you find the other person reflects back to you that state of doubt or the state of mind that sets out ahead of you.
You can attune your brain so that it will attract only the positive vibrations released by other people. You can train your own mind to pick up that myriad of vibrations related to what you want most in life. You do that by keeping your mind on your definite major purpose, so that by repetition, by thought, by action, finally the brain will not pick up anything not related to that definiteness of purpose. You can educate your brain so it will absolutely refuse to pick up any vibrations except those related to what you want. When you get your brain under control like that you will be on the path.
 Now, let's see some of the benefits of definiteness of purpose. First, definiteness of purpose automatically develops self-reliance, personal initiative, imagination, enthusiasm, self-discipline and concentration of effort, all of which are the prerequisites for success. That's quite an array of things for you to develop by knowing what you want, having a plan for getting it, and having your mind occupied with the carrying out of that plan.



	NOTES
If you happen to adopt a plan that doesn't work so well – as we all do at some stage – then when you find out your plan is not right, immediately discard it and	
get another one, and keep on until you find one that will work. In the process of	
doing this, remember that somewhere along the line infinite intelligence may have a better plan for you than the one you had yourself – have an open mind, dismiss	
a plan that doesn't work and ask for guidance from infinite intelligence.	
What can you do to be sure you will get that guidance? You can believe that you	
will get it. It is likely that nature knows your thoughts but if you express yourself with a lot of enthusiasm orally, it helps inspire your subconscious mind. You	
must give your subconscious mind no doubt as to what you want. There is a	•••••
psychological moment, and you can feel it, when the power of faith takes over what you are trying to do and tells you that you can relax.	
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Definiteness of purpose induces one to budget one's time and to plan day-to-day endeavours that lead to the attainment of one's major purpose. If you were to sit	
down and count hour-by-hour the work you put in each week, and then the time that you waste that you could devote to something if you wanted to, you would get	•••••
the shock of your life. We have about eight hours to sleep, eight hours to earn a	
living, and eight hours of free time, that we can do anything we want with.	
Definiteness of purpose makes one more alert in recognising the opportunities	
related to the object of one's major purpose and it inspires the courage to embrace and act upon those opportunities. We all see opportunities every day which, if	•••••
we embrace and act upon them, could benefit us. But there is something in us	
that we call procrastination – we don't have the will and the alertness to embrace those opportunities when they come along. But if you condition your mind with this	
philosophy, you not only embrace opportunities but make them.	
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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.



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.





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Don't believe that because you bu cannot achieve in the future. Don't y is coming, you are setting up a new ot. Every one of you shall be born ually. A new aim, a new purpose, and a nan.	
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nps ahead of you at all times, as ith hope and anticipation. If you ever her one. You will have learned that you ke your next one a bigger objective. ups ahead of him, because otherwise have found success, then you have lse. Life is less interesting when one p. The hope of future living in pursuit of of man's pleasures. Sorry is the man	
ective ahead of you. One's major a attained by a series of day-to-day, ause it is something that should be so f endeavour. It should harmonise with work should enable one to become hajor purpose. You want to live in sary to do what you want to do in life. Ifferent combinations of lesser aims, en you write out your definite major	
steps, and somewhere along that a yourself and your mate, because relationship. It is not pleasant not to o be around people who are not in should be your first master mind ally. iness partner or your colleague, go shing to confess your weaknesses and erfect.	

Now here are some important factors in connection with your definite major purpose. First, it should represent your greatest purpose in life, the one single purpose that above all others you desire to achieve and the fruits of which you ar willing to leave behind as a monument to yourself. If you do not have a definite overall lasting purpose, you are just wasting a major portion of your life – the wea and tear of living is not worth what you pay for it unless you are going somewhere in life.

Take possession of your mind and aim high. Don't believe that because you have not achieved something in the past, you cannot achieve in the future. Don't measure your future by your past. A new day is coming, you are setting up a new pattern, you are a new person. If not, why not. Every one of you shall be born again, mentally, physically and maybe spiritually. A new aim, a new purpose, and a new realisation of your own dignity as a human.

The greatest sin of mankind is neglect to use his greatest asset, because if you use that asset you will have everything you want and you will have it in abundance. You are the only one that can set up limitations for yourself, no one else can do it for you, unless you let them.

Your major purpose should remain a few jumps ahead of you at all times, as something to which you may look forward with hope and anticipation. If you ever catch up with your major purpose, get another one. You will have learned that you can attain a major purpose, and you will make your next one a bigger objective. One's major purpose should keep a few jumps ahead of him, because otherwise you will not have the fun of pursuit. After you have found success, then you have to turn around and start out for something else. Life is less interesting when one has no purpose other than merely achieving. The hope of future living in pursuit of one's major purpose is among the greatest of man's pleasures. Sorry is the man that no longer has anything to do.

Keep active, keep working and keep an objective ahead of you. One's major purpose may be something that can only be attained by a series of day-to-day, month-to-month and year-to-year steps, because it is something that should be so designed as to consume an entire lifetime of endeavour. It should harmonise with one's business or profession, for each day's work should enable one to become one step nearer to the attainment of one's major purpose. You want to live in abundance, and you want everything necessary to do what you want to do in life.

One's major purpose may consist of many different combinations of lesser aims, such as the nature of one's occupation. When you write out your definite major purpose you can write it out like a series of steps, and somewhere along that be sure to include perfect harmony between yourself and your mate, because that's important. There is no more important relationship. It is not pleasant not to be harmonious, and it is not even pleasant to be around people who are not in step with each other. Your husband or wife should be your first master mind ally. If you're not on the right terms with your business partner or your colleague, go back and focus on building that. It's a good thing to confess your weaknesses and acknowledge that you may not be entirely perfect.

 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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One of the most horrible things to contemplate is the possible cessation of natural laws. Nature does not allow her laws to be suspended and you will find that if you check these 17 principles they check perfectly with all the laws of nature. If you	
check the principle of going the extra mile, you will find nature is in line with the principle. When she produces blooms on the tree, she doesn't produce just enough	
to fill a tree, she produces more than enough.	
She has an abundance, and she forces man to go the extra mile or else he will	
perish – he would perish in one season if he didn't go the extra mile. If nature didn't compensate a man that put a grain of wheat in the ground by giving him	
back 500 grains, compensating for his intelligence, we would starve in one season.	
If you do your part, nature does her part, and she does it in abundance. One of	
the strange things about nature is if you keep your mind focused on the positive	
side of life, it becomes bigger than the negative side. If you keep your mind on the positive, it becomes greater than all the negatives that may try to penetrate your	
mind and influence your life. You will find examples all around you of people you	
want to emulate and also of people that are failing and you can tell why they are failing.	
From this time on, you will be able to use this philosophy as a measuring stick and	
whenever you find a success or a failure, you will be able to lay your finger on the	
cause of it, including yourself.	



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# A series of lectures by Napoleon Hill



## LECTURE 2: THE MASTER MIND



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The first premise is that the master mind principle is the medium through which one may procure the full benefits of the experience, training, education, specialised knowledge and influence of others, as completely as if their minds were in reality one's own. Whatever it is that you lack, in education or knowledge, you can always get through somebody who has it.

The exchange of knowledge is one of the greatest exchanges in the world. To give a man an idea that he didn't have before and receive one in return is the greatest thing.

Thomas Edison was perhaps the greatest inventor the world has ever known. He was dealing all the time with many sciences and yet he knew nothing at all about many of them. You would say it would be impossible for a man to succeed unless he was educated in that field. Andrew Carnegie knew nothing about the making or the marketing of steel, and he said his job was to keep the members of his master mind alliance working in a state of perfect harmony. To get people to work together in a spirit of harmony is one of the greatest of human achievements. He went on to break down his master mind group to tell what part each person played – there were over 20 men who, working together, constituted all that was known about the making and the marketing of steel at that time. His job was to keep them working in perfect harmony.

The second premise: an active alliance of two or more minds in the spirit of perfect harmony for the attainment of a common objective stimulates each individual mind to a higher degree of courage than that which is ordinarily experienced, and prepares for that state of mind known as stable.

The third premise: a master mind alliance, properly conducted, stimulates each mind in the alliance to move with enthusiasm, personal initiative, imagination and courage to a degree far above that which the individual experiences when moving without such an alliance. There are times when, if you undertake anything above mediocrity, you are going to meet criticism. You need some source to which you can turn when you are going to aim above mediocrity to get your batteries charged and keep them charged so you won't quit when the going gets hard or when somebody criticises you. You must be immune to criticism, and you can build up that immunity with your master mind alliance. You can go back to your allies and they will encourage you to stick to your guns.

The fourth premise: to be effective a master mind alliance must be active, you can't just form an alliance – it amounts to absolutely nothing until you become active. Every member of the alliance has to get in there and start pitching: mentally, physically, spiritually, financially, every way that is necessary. They must engage in pursuit of a definite purpose and they must move in perfect harmony. Perfect harmony in a relationship is the rarest thing in the world, and exists only when your relationship with the other person is such that if he wanted everything you have you would willingly turn it over to him. It takes a lot of unselfishness to put yourself in that frame of mind, but if you don't have it, it is not a master mind alliance, it is just cooperation and coordination of effort.

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 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.



People often ask about the most favourable number for a master mind alliance, and how to go about selecting the right people. The answer is that the procedure is exactly the same as if you were starting a business and choosing employees. Dependability goes at the top of the list – if a person is not dependable, you don't want any part of them in a business transaction, no matter how brilliant they are. Loyalty is the same. If an individual is not loyal he has no character whatsoever. After that comes ability to do the job; notice that is in third place. Then, positive mental attitude. What good is a negative person around you. Number five, going the extra mile. And number six, applied faith. When you find people that combine all those six traits, you are in the presence of royalty.

As to the qualifications of a master mind ally, take those six points: dependability, loyalty, ability, positive mental attitude, willingness to go the extra mile, and applied faith. Don't settle for anything less... be wary of any person that only has five, because all are essential in a master mind alliance.

Next, determine what appropriate benefit each member may receive in return for his cooperation in this alliance, and remember that nobody does anything for nothing. Nobody works without some sort of compensation. There are many forms of compensation; each individual must approximately benefit equally with yourself, whether it is monetary benefit, happiness, peace of mind or social benefit. Never ask anyone to do anything unless you give them an adequate motive for doing it.

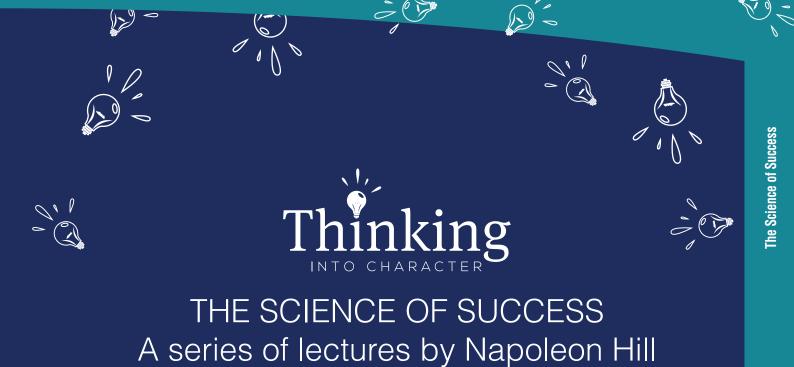
Then, establish a definite plan through which each member of the alliance will make his contribution in working toward the achievement of the object of the alliance, and arrange a definite time and place for the mutual discussion of the plan. Keep regular contact between all members of your alliance; neglect of this will lead to certain failure.

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# LECTURE 3: APPLIED FAITH



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If you have a definite major purpose, have a master mind alliance of people to help you do it, and then have the sufficient faith to keep you going while you do it, that is all you need. There are 14 additional principles to induce you to make use of these three; you need personal initiative, imagination, enthusiasm and more. This philosophy is like baking a cake, and requires a lot of ingredients – you can't leave out any one of these 17 principles, it will be like taking a link out of a chain.	
Faith is a state of mind that has been called the mainspring of the soul, through which one's aims, desires, plans and purposes may be translated into their physical or financial equivalent. Here are the fundamentals of faith.	
When we speak of applied faith, we are highlighting that faith without action is just daydreaming. There are a lot of people who believe in things but do nothing about them. Applied faith is active faith. The fundamentals of faith are definiteness of purpose supported by personal initiative and action. That means continuous	
action, not only on your part but also on the part of those cooperating with you or master mind allies of yours.	
A positive mind – free from all negatives such as fear, anger, hatred, jealousy and greed – is essential. Mental attitude determines the effectiveness of faith. When you go to prayer, unless you have absolute faith that you are going to acquire	
whatever you are going after and you can see it advance before you start asking for it, the chances are that the effect of the prayer will be negative.	
Next, a master mind alliance with one or more people who radiate courage based on faith and are suited mentally and spiritually to one's needs in carrying out a given purpose, is a key element of what goes into the business of applied faith.	
The next constituent part is recognition that every adversity carries with it the seed of an equivalent benefit and a temporary defeat is not failure until it has	
been accepted as such. The majority of people fall down when they are defeated and they accept that as being something they can't do anything about, instead of beginning immediately to search for that seed of an equivalent benefit that is in	
every defeat. They become discouraged, build an inferiority complex, instead of reversing that and treating the defeat as temporary and moving on.	
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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 part fundamental of faith is salf respect expressed through harmony with
	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.
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	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.



Next, when you affirm the object of your desires through prayer, let your imagination see yourself already in possession of the thing that you are going after. That takes a lot of willpower and determination, but if you keep at it, it is not so hard to do. You need to sell yourself not only on the fact that you have the right to get it, but also that you are going to exercise that right by getting it and giving something in return.

If you want your prayers to be effective, don't wait until the time of need to utter them. Build up the habit of prayer when you don't need anything; instead, give gratitude for what you already have. Write down each night everything that you are thankful for and it will bring you great happiness. Put out all the things you have to be thankful for and start expressing gratitude every day.

Keep your mind open for guidance from within. If you get hunches, don't be disrespectful of them, treat them with civility and examine them, because you may find they are bringing you messages that you need to get on with whatever you are doing. When you are inspired by hunches to move on some plan created by your imagination, which leads in the direction of that which you desire, accept the hunch and act upon it at once.

Remember always that there can be no such state of mind as faith without appropriate action. Faith without deeds is dead. When overtaken by defeat, as you will be many times, remember that man's faith is tested many times and your defeat may be only one of your testing times that we must all go through. The ones to survive these tests and come out with abiding faith will come out on top. Anyone who amounts to anything above mediocrity must pay the price of undergoing test after test to his faith.

Any negative state of mind will destroy the power of faith and result in a negative climax – your state of mind is everything. That is the only thing you have control over in this world and it is the most important thing you have, because with the use of that you can project it onto any objective or to the attainment of any end you choose. Your education, your background and your creed has absolutely nothing to do with your ability to achieve – it is the state of mind that you maintain that determines what and when you achieve. The humblest person can take possession of his own mind, colour it in any way he chooses, and project it into success or into the gutter. Just the change in one's mental attitude can change the path from success to failure almost instantly.

A burning desire is the sort of material of which faith is created and a burning desire is an obsessive desire, which takes possession of you. There are a lot of desires in the world that are not obsessional desires. Most people in their whole lives never experience an obsessional desire for anything. We start out with hopes, and wishes, but you have to want things with a burning desire, and then you have to start with action to show you have faith in your ability.

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If you have faith, keep your mind on that which you want and not on that which you don't want. The way you keep your mind off of things you don't want is to transfer your mind over to things you do want and start talking about them, start giving thanks for already possessing them. You are re-educating your subconscious mind by keeping your mind fixed on things you want. If you ever feel blue or discouraged, a good remedy is to sit down and start numbering the things you want most in life, in order of priority, and you can go to the limit in your mind. You will get your mind out of the wilderness and onto something that's constructive, educating your subconscious mind to keep on the right side of the street.
When a person makes up his mind what he wants and seems determined to get it, the whole powers of the universe come to his aid to see that he gets it. We don't need to understand why, but we know that if you take possession of your mind, you will be able to make life pay off on your own terms. There is no such thing as blanket faith; you must have a definite purpose and a goal before you can have faith in anything.
Faith is a mental attitude wherein the mind is cleared of all fears and doubts and directed in the pursuit of something definite through the inspiration of infinite intelligence. Faith is guidance, it is nothing more – it cannot go out and get you anything, but faith will guide you as to how you can do it and you will find there is always a part you must play. You have to do your part, and accept guidance. Faith probably works through the subconscious section of the mind, with the subconscious acting as the gateway between the conscious section of the mind and infinite intelligence.
 The mental picture of what happens when you pray properly is that you first condition your mind and know what you want, then you transfer it over to your subconscious mind as a clear picture. That subconscious is the intermediary and the only one that can turn on the power of infinite intelligence.
 The definite essential steps in the development of self-reliance based on faith are as follows, because self-reliance is the thing that people need above all else. First of all, when you have a definite purpose and you begin at once to attain it, that's the first step in building self-confidence. You are demonstrating a measure of self-reliance because if you didn't believe in yourself you wouldn't even start. The longer you pursue that objective, the stronger that belief will be.
Next, associate as many as possible of the nine basic motives with the object of the definite major purpose. In other words, have yourself inspired by as many as possible of those nine basic motives when you go after anything. Everyone has had the experience of wanting something badly and needing extra money to get it, that they didn't have in the bank. In that situation, you need to work out a scheme to earn some more money. That's a motive.

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Write out a list of all the advantages of your definite major purpose and call these into your mind many times daily, thereby making your mind success-conscious. In order to be healthy, you need to be health-conscious – if you're not thinking in terms of health and thinking you're going to be healthy, you're not going to be. The same with success; if you have any kind of a fear complex or an inferiority complex, if you don't expect success, you're not going to be a success. If you're major purpose is to achieve some material thing or money, see yourself already in possession of it. When you call it into your consciousness, if you are making use of applied faith, you will be able to see yourself already with it.

Associate with people who are in sympathy with you and your major purpose and leave them to encourage you in every way possible. This has reference only to close friends and members of your master mind alliance. Don't disclose your major purpose to people that are not absolutely dependable, loyal and close to you.

Let not a single day pass without making at least one definite move towards the attainment of your major purpose; faith is a positive mental attitude in action, and your mental attitude is reflected in every word you speak and it speaks louder than your words. Your mental attitude is the sum total of your thoughts at a given time. A positive mental attitude has its roots in the spiritual wells of one's soul. Mental attitude is the medium by which adversities may be transmuted into benefits.

Surround yourself with suggestions that prompt a positive mental attitude, whether that is pictures of people you consider to be great, or mottos on the wall. That will allow you to live in the environment of the great, to keep your mind positive.





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### THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill



### LECTURE 4: GOING THE EXTRA MILE



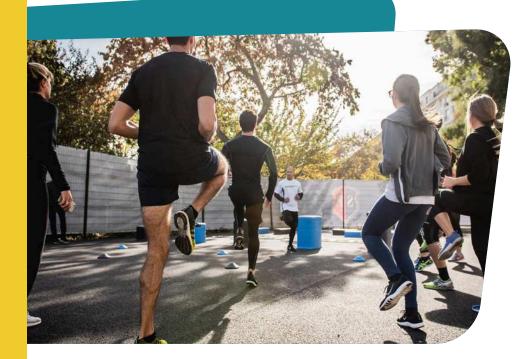
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Going the extra mile means the rendering of more service and better service than you are paid to render, doing it all the time, and doing it with a pleasant, pleasing mental attitude. One of the reasons there are so many failures in the world today 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.



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	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.
	These will be the determining fortune of her would use not out of life there would
	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.

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It's your individual responsibility in this world to succeed, and you can't afford to let anybody's ideas or notions get in the way of your success. You should be fair and just with other people, but beyond that you're under no obligation to let other people's ideas or opinions stop you from going out and being successful. Make up your mind that you're going to put these laws into action and not let anyone stop you from doing so.

It leads to the development of a positive mental attitude, which is the most important trait of a pleasing personality. It is the first trait; a positive mental attitude. You can do a lot to easily change your mental attitude, by beginning in that frame of mind where you want to do something useful for someone else. Doing it just because of the goodness that you get out of doing it, knowing that eventually if you render more service or better service than you are paid for, sooner or later you will be paid more and paid willingly. That's the law of compensation; it never forgets. You can be sure that if you're giving out the right kind of service and enough of it, you will be storing up credits that will come back to you multiplied in the future.

It tends to develop a keen, alert imagination, because it sees you continuously seeking new ways and efficient ways of rendering useful service. It develops your imagination, because you begin to look round for better solutions. There is always something you can do better, and if you face an unprecedented challenge, you can always find someone who has an equal or a greater problem and start where you stand to help them. That will unlock some cells that permit infinite intelligence to come into your brain and give you the answer to your question.

It develops that important factor of personal initiative – it gets you into the habit of looking around for something useful to do and going out and doing it without someone telling you to do it. Procrastination causes a lot of trouble in this world. People putting off until tomorrow things that they could have done today. We are all guilty of it, but if you are going the extra mile you will get joy out of doing it and overcome this problem of procrastination.

It also serves to build the confidence of others in one's integrity and general ability, and aids one in mastering the destructive habit of procrastination. It develops definiteness of purpose, without which one cannot hope for success. It gives you an objective.

It enables you to make your work a job instead of a burden – you get to where you love it. If you're not engaged in a labour of love in life you are wasting time. When you are going the extra mile you are doing exactly that, because you don't have to do it. Nobody asks you to go the extra mile, so you do it on your own initiative and it gives dignity to labour. Even if you are digging a ditch, if you are doing it because you are helping someone, it gives dignity and takes the fatigue and unpleasantness out of the labour.

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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.





Everything has been so adequately arranged through the law of compensation that nature's budget is balanced: everything has its opposite equivalent in something else – positive and negative in every unit of energy, day and night, hot and cold, success and failure, sweet and sour, happiness and misery, man and woman. Everywhere we see the law of action and reaction, everything you do and every thought that you release causes a reaction, if not on someone else then on the person releasing it. Every thought you express becomes a definite part of your subconscious mind and if you store in that subconscious mind enough negative thoughts, you will be predominantly negative. And if you follow the practice of releasing mostly positive thoughts, your subconscious pattern will be predominantly positive and you will attract to you all the things you want, rather than repelling them if you are negative. That's a law of nature too.

Going the extra mile is one of the finest ways of educating your subconscious mind to attract to you the things you want and repel the things you don't want. If you neglect to apply this principle of going the extra mile you will never become personally successful and you will never be financially independent. Nobody ever arises above ordinary stations in life without the habit of going the extra mile, without exception. You cannot get a major benefit without going the extra mile.

You can become self-determining by doing these things without the help of anybody. Then the payoff will come to you and you can do anything you want to do, whether people want to help you or not. That is one of the grandest feelings.

Peace of mind comes from going the extra mile. It is a wonderful opportunity to go in the direction you want to travel, and yet most people are not interested. You have to live with yourself so you should put in your time trying to improve yourself. It pays. To have the tranquillity in the latter years of life, having found peace of mind, is one of the greatest compensations from going the extra mile.

Engage in at least one act of going the extra mile every day. It may be nothing more than telephoning an acquaintance and wishing him good fortune. You will benefit from calling up friends you have been neglecting. Or you may relieve some friend from duty for half an hour, or do a little babysitting for one of your neighbours so they can go out. You may write a letter to a friend. You will feel you have been kind by doing something for somebody else and they will be grateful.

It's not so much what you do for the other person but what you do to yourself, by finding ways and means to go the extra mile. Both the successes in life and the failures are made up of little things, many of which are overlooked as seemingly insignificant. That is why the reasons for success are often overlooked, because they are comprised of so many small acts.



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A series of lectures by Napoleon Hill



# LECTURE 5: A PLEASING PERSONALITY



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The first trait of a pleasing personality is a positive mental attitude, because nobody wants to be around the person who is negative. No matter what other traits you have, if you don't have a positive mental attitude at least when you are in the presence of people, you're not going to be considered to have a pleasing personality.

The next one is flexibility, which is the ability to adjust yourself to the varying circumstances of life without going down under them. There are a lot of people so stuck in their habits that they cannot adjust to anything unpleasant or anything they don't agree with. Franklin D Roosevelt was one of the most popular presidents of the United States because he could be all things to all people. He adjusted himself and didn't get mad when other people did. There are so many things you have to adjust yourself to temporarily if you're going to have peace of mind, so if you're not flexible you can become flexible.

Third, is a pleasing tone of voice – a lot of people have hard tones, or nasal tones, that can irritate other people. The harsh or monotonous speaker does not have personal magnetism, does not know how to give pitch and tone to his voice and will never keep his audience. You have got to learn that if you're going to do public speaking or even good conversation you must give a pleasing tone to your tone of voice. You can do that with practice, often by lowering your voice, not talking too loudly, so it can become more pleasing to the ear. You have to do it by experimenting, but first of all you have to feel pleasing to have a pleasant tone of voice. You can't get along without being pleasing in the eyes of other people.

Fourth, tolerance. A lot of people don't understand the full meaning of tolerance, which means an open mind to all people on all subjects at all times. Make sure your mind is not closed to anything, you're always willing to hear an additional word. There are few people in this world with open minds, some just will not accept new ideas, and those people who do not have an open mind are not pleasing. When people discover you have prejudices that involve them or their understanding of economics, politics, religion or anything else, then they find you have a closed mind and they are going to back away from you. You must get along with all the races, religions and creeds, by treating them all the same as your fellow beings. It is marvellous to be in possession of an open mind, otherwise you will miss out on a lot of information. A closed mind means you cease to grow.

A keen sense of humour: you have to have a disposition so that you can adjust yourself to all these unpleasant things that come along in life without taking yourself too seriously. One of the finest tonics is to have a good hearty laugh several times a day. Troubles do not seem nearly as big when you're laughing instead of crying.

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#### 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.
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	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.

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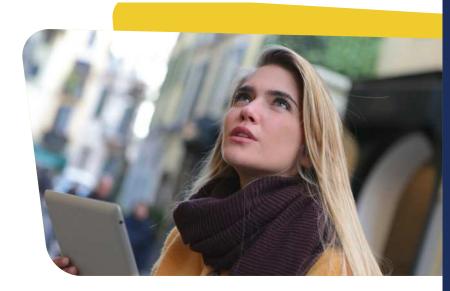
Then patience, under all circumstances. You have to have patience in this world, you are constantly called upon to use it. By using patience you learn to get the best out of people or situations. You have to be able to control yourself at all times.

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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# A series of lectures by Napoleon Hill



# LECTURE 6: PERSONAL INITIATIVE



This is a great lesson because it is the action-producing portion of this philosophy.
It wouldn't make much difference whether you understood all the other principles
or not, if you didn't do something about them. The value you are going to get out
of this philosophy is based on what you will do about it; the action you will take to
start using this philosophy on your own personal initiative.

There are certain attributes of initiative and leadership and you can grade yourself on them. There are 31 of them, and we are going to cover the ones considered to be of most importance. Grading yourself on these qualities will be the first step towards making these qualities your own.

First, a definite major purpose – obviously if you don't have an objective in life, you haven't much personal initiative. That's one of the most important steps to take, finding out what you want to do this year, if not over a lifetime. Set a goal. And then at the end of the year, you can review your record and create another one-year plan, or maybe a five-year plan. The starting point to personal initiative is to understand where you're going and how you're getting there.

Two, an adequate motive to inspire continuous motion in pursuit of the objective of one's definite major purpose. Do you have an adequate motive, or motives. Nobody ever does anything without a motive and the stronger the motive, the more active they become.

Three, a master mind alliance, which is to say friendly cooperation through which to acquire the necessary power for noteworthy achievement. How many friends can you call on if you need some favour or an introduction. A time might come when you need a loan. Do you have people you can turn to? If you are aiming for anything above mediocrity you need to have a master mind alliance of one or more people beside yourself, who will not only cooperate with you but will go out of their way to help you and have the ability to do something that will be of benefit to you. It is up to you to take the initiative to build those master mind alliances. You have to take the initiative: find the people and then give them the motive to become an alliance of yours.



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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.



Next is tolerance, which means having an open mind on all subjects. We shouldn't have any attitude towards any person under any circumstances unless it is based upon something to justify that attitude. Closing your mind to somebody you don't like closes you off to huge opportunities. One of the costliest things to an organisation or business is the closed minds of the people that work there – towards one another, opportunities and towards people they serve. Intolerance related to religion or race is only the tip of the iceberg. Tolerance forms the basis of all human relationships and unless you have an open mind to all people at all times you will never be a great thinker, have a great magnetic personality, and you will never be well liked unless you do have an open mind.

You can be frank with people you don't like and that don't like you, if they see that you are sincere and you are speaking with an open mind. The one thing people will not tolerate is talking to someone whose mind is closed, regardless of how much value there is in what they are saying.

Then, the habit of doing more than you are paid for, always. That's something where you have to move on your own personal initiative, it's entirely within your own prerogative. It is probably one of the most important and profitable sources through which you can exercise personal initiative. If you follow the habit, the law of increasing returns begins to pile out dividends that are multiplied.

Next, tactfulness and a keen sense of diplomacy. It is worth the time it takes, because you get the cooperation of others more easily. If you order people to do things, they are put off and resist. If you ask them nicely, even if you have a right to command it, you will get a far better outcome. It's surprising the amount of loyalty that comes from asking people nicely and tactfully.

Self-analysis is one of the most important forms of personal leadership you can engage in. It does you a lot of good to examine yourself in connection with your faults and your virtues. Never let a day go by without examining what you have done and where you could have made improvements. You can always find ways where you could have done something better or something more – it's a healthy form of personal initiative, and interesting too, being honest with yourself. It is better to criticise yourself than have an outsider give that criticism and call it to your attention.

Another marvellous way to take personal initiative is to compare yourself with other people who are succeeding beyond your success. Make comparisons and analysis, and see what it is that they have that you don't have. You will be surprised how much you can learn from someone who is ahead and doing better than you are; you can always learn from the person doing better.

The habit of listening much and talking only when necessary is next. You never learn anything while talking. The vast majority do a lot more talking than listening to what the other person has to say, which they might profit from. Think first and talk last.

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#### NOTES

	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.
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	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.
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	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 behit of loopsing from a second side loop of the little second second
	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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Next, a willingness to accept full responsibility for the mistakes of one's subordinates: if you have subordinates that make mistakes, it is you that has failed and not them. Train them how to do the thing right or put them in another job. Supervise them. The responsibility is yours if the person working under you is subordinate to you.

Then, the habit of adequately recognising the merits and abilities of others. Don't try to steal the thunder of others, give them more credit than necessary rather than less. The most successful people like recognition, and some people work harder for that than anything else. If you want to get on in the world, flatter people, though too much flattery and commendation is not so good either.

A positive mental attitude at all times is important, as is the habit of applying the golden rule principle in all human relationships. One of the finest things you can do is put yourself in the other person's position whenever you engage in any arrangement. If you do that, the chances are you will always do the fair thing by the other person.

Then, the habit of assuming full responsibility for any task that you have undertaken, not coming back with an alibi. Most people are adept at alibis, creating excuses for not succeeding. If people put as much effort into doing the thing right instead of making excuses for why they didn't, they would get a lot further in life. There is only one thing that counts, and that's results. Success requires no explanations, and failure permits no alibis.

Finally, the habit of keeping the mind occupied with that which the mind desires and not with that which one does not want. In the vast majority of instances where people engage in personal initiative it is in connection with things they don't want. That's where most people don't have to be taught to take personal initiative, because they attune their minds to things and think a great deal about things, but they are the things they don't want. Instead of thinking about the things you don't want, the things you fear, think about all the things you want and you are determined to get.



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### THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill

# LECTURE 7: A POSITIVE MENTAL ATTITUDE

There are five steps, five different conditions of the mind that lead to a positive mental attitude.

First, wishes. Everybody has a stock of wishes, but nothing much happens when you just wish for things. But you go further through idle curiosity, and again nothing happens. However, you do consume a lot of time, studying what others are doing. Then a step above that, you have hopes; your wishes becomes hopes of achievement, of accumulation. Just a hope by itself is not effective.

What is the difference between a hope and a wish? A hope is beginning to take on the nature of faith, you are transmuting a wish into faith. So you step up your mental attitude to where your hopes are transmuted into a burning desire. Is there any difference between a burning desire and an ordinary desire? It is intensified, based on hope and definiteness of purpose.

To develop a burning desire, one must be obsessed, so you cannot have that without motives. The more motives you have for a definite thing, the quicker you will turn your emotions into a burning desire. But still that is not enough. You need to step up still higher to applied faith. The difference is that the word applied is synonymous to action... faith backed by action. You start doing something about it.

A prayer brings positive results only when it is expressed in a positive mental attitude. Do you have any idea how much of your time you devote each day to thinking of the negative side of things, in comparison with the positive? Thinking about the no-can-do rather than the can-do? Even the most successful people spend hours each day in negative thinking. The great leaders are the ones that put little if any time to negative thinking.



If you put a difficult problem to the majority of people, they will immediately devote attention to telling you why the problem can't be solved. If there are some things about the problem that are favourable and others unfavourable, most people will only see the unfavourable and never see the favourable side. There are no problems you can't do anything about, where there is no favourable side. If nothing else, if it's a problem that cannot be solved, you should not worry about it.
Most people start worrying and then they go into a negative state of mind. You never accomplish anything in a negative state of mind. You need to keep your mind positive if you want to achieve anything, because that positive mental attitude attracts favourable opportunities, while a negative mental attitude repels them. You may have the right to all the good things in life, but if you have a negative mental attitude you will repel the opportunities leading to the attainment of those things. So you must keep your mind positive.
Stop to think why prayer often brings only a negative result. A prayer generally brings negative results because there is a law that governs that, and the law is that your mind attracts to you the things the mind is feeding upon. So if you want to attract the things you desire, you have to make your mind positive. You have to believe and put action behind that belief, transmuting it to applied faith. You can't have applied faith in a negative state of mind.
 Constructive mottos are often used by people who recognise what a powerful influence one's environment has on the maintenance of a positive mental attitude. Entire factories can be 'positivised' by placing positive mottos throughout and replacing them regularly, sometimes daily.
 There is a method by which one may transmute failure into success, poverty into riches, sorrow into joy and fear into faith. The transmutation must start with a positive mental attitude because success, riches and faith do not make bedfellows with a negative mental attitude. The transmutation procedure is simple:
1. When failure overtakes you, start thinking of it as if it had been a success. Think about what would have happened if it had been a success instead. Imagine the circumstances of failures as being a success. Start looking for the seed of an equivalent benefit that comes with every failure, and there you will be able to transmute the failure into success. Every failure, every defeat, has the seed of an equivalent benefit, so if you go searching for that seed you will not take a negative mental attitude to the circumstance, you will take a positive one.
2. When poverty threatens to catch up with you, or has caught up, start thinking of it as riches and visualise the riches in all the things you would wish to do with actual riches. Also start looking for the seed of equivalent benefit of poverty, want and hunger. Look forward and imagine the things you want to do. Switch your mind away from thinking about the unpleasant over to the pleasant.

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3. When fear overtakes you, just remember that fear is only faith in reverse gear. Start thinking in terms of faith by translating faith into whatever circumstance or things you desire. Everyone experiences the seven basic fears, but if we allow our fear to grip us it will become a habit and we will attract the things we do not desire. You have to learn to deal with fear by translating and transmuting it over in your mind into something the opposite of fear, namely faith. It is far better to daydream about the money you are going to have than to fear the poverty you know you already have. Don't think in terms of what you can't get but in terms of what you can get.

You don't get a positive mental attitude overnight, but by doing a little bit at a time.

Create in your imagination an army of invisible guides who will take care of all your needs and all your desires. These guides are a creation of your imagination, but for practical purposes they represent real people and perform the duty assigned to them.

The first is the guide to sound physical health, because what in the world can the mind do going around in a body that is not strong. A strong physical body is the temple of the mind and it has to be sound and healthy, there has to be plenty of energy there. You can't generate something out of nothing; energy is both physical and mental in nature. Nobody can express intense enthusiasm if their body is a series of aches and pains.

Number two is the guide to financial posterity, second in importance because nobody can be of great service to others without money. You have got to have money and a money consciousness. Do not permit yourself to be greedy. Do not put too much effort into accumulating money you don't want and cannot use, simply causing problems for your offspring. Stop when you get enough and don't want for too much. Success does not consist of wasting your life and dying too young because you tried to get too much of anything.

The next one is the most important and that is peace of mind. What good would it be if you had everything in the world, but you didn't have peace of mind? There is great importance in learning to live a balanced life so that you can have peace of mind, make your occupation something you get joy out of and not something to be abhorred or dreaded. One of the sins of civilisation is that so few people are engaged in a labour of love; most people are doing things because they have to eat and sleep and have clothes to wear. When a man or woman is in a position that they are doing what they do because it is what they want to do, they are fortunate.

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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.





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 uncound health, either real or imaginary. You can spend a huge amount of	
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.	
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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.	

	Lastly, the habit of allowing others to do your thinking for you. If they are going to do that, you will never have a positive mental attitude because you won't have your own mind. Everyone desires to be rich but not everyone knows what constitutes enduring riches. Here are the 12 great riches for you to familiarise yourself with, all of which you need if you are to have a well-balanced life, with money being the least important:
	1. Positive mental attitude
	2. Sound physical health
	3. Harmony in human relations
	4. Freedom from fear
	5. The hope of future achievement
	6. The capacity for applied faith
	7. Willingness to share one's blessings
	8. To be engaged in a labour of love
	9. An open mind on all subjects toward all people
	10. Complete self-discipline
	11. The wisdom with which to understand people
	12. Money, to top it all off.
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LECTURE 8: SELF DISCIPLINE



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One of the worst defeats Hill ever had in his career would have justified him fighting, but instead he elected to do something that would damage no one, and wrote an essay called, 'A Challenge to Life':

Life, you can't subdue me because I refuse to take your discipline too seriously. When you try to hurt me, I laugh — and the laughter knows no pain. I appreciate your joys wherever I find them; your sorrows neither discourage nor frighten me, for there is laughter in my soul.

Temporary defeat does not make me sad. I simply set music to the words of defeat and turn it into a song. Your tears are not for me, for I like laughter much better, and because I like it, I use it as a substitute for grief and sorrow and pain and disappointment.

Life, you are a fickle trickster — don't deny it. You slipped the emotion of love into my heart so that you might use it as a thorn with which to prick my soul — but I learned to dodge your trap with laughter. You tried to lure me with the desire for gold, but I have fooled you by following the trail which leads to knowledge instead. You induced me to build beautiful friendships — then converted my friends into enemies so you may harden my heart, but I sidestepped your fickleness by laughing off your attempts and selecting new friends in my own way.

You caused men to cheat me at trade so I will become distrustful, but I win again because I possess one precious asset which no man can steal — it is the power to think my own thoughts and to be myself. You threaten me with death, but to me death is nothing worse than a long peaceful sleep, and sleep is the sweetest of human experiences — excepting laughter. You build a fire of hope in my heart, then sprinkle water on the flames, but I can go you one better by rekindling the fire — and I laugh at you once more.

Life, you have nothing that can lure me away from laughter, and you are powerless to scare me into submission. To a life of laughter, then, I raise my cup of cheer!

It is not easy to have that kind of reaction to an emotional experience where you have been damaged and hurt by those that should have been loyal to you. This business of striking back at people that have tried to injure you; that is just a lack of self-discipline. You haven't really become acquainted with your own powers and your own ways and means of benefiting from those powers if you stoop to the low level of striking back at someone that has hurt you or cheated you. Don't ever do it, because you will only lower yourself in the estimation of yourself and your creator.

There is a better way, a better weapon, to defend yourself with. Use self-discipline and never allow anybody to drag you down to their level. You set the level at which you wish to deal with people. If they want to come up to yours, alright. If not, let them stay at theirs. Set your own level and stand your ground, come what may.

You have a mind that you know what to do with, so you are never without defence.



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.





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.

 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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How do you keep your mind off of the things you don't like? You have to be in charge and call the shots, and have self-discipline to occupy your mind by seeing in your imagination the things you do want. Unless you have mental possession of the things you do want you will never have physical possession of them. Anything you desire must be acquired in your mind first, and that takes discipline.

Your reward is mastery of your own destiny through guidance of infinite intelligence. It gives you direct contact with infinite intelligence. That will always point in the right direction if you pay attention and have faith.

The penalty for not taking possession of your own mind is you will become the victim of the stray winds of circumstance, which will remain forever beyond your control. You will be the victim of all the things you don't want.

It is a profound thing to recognise the truth that you have been given a means by which you can declare and determine your earthly destiny, and that along with that comes a penalty that you must take if you don't embrace that asset and use it.

What you want is nobody's business except yours. Don't let anyone else tell you what you want and what you should want. The creator intended that you should have the last word about your destiny. Whatever you do to or for another person, you do to or for yourself, that's an eternal law. You need to understand yourself and understand people, and understand how to adjust yourself to people that are difficult to get along with, because there are plenty of them.

Self-discipline means complete control over both the body and the mind; not changing it, controlling it. You have to be the master, and recognise the things you have to do in order to have sound health and peace of mind. It means you will not accept or submit to any circumstance that you do not desire.

You will build a three-wall protection around yourself so that no one will ever know everything about you and what goes on in your mind. No one will know all that you think about.

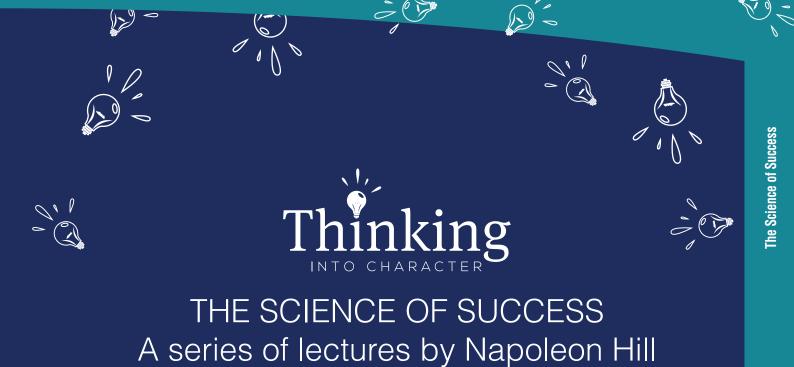
Once you know what a man fears, you know how to control him, though you should not control anyone on the basis of fear.

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# LECTURE 9: ENTHUSIASM

We are now on the subject of enthusiasm. The first step in creating enthusiasm is based upon a burning desire, that's the start of enthusiasm. Once you can work yourself up into a state of burning desire, you won't need instruction on enthusiasm.

When you want something badly, you make up your mind to get it, you have that burning desire and it steps up your thinking practices and you put your imagination to work finding ways and means. That enthusiasm gives you a brighter mind, makes you more alert to opportunities, and you see opportunities you never saw before when you step up to a burning desire for something definite.

There is active enthusiasm and passive enthusiasm. The active enthusiasm is more effective.

An illustration of passive enthusiasm: Henry Ford was lacking in active enthusiasm; he never laughed, had no magnetism in his voice, and he had a weak handshake. But he must have had enthusiasm to have had such an outstanding major purpose and to have achieved it so successfully. His enthusiasm was transmuted into his imagination and into his power of faith and personal initiative. He believed he could do whatever he wanted and he kept himself keen with applied faith through his passive enthusiasm, thinking inside his own mind of all the things he was going to do.

He always focused on the can-do part of any problem rather than the no-can-do, and that helped him solve any problem. He started in on any objective where he could do something. He always focused on the plan for what he could do without paying too much attention to the obstacles.

Public speakers and teachers can express enthusiasm by control of the voice. No matter who carries the voice, or how inexperienced that person may be, the person must express enthusiasm in terms of belief and sincerity. You need to know that what you are saying will do some good for the other person. If you can learn to express enthusiasm with the tone of your voice you will have a marvellous asset.



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 Enthusiasm is a mighty tonic for all of the negative influences that get into your mind. If you want to fight off a negative, just turn on enthusiasm: the two can't stay in the same room at the same time.
One should practise the spirit of enthusiasm in daily conversations and learn to turn it on and off at will. Start immediately to step up the tone of your voice, put a smile into your words, inject a pleasant tone; you can practise on every person you come into contact with daily. Naturally, when you start changing your tone of voice, you will make that person like you. Speech in monotone is always boring; if there is no colour or rise and fall in your voice, you will not hold people's attention. Keep listeners guessing what you are going to say next and that will keep their attention.
You can turn enthusiasm on and off yourself. Facial expressions should also express enthusiasm through a smile properly directed. A serious expression that never changes, unbroken by a smile, is never good. The way you look lets people know that what you say, you mean. Start now to observe people who express enthusiasm through their conversational relations, and also those that do not. Observe people you like and think about what it is you like about them.
 Form definite habits by which you will learn to express enthusiasm through your ordinary conversations. Practise in front of a mirror if no one is willing to sit with you. You'll be surprised how easy it is to speak to yourself. It is not foolish to speak to yourself because you have an overhauling job to do.
Aspire to a greater degree of efficiency at all times. You will never be ripe with knowledge and you are always learning. Try to learn from people all the time. When you express enthusiasm in your daily conversations, observe with profit how others pick up your enthusiasm and reflect it back to you as their own. You can change the attitude of anybody you want to by simply working them up into a state of enthusiasm. All master salesmen understand that art, and it works no matter what you are selling – yourself or merchandise. A good salesman will sell you more than you thought you needed, based often on the personality of the salesman.



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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## THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill



## 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.



Learning from defeat insures one against quitting when the going gets hard. It is a marvellous thing that you have learned that failure and defeat and adversity need not stop you; there is a benefit in every experience. Sometimes adversity is a blessing in disguise, and often not in much of a disguise, if you take the right attitude to it.

You cannot be defeated until you have accepted defeat in your own mind, and no matter what the nature of your adversity is, there is always that seed of an equivalent benefit if you look for the good instead of bad. Don't spend time brooding on the things that are lost or the mistakes that you made, other than to learn from them and make sure you don't make the same mistake twice.

Controlled attention involves the blending and the application of many of the other principles of the philosophy: persistence should be the watchword behind all of these principles. Controlled attention is the twin brother of definiteness of purpose. Just think what you could do with those two principles: knowing exactly what you want and concentrating everything you have on carrying out that purpose. Put all the time you can possibly spare seeing yourself in possession of the thing that represents your definiteness of purpose; working out the first, second, third step you can take to get it. Eventually, everywhere you turn you will find an opportunity that will lead you a little closer to the attainment of your definiteness of purpose. When you know what you want, it is amazing how many things you find that are related to exactly that.

Henry Ford's obsessional definite purpose was obvious, a low price dependable automobile. He didn't allow anybody to distract him with other opportunities. He was engaged only in his definite major purpose, which was to make and distribute all over the world low price, dependable automobiles. And of course that made him incredibly rich. Others who were better educated, better personalities, with more money, came in with similar ambitions but they failed, because they didn't stick to their definite purpose when the going was hard.

Infinite intelligence will throw itself on your side when it finds out that you're not going to quit until it does. If you do not give up when the going is hard, infinite intelligence will throw itself on your side. You may have your faith tested, your initiative tested, your enthusiasm and your intelligence tested, but if you carry on, infinite intelligence will step in. If you stand by when the going is tough and fail to quit, infinite intelligence will throw itself on your side.

Hitler had a definiteness of purpose and an obsessional desire, but it ran counter to the laws of nature and the laws of right and wrong. If your purpose works a hardship or an injustice on a single individual, you may be sure that it will come to nothing. What you do if you hope to have infinite intelligence throw itself on your side is to be right, and you can only be right if everything you do impacts positively on everybody that it affects, including yourself. Every evil that is not in conjunction with the purpose of the whole universe brings with it the virus of its own destruction.

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## LECTURE 11: ACCURATE THINKING

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Accurate thinking is one of the things that everybody talks about and hardly anybody ever does. It is marvellous to be able to analyse facts, think accurately, and make decisions based on accurate facts rather than emotional feeling. The majority of opinions or decisions that you make are based on the things we desire or feel, rather than facts at all. When it comes down to a showdown between the things your head tells you to do and your emotional feelings, the head rarely wins. Most people do not think but they think that they think.

There are several rules and regulations that you can apply, and this lesson covers every one of them, that will help you avoid the common mistakes of inaccurate thinking, that is snapped judgements and being pushed around by your emotions. Your emotions are not reliable.

Let's begin with the two kinds of thinking, based on three major fundamentals: Inductive reasoning, based on assumption of unknown facts or hypotheses; Deductive reasoning, based on known facts or what are believed to be known facts; and, Logic, that is guidance by past experience.

Those are the three types of thinking that we do, and we put the first into action most. Inductive reasoning is based on assumption of unknown facts or hypotheses. You base your judgement on something that you have created. When you do that, you must keep your fingers crossed and be ready to change your decision readily because your reasoning may not prove to be accurate.

Deductive reasoning is based on known facts or what is believed to be known facts, and that is where you have all the facts before you and you can deduce what you need to do for your benefit or to attain your desire. That's meant to be what most of us engage in, but we don't do a good job of it.



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here are two major steps in accurate thinking. First of all, separate fact from ction or hearsay evidence. Before you do anything at all, you must find out if ou're dealing with fact or fiction. If you're dealing with fiction or hearsay evidence, is up to you to be exceptionally careful to keep an open mind and not reach a hal 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 ikely 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 t costs.





Accurate thinkers permit no one to do their thinking for them. The asset you should be proudest of is an ability to hear all evidence, put the facts together in your own way and have the last word in your own thinking. That does mean you should not seek counsel, but when you receive that counsel, you alone should determine how much of that you accept. Never make a decision that is not your own. Your friends might have some influence, but you should determine how much influence.

The majority of people do not take possession of their own minds, the most valuable asset and the only thing that the creator gave you that you have complete control over. Instead, they allow other people to kick it around like a football. People don't do it because they don't know they have it. Wherever this philosophy touches you see people blossom out as they find out they have a mino that they can use and make it do whatever they want it to do.

It is not safe to form opinions based on newspaper reports or similar. People who tell you what they have read, or heard, or been told, should not receive any of your attention. The chances are that the statement is false.

Scandal mongers and gossips are not reliable sources on any fact at all. They are biased. When you hear anybody speak in a derogatory way about anybody else, the fact they are doing that should put you on guard and give you the responsibility to analyse carefully everything that is said. You know you are listening to a biased person.

The human brain is a wonderful thing, giving a human being all of the mechanisms to detect falsehood from truth. There is always something present in a falsehood to notify the listener of it, and the same thing applies when someone is speaking the truth. The most finished actor in the world couldn't deceive you if you use your innate intelligence in relation to statements made.

If you want accurate remarks, you should study the comments of a complimentary nature just as closely as you study the negative. If someone comes to you for a job with a letter about how marvellous they are, if you are an accurate thinker you will know you have to do a little outside investigating. You must use your brain to search for the facts, albeit the facts that you find may not be what you are looking for.

There is no worse fooling than the fooling one does for himself. There is a Chinese proverb, 'Fool me once, shame on you. Fool me twice, shame on me.' People need to do a little accurate thinking and their own investigation.

Wishes often are followers to facts and most people have a bad habit of assuming facts to harmonise with their desires. Therefore, you have to look in the mirror when you're looking for someone that can do accurate thinking. If you wish a thing to be true, often you assume it to be true and act as if it is. If you love a person, you will overlook his faults, but we do need to watch ourselves in connection with those we admire most until they have proved themselves entirely.

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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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First of all, is the writer a recognised authority on the subject currently. Next, does the writer or speaker have a self-interest motive, other than that of imparting accurate information. The motive that prompts a person to make a speech is important. If you can get at that, you can tell pretty well how truthful he is. Has the writer a profit interest or other interest in the subject on which he writes? Is the writer a person of sound judgement and not a fanatic on the subject? Before accepting as facts the statements by others, ascertain the motives that prompted the statements.

Scrutinise with unusual care all people who have strong motives or objectives they seek to obtain through their statements, and particularly scrutinise the statements of those who have the habit of allowing their imaginations to run wild. Learn to be cautious and to use your own judgement no matter who is trying to influence you.

If you can't trust your own judgement, or if you don't know enough about the circumstances you are faced with, turn to someone else with a keener knowledge or judgement. For instance, a business cannot succeed made up only of master salesman. You need other people to run the organisation.

In seeking facts from others, do not disclose what facts you expect to find, because you will influence the outcome. Go to impartial sources that are more likely to give you independent facts.

Science is the art of organising and classifying facts; that's what science means. When you want to make sure you are dealing with facts, seek scientific sources where possible. Men of science have neither the reason nor the inclination to modify or to change facts, nor to misrepresent. If they did, they would not be scientists, and there are a lot of fakes in this world.





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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, and then break them down and throw off the unimportant facts that you have been wasting time on.

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THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill



LECTURE 12: LEARNING FROM ADVERSITY AND DEFEAT



The Science of Success

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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.
- 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.



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 5.	Inadequate schooling. There is little relationship between schooling and success; some of the most successful people have the least amount of formal schooling. A lot of people go through life as failures and blame it on their schooling. If you come out of college with a feeling that you should be paid for what you know rather than what you do, then it has not done you much good.
 6.	Lack of self-discipline, generally manifesting itself in excesses in eating, drinking, and indifference to opportunities for self-advancement and
	improvement.
 7.	Lack of ambition to aim above mediocrity. Just how much ambition do you have? What are you going to settle for? Aim high, because it is not going to cost you anything and you will get farther than if you don't aim at all. Be
	ambitious, be determined to become in the future what you have failed to become in the past.
	become in the past.
 8.	III health, often due to wrong thinking and improper diet. There are a lot of excuses on account of ill health, and on account of imaginary ailments.
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 9.	Unfavourable environmental influences during childhood. Sometimes the influences on a person during childhood are of such a negative nature that
	they go all the way through life with those negative influences.
 10	Lack of persistence in following through with one's duty. Lack of motive is the
 10.	main reason people don't follow through on things, because they don't really
	want to do it. You must get into the habit of following through, and not permit yourself to be side-tracked. You are going to encounter tough times, whatever
	you are doing. That's where you need to follow through.
 11.	The habit of a negative mental attitude, and of keeping your mind negative
	all the time. If you are preponderantly negative - seeing the hole in the donut
	rather than the donut – you repel people. A positive mind attracts people who harmonise with your character. Birds of a feather flock together. You
	have control over your own mind, so consider what extent you exercise that prerogative. You have to work at it to keep your mind positive, because there
	are many negative influences around you. You can't afford to do anything that
	you expect to benefit you when you are in a negative frame of mind.
	To grade yourself on this, observe how you feel when you wake up in the
	morning and start to get up. If you are not in a good frame of mind then, it is because of a lot of negative thought patterns. That is when you are coming
	out of the presence of your subconscious mind. If you wake up full of joy, the
	chances are you have been pretty positive for days before.

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- 12. Lack of control over the emotions, both negative and positive. It is just as important to control your positive emotions as your negative ones.
- 13. The desire for something for nothing, or for less than its value.
- 14. Lack of the habit of reaching decisions promptly and firmly. You should never make a decision and say you are going to stand by it forever, because something may develop to prompt you to reverse that. Some people are stubborn and would rather die than reverse their decisions.
- 15. One or more of the seven basic fears. If unpleasant circumstances cross your path, you will find out if you are stronger than those or not. As long as you can conquer them and go on, you don't need to worry about circumstances. Worry if people say mean things about you and you find they are telling the truth.
- 16. The wrong selection of a mate in marriage. If you have made a mistake on that one, look around and see if you can't do something about correcting that. There is no household, or business, that can succeed if the people at the top are not working in harmony. Harmony starts with loyalty and dependability, and then ability – that is how to evaluate people.
- 17. Over-caution in business and professional relationships.
- 18. Lack of all forms of caution in all forms of relationships. No diplomacy or consideration of the impact of their words on others. People with sharp tongues. Or people that do not read any contract put in front of them and sign it whatever. You can be overcautious and lack in caution the lesson on accurate thinking is where you learn to get the balance right.

It is difficult to grade yourself on the level of caution you have. You get no joy out of living if you trust no one for anything.

- 19. Wrong choice of associates in one's occupation or calling. People can get into trouble for associating with the wrong type of people.
- 20. Wrong selection of a vocation or total neglect to make a choice of vocation. About 98% of people would grade zero on that one. Those with a definite purpose would grade 100%; there is no in between. You either have the right vocation and a definite purpose or you do not.
- 21. Lack of concentration of effort. This is where people divide their interests across a lot of different things. Life is too short to ensure your success unless you concentrate all your effort on one thing at a time and do a good job.



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 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.



- 30. Egotism and vanity not under control. Egotism is a wonderful thing and vanity is a wonderful thing. If you didn't have a little you wouldn't wash and dress yourself well. You have to have a little pride but you can have too much. Some people need to build their ego, to have fight, initiative and imagination. But the ego must be under control. No successful person lacks confidence in their ability to do whatever they want to do.
- 31. Lack of vision and imagination. A great capacity for vision and imagination may be inherited or it may be acquired, and it must be directed in the right direction.
- 32. Unwillingness to go the extra mile. If you have the habit of going the extra mile and have learned to get joy from doing it, the chances are you are going to put a lot of people under willing obligation to you. If you have enough people obligated to you there is no reason not to make legitimate use of those people to help you succeed in life. To get anyone to do anything for you, you must first do something for him. This principle is the most important one: you can do it by yourself and the moment you start doing it you profit.
- 33. Desire for revenge, for real or imaginary grievances. When you have a desire for revenge, for any reason, it hurts only you because it makes you negative.
- 34. The habit of producing alibis instead of satisfactory results. If you begin to look for an excuse when you make a mistake, or you neglect to do what you should have done, that is a bad habit. Most people look for an excuse to justify themselves quickly. If you are not an average person, you will not look for alibis but will face the music and acknowledge your mistakes, because self-confession is a marvellous thing. When you confess your failures honestly, that is of great use to you.
- 35. Lack of dependability. Are your words, your performance, your relationships dependable? It is a wonderful thing to have dependability among your friends, loved ones and colleagues.
- 36. Unwillingness to assume responsibilities commensurate with one's desire for compensation. In other words, unwilling to work hard enough to get the things you want from life.
- 37. The failure to obey the conscience when it seems advantageous not to. There are times when you ask your conscience to look away; you must convert your conscience into a conspirator. The conscience is there so that you always know what is right and wrong without having to ask anyone. If you let it be your guide, you are using it properly.

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 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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## THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill



## LECTURE 13: COOPERATION



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There are two kinds of cooperation, one based upon coercion and the other based upon voluntary action, based on motive. The vast majority of all circumstances of cooperation are based upon some form of force or coercion.

Employees often cooperate with their employer, but there is a certain amount of coercion, based on fear that if they don't cooperate they will lose their job. There are other times where employees cooperate because the employer has made it so beneficial for them to work at that place that they do it willingly.

Any cooperation that is based on force or coercion is not desirable, because people only cooperate on that basis as long as they have to. Relatively speaking, there is a small percentage of employers who understand the advantage of having employees cooperate based on willingness and benefits extended to those employees.

Cooperation differs from the master mind principle in that it is based on coordination of effort without necessarily involving the principle of definiteness of purpose, or the principle of harmony. A group of people working in the military represents a tremendous amount of power based on cooperation, but doesn't necessarily mean there is harmony or they like what they are doing. They are doing what they have to do.

Cooperation based on the master mind principle is the medium through which great personal power may be attained and no one has ever acquired such power without the aid of these principles, making them indispensable.

Cooperation is indispensable in four major relationships: in the home, in one's job or profession, in social relationships and in support of our form of government and free enterprise. If every citizen cooperated in those four respects, this would be a better country.



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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.



shape of some as yet unobtained goal, ooperation. In other words, something you	
ble that can only be accomplished by you	
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ou can't get cooperation by force or ou get it by that method, sooner or later	
n into resentment.	
cooperation was based on four principles.	•••••
through promotions and bonuses. Second, ensively but allowed the employee who	
n carefully directed questions. Next, he	
ng for his job, and several of them made it. employees but encouraged them to make	
for the results. You have to have a motive	
	•••••
o you out of this philosophy, you can so	•••••
ming year ahead of you can be the most	•••••
controlled destiny, one that you set out s, contentment, security and where you will	
ple around you because you will create the that end.	
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Then, the hope of future benefits in the s which can best be obtained by mutual co want to accomplish with a group of peop all pulling together.

There are other motives, but certainly yo coercion and hope to benefit from it. If yo the cooperation will play out and will turr

Andrew Carnegie's method of inspiring of First, he established a monetary motive he never reprimanded any employee offe deserved it to reprimand himself through always had one or more people in trainin Finally, he never made decisions for his their own decisions and be responsible for everything you do.

If you get 50% of the benefits available to thoroughly change your lives that the con outstanding year of life. You can enjoy a yourself, in which you will find happiness enjoy the friendship and goodwill of peop circumstances necessary for achieving t



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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.

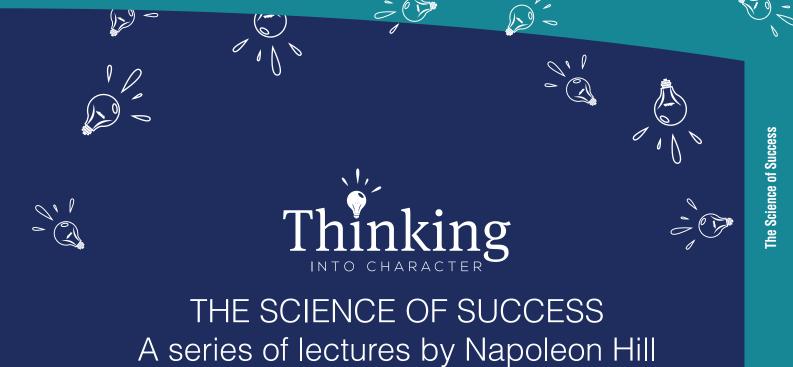
These ideas of giving new arrangement to old ideas can be profitable. There is only one new concept in this philosophy that you're studying – everything else is as old as mankind. Here, they have been organised in a way that they have never been organised before in the history of the world. They are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





	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.
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	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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# LECTURE 15: THE MAINTENANCE OF SOUND HEALTH

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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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	There are six things you should do in order to make it possible for you to maintain a mental attitude that is conducive to a health consciousness. The way you use
•••••	your mind has more influence than all other things combined. People talk about germs, but nature has set up a marvellous system of doctoring inside you, and
•••••	germ or no germ, if that system is working properly it will take care of all those
	germs. Nature has a way of keeping your body resistant.
•••••	Next is your eating habits. There must be no arguments or unpleasantness at
	mealtimes; the average family selects mealtime for discipline of the children,
•••••	because that is when they are all together. But it is bad for the digestion and the bloodstream for someone to eat while they are undergoing punishment. The
	thoughts that you have while you are eating go into the food and into the energy
	that goes into the bloodstream.
	There must be no over-eating, it overworks the heart, the lungs, the kidneys and
	the sewer system. Most people eat twice as much as they could really get along
•••••	with, and particularly those doing sedentary occupations.
•••••	Then, you must eat a balanced ration, with plenty of fruit and vegetables, and
	plenty of water in some form. Make at least one meal a day from live food, namely
	fruit and vegetable, that have not been processed. Don't eat rapidly, because it prevents proper mastication. Lots of people eat too fast, and it shows you have
	too much on your mind, you're not relaxed. Your thoughts should be on things that
	please you, engaging in conversation with the person you are eating with, or on
	your definite major purpose.
•••••	Don't eat candy bars, peanuts or snacks between meals, or drink too many soft
	drinks. Some people make a whole lunch of candy bars and fizzy drinks. Sooner
	or later nature makes you pay up for that kind of mistreatment of your stomach. It would be far better if you got a head of lettuce and ate that with some fruit.
	would be lat bellet it you got a head of lelluce and ale that with some truit.
	Liquor in excess is taboo at all times. Liquor in reasonable amounts is fine, but be
	in control of your mind all the time, instead of tickling your brain so that you are no longer yourself and you look silly. Liquor or smoking in moderation, and if you take
	it instead of it taking you, is not bad, but the better plan is to get over using it at all.
	Then on to relaxation: you need sound health, therefore balance all work with an equivalent amount of play. That doesn't mean an equivalent amount of hours,
•••••	because it may not work out like that. You must also be sure to get some good
•••••	peaceful sleep each night. Get in such good routine that you don't lay awake but
	enjoy restful sleep.
	Train yourself not to worry about things you cannot control. It is bad enough to
	worry over things you can remedy, but don't worry over things you cannot remedy. Certainly you should not worry over other people's problems. Do not be indifferent
	or insensitive, but do not let things become your problems. Do not take on the
	problems of others.
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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 you 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.



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.







# THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill



# LECTURE 16: BUDGETING TIME AND MONEY



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If you ever have financial security in this world, you have got to do two things at least: you have got to budget the use of your time, and you have got to budget your money – your expenditures and your receipts – so that you have a definite plan to go by.

Starting with time, you have 24 hours divided into three eight-hour periods: eight hours for sleep, which nature demands, and eight hours for work. You don't have too much control over those. But the other eight hours is yours: you can waste it if you want to – you can play, you can work, you can enjoy yourself, you can relax or you can develop by taking courses, reading. Therein lies the greatest opportunity of the whole 24 hours. You might spend 16 hours on work if you are engaged in a labour of love.

In those eight hours of spare time, you can practise developing all of those habits that you choose through the law of cosmic habit force. You can get some good ideas in the lesson on applied faith, the one on cosmic habit force and in the one on the master mind. Work out a plan of your own.

Now, the suggestions for budgeting of income and expenses.

First, write down your monthly or weekly income. You should have a regular budgeting document, and whether you have a family or not, life insurance is a must. If you have family dependent on you, it is up to you to have insurance. Life insurance gives wonderful protection if you are taken away from your means of production so should come top of the list.

Next is a definite percentage for food, clothing and housing. Don't just go out and spend whatever you feel; have a budget to go by.



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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.
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	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.



Spend time each day in meditation, prayer and giving gratitude. The finest prayer is not to pray for something but to pray for what you already have: 'Divine Providence, I ask not for more riches but more wisdom with which to make use of the things I already have,' what a wonderful prayer that is. You have many	
riches: you have health, you live in a wonderful country, you have friends, you are studying a wonderful philosophy think of all the things you have to be thankful for.	
You can be the master of your fate and the captain of your soul if you live by this philosophy and never do anything to harm another person.	
Then, your business and personal relationships: how much time do you put into those? If you spend a little time cultivating people you are not going to have	
friends. Out of sight, out of mind: if you don't keep in touch, friends will forget about you.	•••••
you.	
Then habits of health, physical and mental. How much time are you putting in to seeing to it that you are building health habits that give you health consciousness.	
How much time are you putting to your religion? Are you living it all the time? It is not about attending services or committing money, it is what you do to live that	•••••
religion.	
Then the use made of your spare time is where you really need to examine	
yourself. Just how much of that eight hours of spare time are you devoting to some	
sort of advancement of your interests: improvement of your mind, benefiting by association, how much are you doing it?	
Then budgeting your spending of money – have you got a system for doing that? If not, work out one. You can make that system flexible.	
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	How much time are you putting in to accurate thinking? There is a lesson on this subject. You need to learn how to think accurately. How much are you doing to put that lesson into actual practice, doing your own thinking?
	Then the use made of the power of thought, whether controlled or uncontrolled. Are you controlling your thoughts or are you letting the circumstances of life
	control you? Are you trying to create some circumstances that you can control? You can't control all of them, but you certainly can create some that you can
	control.
	The privilege of voting – you need to devote time to that. You have a responsibility to voting. A lot of people don't and that's why there are so many people in public
	office that shouldn't be there.
	Family relationships – are they harmonious, have you got a master mind relationship, or is that sliding by? How much time are you giving to improving your family relationships? You have to do something about them and invest in those.
	family relationships? four have to do something about them and invest in those.
	Then, you and your job – do you like your work? Are you going the extra mile? If
•••••	so, how much, and are you doing it with the right sort of mental attitude? If you make it your business to go the extra mile in connection with every person where
	you can possibly do it, the time will come when you will have so many friends that
	whatever you need, they will be there at your beck and call.



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# THE SCIENCE OF SUCCESS A series of lectures by Napoleon Hill

# LECTURE 17: THE LAW OF COSMIC HABIT FORCE



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If you are a student of Emerson and have read the law of compensation, you will get the substance of this lesson quickly. This chapter is a re-write of that lesson. Hill calls it the law of cosmic habit force, because it is the controlling force of all of the natural laws of the universe. There are many natural laws that work automatically, they are not suspended for one moment for anybody. They are laid down so that the person that makes it his business to understand them and adapt himself to them can go far in life, and those that do not go down in defeat.

Many wonder how we come to have habits, or get rid of the ones we don't want. Man has control over but one thing and one thing only, and that's the privilege of forming his own habits, refining them, changing them, doing anything in the world he wants to do with them. He is the only creature on the earth with that prerogative. Every other animal has its destiny fixed for it and it cannot deviate from that pattern. We call that instinct, and a man is not bound by instinct but by the imagination and the willpower of his own mind and he can project that to whatever he pleases. He can form whatever habits he may need in order to take him towards his objective.

The purpose of the Science of Success course is to enable one to establish habits that lead to financial security, health and peace of mind necessary for happiness. In this lesson, we examine briefly the established law of nature that makes all habits permanent to everything else except mankind. There is no such thing as a permanent habit for man, as he has control over his habits.

The law of cosmic habit force is the means by which you set the pattern for your own mind and direct it to whatever objectives you choose. You are not going to succeed unless you start forming habits that lead you to where you want to go.



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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.
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	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.
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	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 anomias to deal with take the biggest guy first because the rest
	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.

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So, first of all, is in connection with your thinking. That's the place to start in connection with applying cosmic habit force with the purpose of developing sound health. A positive mind leads to the development of a health consciousness, which is a continuous awareness to think about health and not about disease. Most people enjoy talking about their ailments, but few enjoy listening to that. The best way to get rid of those is to think in terms of health. Talk to yourself – you will be surprised at what will happen. Cosmic habit force carries out the thought pattern to its logical conclusion, but it will just as easily carry through the negative thoughts focused on fear of the hypochondriac, even so far as to produce the physical symptoms of illness or disease. If you think about an illness long enough, nature will actually simulate it in your physical makeup. You can talk yourself into a headache, or think yourself into it. Thinking is important.	
Next, in eating, the mental attitudes while one is eating and during the two or three hours while the food is being broken down for introduction into the bloodstream, may determine whether the food enters the body in a suitable form for the maintenance of good health. The mental attitude you are in while eating becomes a part of the food that enters the bloodstream. You can't afford to eat when you are disturbed, or when you are too tired. You need to rest and relax. Food should be a form of religious exercise; it should be a ceremony.	
If you get into the habit of blessing your food as it goes into your body, it will go a long way towards keeping you healthy.	
Third, in connection with your work. Here, too, mental attitude becomes a vital ally of the silent repair man that is working on every cell of the body while one is engaged in physical action. Therefore, work should become a religious ceremony also, with which only positive thoughts are mixed. One of the tragedies is that there are so few people in the world engaged in a labour of love; that is doing the thing they want to do because they want to do it.	
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 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 babit of grining who does all work
 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.
 Manay descrit follow the follow around that descrit believe he has a right to get
 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.

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Each one of you came over to this plain with a marvellous doctoring system of your own. A chemist that breaks up your food and takes out of it the things that nature needs. And if you think right, eat right, exercise right and live right, this doctoring side of you does everything else automatically. It's a system nature gave you for balancing everything to keep your body in fine condition all the time. But you have to do your part.

Fixation is a wonderful thing as long as it is not a negative fixation. You want to look out for fixations of fear and self-limitation, of criticism or anything else. But if you want to make use of fixation and benefit from the laws of cosmic habit force in doing so, go to work on the fixation of faith. Fixation of applied faith. There's a fixation that if you tie to properly you will reach out and find the things you want are within reach. Don't let that fixation get away from you by neglect.

How do you go about making a fixation of anything? Repetition, and applying it in everything you think and do and say. Repetition. Day by day in every way you will be getting better and better. You have to believe it – it is not what you say that counts, but what you think while saying it. A lot of people say things a lot and it fails to deliver, because they did not say it repeat it with emotion.

It makes no difference what your thought pattern is as long as it is positive and you repeat it over and over again. Follow the habits of thinking in positive terms until cosmic habit force picks up your mental attitude and makes it predominantly positive.

The circumstances of life are such that many people's thoughts are predominantly negative all the time. You need to change that and make the mind positive, so you can turn on the power and get some response from infinite intelligence.

Infinite intelligence is not going to do anything for you while you are in a state of anger, no matter how much right you have to be angry. Infinite intelligence is not going to do anything for you but she is going to let you do something to yourself if you keep yourself in a negative mind. You can't afford to go into action or expression, to have human relationships, while you are in a negative mental attitude. The best way to avoid that is to stay in a positive mental attitude and let cosmic habit force take over your thoughts and make them predominant in your mind.

Here are the negatives that you should avoid making into fixations: poverty, imaginary illness, laziness (for a lazy man is a man that hasn't found a labour of love), envy, greed, anger, hatred, jealousy, dishonesty, drifting without aim or purpose, irritability of mental attitude in general, vanity, arrogance, cynicism, sadism and the will to injure others. Those are things that become fixations in the minds of most people, and you can't afford to have that kind of a fixation. It's too expensive.

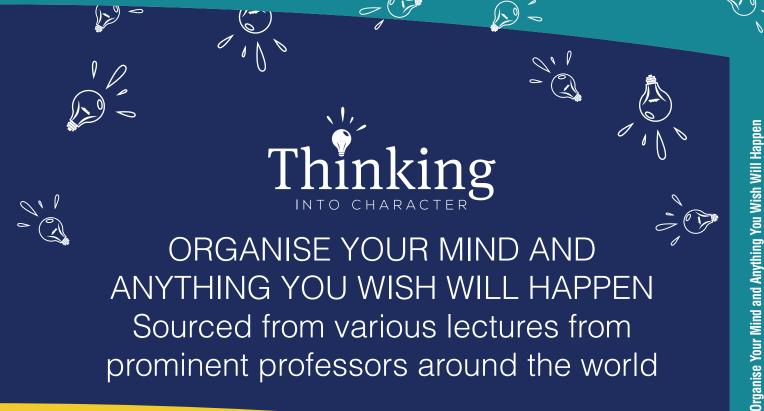
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Here are the positives that you can afford to have and you can't afford not to have: a definiteness of a major purpose in life heads the list – make it a fixation by all means and eat it, sleep it, drink it and indulge in some act every day of your 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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A well-established mind is a mind that is in a state of unity.

If you organise your mind to a certain level of organisation, it in turn organises the whole system; your body, your emotion and your energies will all be organised in the same direction.

Once all these four dimensions of you – your physical body, your mind, your emotion and the fundamental life energies – are organised in one direction, anything that you have desire for can be created.

It would help to assist it with activity, and take action, to keep the four dimensions in one direction and keep them unwavering in that direction for a period of time. Right now, the problem with your mind is that every moment it is changing its direction.

It is like you want to travel somewhere and after every two steps you keep changing your direction, so the question of you reaching the destination is very remote unless it happens by chance.

By organising our minds and in turn organising our whole systems, with these four basic dimensions of who we are right now moving in one direction, we can create our desires. Anything that we desire we can create.

But right now, if you look at your life, if everything that you have wished for until now happens, you are finished. If everything and everybody that you have desired landed in your house today, could you live with that? If you want to become empowered, it is also important that you become responsible as to what you ask for and what you don't.



	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.
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	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.



If life has to happen the way you think it should, first of all, how you think and with how much focus you think is important. How much stability is there in your thoughts? How much reverberance is there in the thought process? That will determine whether your path will become a reality. You must not create any impediments to your thoughts by creating negative thought processes.

Thinking about whether something is possible or not possible is destroying your mind. What is possible and not possible is not your business, it is nature's business. Your business is just to strive for what you want.

Right now, let me ask you two simple questions. Right now, from where you are sitting, can you just fly off? You will say no. Can you get up and walk? You will say yes. But what is the basis of this? You say no to flying and yes to walking based on the past experience of life, because many times you have got up and walked and never did you fly off.

In other words, you are using the past experience of life as a basis for deciding whether something is possible or not possible. You have decided that what has not happened until now cannot happen in future.

In the same example many years ago, if we asked from where you are sitting can you speak to another person in another continent, you would have said no, but now, you can do this without even getting up and walking to a telephone, you have the mobile phone next to you. This is a very good example of how human imagination can change the future.

This focus on what is not possible is a disgrace to humanity and the human spirit. What has not happened until now on this planet can happen tomorrow. Human beings are capable of making it happen. So what is possible and what is not possible is not your business. That is nature's business and nature will decide.

You just say what it is you really want and strive for that, and if your thought is created in a powerful way, without any negativity, without any negative thoughts bringing down the intensity of the thought process, it will definitely manifest.

The whole existence today, as modern science is proving, is just a reverberation of energy. It is a vibration. Similarly, your thought is also a vibration. If you generate a powerful thought and let it out, it will always manifest itself, and generally people use faith as a means to remove negative thought.

Today, once we have become thinking human beings, our faith is not too deep. It doesn't matter how much faith you think you have, somewhere doubts always travel. Right now, the way your mind is made, if the creative nature appeared right here, you would not surrender to that force.

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 You would want an investigation into whether this is really the true creative nature or not. With this kind of mind, you should not waste your time on faith. Faith is the ability to see the invisible, to believe in the incredible, what masses in this world
 shall call impossible. Faith should be based on understanding. We can only obtain
 understanding by study. Studying the rules of nature.
 But there is an alternative, which is commitment to understand the rules. If you
 simply commit yourself to creating what you really care for, once again your
 thoughts get organised in such a way that there is no such thing as whether something is possible or not possible. There is no hurdle in your thought process
 and your thoughts flow freely towards what you want. Once this happens, making
 it happen will also naturally follow.
 To create what you really care for, what you want must first be well manifested in
 your mind. Is that what you really want? You must really look at it, because there are any number of things that you want but the moment you reach them, you
 realise you actually wanted something else. So what is it that one really wants is
 the first thing to explore.
 Once that is clear and we are coming to creating it, now there is a continuous process of thought in that direction. Once you can maintain a steady stream of
 thought, without changing direction, this is definitely going to happen in your life or
 it will definitely manifest as a reality in your life.
 So either you make this human form a joy or you make it into one big mess that is
 happening in all the world. One reason why we have not created the kind of world that all of us want to live in is that too many people are busy looking up, looking
 around and looking everywhere, too many people are interested in other planets,
 and they are not interested in this planet.
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Further, too many people are in service of the outer world and are not in service of this earth or the inner world of ourselves. Right now we need people who are in service of this earth. I believe if heaven is closer to the nature than where we are, then they are a little more organised than us and they don't need help from us.

This has been a major problem on the planet. Anything that is valuable for a human being, anything that is good and all the highest aspects of human life have unfortunately been exported to heaven or attributed to nature or religious belief.

For example, if you say love, people say nature is loving. We do not know whether nature is loving or not. Human beings are capable of love. It is very important that people understand that human beings are capable of love, human beings are capable of compassion, human beings are capable of joy and blissfulness. Yet all good things that are possible for the human being have unfortunately been exported to various other external sources. The real source is within us.

If we want to create the kind of world we want, we need to understand that whatever we refer to as nature, religious belief has entered our mind only because we have seen creation around us. Because there is creation, we have assumed the creator.

Nature is a great creator that has not failed us and has done a fantastic job. But now the question is about management. If you want to leave the management in the hands of the creator, he will manage it in his own way, according to his agenda. But that's not what you want; you want life to happen the way you want it.

Now, let's say all of you here are the English Football team for the next World Cup, and I'm the coach. So for the next four years, everything you need to know about football is taught to you. Everything I know about football is poured into you in so many ways. The time to play the match has come. You are on the field and the ball comes near your foot, but you look at me for guidance, and it's no good.



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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.
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If you look at the nature of your life right now, if you eat a banana, in four hours' time this banana becomes a human being. There is something within you, a lifecreating process that builds this body. The manufacturer of this body is within – you give him a banana, he makes a human being out of that banana. Transforming a banana into a human being is not a small thing; it is a phenomenon happening within you unconsciously. If you could only consciously manifest this, making a banana into a human being, you are the creator. You are nothing less than that.

As the theory of evolution goes, to make a monkey into a human being took millions of years. Over an afternoon, you can make a banana into a human being, or whatever else: a piece of bread that you eat, into a human being. The very source of creation is functioning within you, if you organise these four dimensions of mind, emotion, body and energy in one direction. The source of creation is within you and what you want to create will happen for you effortlessly.

Once you are organised like this, now you are not a mess, you are a balanced human being and you have the power to create what you want.

There are tools and technologies as to how to organise this system in such a way that instead of being a psychological mess, you can make yourself into a balanced human being. This culture, these traditions, the whole technology of creation is about this; transforming yourself from being just a piece of creation to the creator himself.

This is not in search of creator, this is in search of becoming a creator. This is not in search of the unknown, this is in search of becoming and understanding the unknown, because that which you call an unknown or intangible, that which is the source of existence, is forming within every moment of your life. Otherwise, a piece of bread cannot become a human being in the course of an afternoon.

There is a whole science and technology for shifting from being just a piece of flesh and blood to becoming a creator. There are tools to make it happen. That which is the source of creation is functioning within you every moment of your life, it is just a question of whether you have access to that dimension or not. Organising the four basic elements of your life will give you that access.

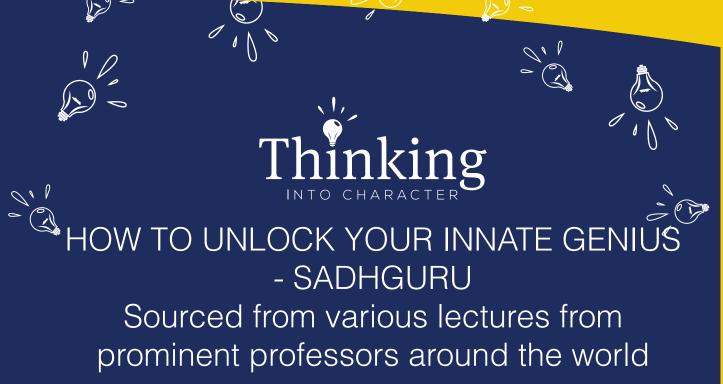
A hundred years ago, if I picked up something that looked like a mobile phone and started speaking to someone in another part of the world, you would have thought it some kind of a miracle, either I must be a messenger or a son, or maybe someone from heaven himself has made that happen.

But today, this is just another gadget that everyone of us carries and uses. Today, sitting here without using this instrument, if I speak to someone in another part of the world, it is still a miracle. This instrument happened because of a human mind wanting it to happen with imagination.

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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.
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- Don't commit to a plan, evolve your plans as situations change
- Don't let your passions poison you
- Every cell in your body is doing more than your intellect everyone can learn to access this intelligence

There is something called genius in the human being. There is a competence that is capable of what nature did over a million years ago. If the necessary striving is there, you can make it into your conscious process. If you set up the necessary situation, success is an assured thing.

Small things or big things, it doesn't matter. In every single act, a human being longs to be successful. Life is an infinite number of doorways. If you are very diligent, you will open a few of them. If you are brilliant, you will open many of them. If you are truly vibrant, then they will open for you.

The process of being successful becomes so complex for people that the reason they are working towards it often completely forgotten and they start evolving all kinds of new concepts of success.

What is being successful? There was a man in India whose son came to the United States, a young software engineer, and he went to Houston, Texas, and started working there. Then he fell in love with a white American woman. He struggled because back home this love affair is a crime. He struggled and struggled and one day told his mother, and the mother informed the father, and the father exploded. The son went back to home to convince his father, but it didn't work, because in India if you get married you are creating your family tree for 5,000 years. The parents look at the genetic purity of the person that you are marrying - how can you marry a white woman from America? What do we know about her genetics? Where does she come from? What is her lineage?



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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.'



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.

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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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If we want to live well, both externally and internally, our ability to do so depends on how well we manage our surroundings and how well we manage ourselves. Fundamentally, life is management. You must know how to maintain your body, your mind, your situations, your life in general, your home, your communities, nations and the world. The quality of our lives comes down to how well we manage things within ourselves.

Generally, when we are thinking of management, we're applying ourselves to management in terms of business or industry. We are talking about management of economic situations, not life as a whole.

In many ways, it's unfortunate that today it is economics that rules the planet and other aspects of life have been pushed to the corner. When economics rules and is all we think about, we tend to become unhappy in so many ways.

People who have failed in their lives are suffering their failure. People who have succeeded in their lives are suffering their success. If you suffer your failure, it's okay, because failure comes easy. If you suffer your success, that is a tragedy because success doesn't come easy.

If you have achieved something that you worked for, that you always longed for, and then you start suffering, that's a real tragedy of life. But a large number of people on the planet are suffering their success.

When we say suffering their success, what do we mean? Look at yourself and see how happy you were when you were five years of age compared to how happy you are today. Is that moving upward or downward? In 24 hours, how many hours are you really happy?



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	If your happiness is going down, you are a bad manager, because everything you do in your life is in pursuit of happiness. All that you're doing in life, you're doing
	because you believe that is your happiness. You educate yourself, you pursue careers, you build families, and you run after your ambitions, because you believe
	those things will bring you happiness.
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	After doing all that, if your happiness is not multiplying, you are a bad manager of yourself. Anybody who does not know how to manage his own body, his own mind,
	his own emotions and his own energies, is only managing by accident. If you don't know how to manage your mind, then managing everything else is bound to be
	accidental.
	When you manage situations by accident, you exist as an accident. When you
	exist as an accident, you are a potential calamity. When you exist as a potential calamity, being anxious all the time becomes a natural part of life.
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	Anywhere you go today, people are always talking about stress management. We
	find everywhere people talking about stress management. I could not understand why anybody wants to manage stress. I can understand you want to manage your
	business, your finance, your family and your property, but why would you want to
	manage stress?
	It took us a while to understand that these people have come to the conclusion that there is no other way to live. Somehow, people have concluded that if you
	do things in the world, you're bound to be stressed. One is not stressed because
	of what one is doing; one is stressed because one is a bad manager of oneself. If a man or women doesn't know how to manage his or her own systems, that
	is why they are stressed. It is not the nature of the job that makes one stressed.
	Everybody believes their job is stressful, but no job is stressful. If you have no control over your own systems, you will be stressed.
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	Management means deciding the course of our destiny. We don't want to live here by accident, we want to take our lives where we want to go. That's management.
	If you're managing by accident, you are not a manager, and without you things would run better.
	Once you say you are a manager, then you have decided that you want to go in
	a particular way – you want to have a certain kind of situation, both inward and outward. So, everybody is a manager in his or her own capacity, but in different
	levels and different types. Whether you manage a kitchen where you cook for four people, or you manage a large industry where 10,000 people work, fundamentally
	if you want to have a good kitchen or a good industry you must be a good
	manager.
	So, whether you are managing a little kitchen or a large industry, if you want
	to manage outside situations, generally you will have to manage material and people around you. If you have to manage 10 people or 10,000 people, you have
	to manage 10 minds or 10,000 minds. But if you have no management over your
	own mind, then managing 10,000 is going to be a disaster.

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In the process of doing something, if we are destroying human beings, as is happening right now, then the management is no good. After all, every management we do is only for human wellbeing. If we are managing for human wellbeing, it is not only about producing something or making profit but about human beings reaching their full potential.

If you manage a situation properly, you and the people who are working with you should be able to rise to their full potential. If people work together, then they should be able to rise to the peak of their love, peace and compassion – not just reaching their full work potential, but more than that. If that doesn't happen, it is bad management, because with all management the basic intent is human wellbeing. Otherwise, you are just producing something or making profit, but human beings are getting broken in the process.

For this kind of management to happen, you have to spend a certain amount of time focusing on your inner management. Otherwise, you will only manage situations by accident.

A lot of people understand management as a way of throwing their weight around. Take this story, about a lion that is feeling great about himself one day. As he is walking, a rabbit passes and he roars, 'Who is the king of the jungle?' The little rabbit, terrified, says, 'You, you, of course, you.'

He lets the rabbit go, swaggers around a little bit, then catches a fox and roars at it, 'Who is the king of the jungle?' The fox replies, 'Oh my Lord, it's you of course, nobody else but you.'

Then he swaggers around a bit more, catches a few more animals, who scream out of fear, 'You are the king of the jungle.' He is in full swagger, like a manager, king of the jungle. He walks into a clearing in the jungle and sees a huge elephant. He stands in front of him and asks, 'Who is the king of the jungle?' The elephant picks him up, twirls him around, and smashes him to the ground. His back is broken. The lion says, 'You could have just told me!' But the elephant says, 'I had to make my point.'

A lot of people think management means just throwing their weight around. But any fool can do that. If you manage a situation, people should feel elevated just being in that space. Otherwise it is not management. If you go to your place and manage a situation, you must feel wonderful being there. If not, you're not a good manager.

For this to happen, you need an inner dimension. Thinking Into Character refers to this an inside-out education. Both body and mind are gathered from outside in certain ways. Your physical being has grown only because of the food you ate. Your mind is just a heap of impressions that you gathered from outside. But we need to focus now on inner wellbeing.

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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 tics 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.

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Successful people and unsuccessful people look at their lives and see how many moments are they really joyful. Go on the street and see how many joyful faces you see. Very few. If you see any, usually they are young faces. Older faces are all long faces. What's happened to them? For most of them, their lives have worked out far better than they ever imagined. If you look at yourself as a generation, never before has another generation been this comfortable and this well physically as you are right now.

We are the most comfortable generation – no other generation has known this kind of comfort and convenience, but still are we any happier than people were in the past? The fact that we are not is simply because we did not do inner management, we just do external management. In the process of creating what we wanted, the very source of our life, this planet, is being destroyed. In pursuit of our happiness, we are just making a bonfire of this planet. Still we are not satisfied, nor are we any more joyful than we were 500 years ago. We have neglected the interiority.

We need to turn inward. One reason why most young people have never made any effort to turn inward is because today any thinking person – once he can read, speak English and add extra letters to his name – develops an allergy towards anything not physical and anything he cannot understand beyond his five senses.

Non-form means to know something that is beyond the physical. You exist as a physical entity and whatever happens outside will happen inside. If what happens outside begins to happen within you all the time, then you being peaceful and happy is always accidental, because it doesn't matter who you are, how powerful you are or how great a manager you are, external situations will never be 100 percent in your control. That's the nature of life.

Even if you have just two people in your family, still you don't have absolute control. As the scope and complexity of your life increases, you have less and less control over the situations in which you live. That's the reality of life. So whatever is happening outside is happening within you, and you being peaceful and happy in your life is never going to happen.



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 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.



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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	
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	
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	
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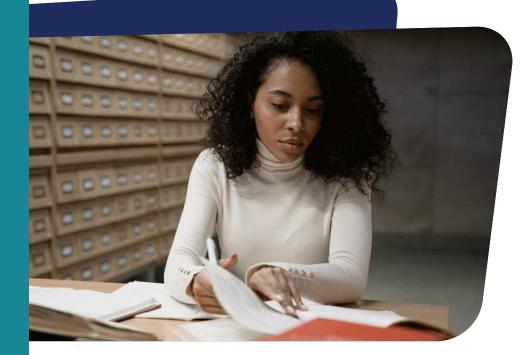
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KEY POINTS:	
LEADERSHIP	

Leadership has been described as 'knowing, acting and then being'. When we say being, we are talking about the fundamental nature of our existence. The quality of our existence will determine the quality of our perception, and the quality of our perception will determine the quality of what we know and what we do not know.

Action is a consequence of this. If you put it upside down, you may pull out something forcefully but the damage is there. Today I'm working with a whole lot of business leaders both in India and outside. At least 60-70% of them, by the time they are 45, are seriously damaged in many ways. Either they become emotionally stifled, or they are suffering from various physical ailments, which they believe is a natural consequence of the job they are doing. Because they are doing things forcefully. If you do not understand the natural order of things as to how a life blossoms, if you want the fruit first before the tree, obviously that involves forceful ways of doing things. So one thing may be achieved but the rest is damaged.

Most societies in the world are going through this. They have become affluent, but the fundamental idea of seeking affluence – either in individual life, in society or in a nation – is because it will give us a choice of nourishment and lifestyles. That is why human beings seek affluence. Now, if you look at people's lives, these choices are not something they are enjoying. These choices are freaking them out. People don't know what to eat and what to do, because we have not handled the basic fundamentals. We want to be on the race track but we don't want to build the machine for it, we just want to win.



 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.
 causes unnecessary stress. Tour wen-being suners.
 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.

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#### APPROACHES TO SCHOOLING

In India there are three types of schooling. In our first case study, we have a Home School for affluent children in a 120-acre property, with 10,000sq miles of forest. It's a crime to have children in rooms; they must have exposure to nature. Without a healthy body there can be no healthy mind. Brain is body. So in this school 20 children live in a household with two adults. Almost all teaching happens in the house, except for libraries, laboratories and playgrounds. This school is run with close interaction with volunteers – highly educated people not trained to be teachers, because we don't want them to bring systems of education. This is just to stimulate the child in such a way that he is longing to know. We set them up to that level of wanting to know that they often come and knock on teachers' doors at 10pm, 11pm, because they are doing a project and they want to know something. The teacher will open the library and sit with them.

For every 4.5 children, we have one adult. There are no rigid rules. There are no holidays, but in a month there are four or five days that are not academic, but children will never know which day it is. It just happens one day. Today they start singing, today becomes all music, tomorrow they go to the forest. They don't know which day is a break, because we don't want this culture of Thank God it's Friday. If they don't enjoy learning, what's the point?

For every human being, knowing something new, stimulation of one's mind and intellect, is one of the greatest joys. When I started this school, I spoke to the volunteers, they looked at me and asked how they would know if they were fulfilling my vision. I said, after four months, when children have to go home, if they are tearful to go, you are doing well. And if they come to school joyful, for sure you are doing well. This is unbelievable. At least 15-20% of children come back to school when the vacation is on, because they want to be part of setting up for the next term.

Many of the students are also student teachers, sometimes they take the subjects. What is taught to you, you sometimes forget, but what you teach, you never forget. There is a new sense of responsibility when you stand up there as a teacher and do it, and they are rewarded for it. At 11am there is a juice break. Children who take the responsibility of teaching get into the staff room for that break, and that's a big incentive for them. There is an excitement about learning.

In India, schooling is usually 12 years; I made it one more year, to cover the same thing. Because we've invested so much in art, sport, theatre, many other extra-curricular activities. Once they get to year 11 or 12, they get obsessed with marks, it's all about marks. We want those that are marks-mad to go elsewhere. We want to consolidate what they have learned and expose them to management, leadership, various types of industry. Many other aspects of life that wouldn't normally be in school.

	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.
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MANAGING ISSUES LIKE FEAR OF FAILURE,
DEFINING SUCCESS IN NARROW WAYS, PEER
PRESSURE

Of all the terrible things that can happen to us, if children want to commit suicide, this is unacceptable. This is the worst thing that can happen in any society, but it is not just an American phenomena. In India, 9,600 children committed suicide last year. Out of that, about 800 were below 12 years of age. There can't be anything worse happening in society. Obviously you are doing something fundamentally wrong, because a child is a fresh life, and a manifestation of exuberance in life.

We're banking on human intellect too much. We are too enamoured by our own intellect. Once you are intellectually on, you cannot accept anything that is not logical. Logic means we fragment the universe into millions of tiny pieces and they never fall together. If you're really smart, you must know how to keep yourself well.

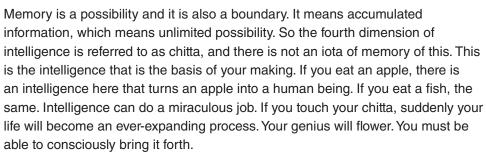
If you're really smart but you're screwed up, what is the point? This has not happened because our education systems in their fundamental concept do not allow other aspects of intelligence to function. We recognise in the yogic sciences, when we say human mind we say there are 16 parts to your mind. They can be categorised into four parts: first is the intellect, the next is identity.

Your intellect always functions around your identity. Whatever you're identified with, your intellect functions around that: it may be your family, your community, your race, religion, nationality, but you will live for it and die for it. Intellect is essentially a survival tool and without it you cannot survive. Right now we are using intellect as a way of acquiring knowledge, to enhance our life. But it will not work like that. Intellect is a fantastic survival tool. If your intellect is sharp, you will survive well, but survival will never satisfy a human being.



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Raising the bar of survival is all that's happened. We are going on raising the bar of survival – though you're doing well, your stomach is full, you're eating and sleeping well, you feel like you're being oppressed because you have raised the bar of survival to an unrealistic place. Survival is taken care of, so you should never feel fearful about that. It is only about doing something more, and that will not come through intellect, because intellect will only think of survival, as it is a survival tool.
 Now we are trying to put the world together with our intellect, and intellect is like a knife. You are using a knife to stitch. The more intellectual people get, they look smarter, but they don't know simple things. They are smart compared to somebody else, but within themselves they can't sit in one place peacefully. This means they can't handle their own intelligence.
They might call it stress, anxiety, depression, but fundamentally you don't know how to handle your own intelligence, which sets you apart from every other creature on this planet, it's a disastrous life. How can it be a smart life if you can't handle your cerebral capability? You must take charge of it. This is because you have a car with four wheels but you want to drive it on one wheel, and that's very stressful. The other dimensions are not used.
The second dimension is identity. In these cultures, I see very strong identities about religion, race, nationality, and maybe a football club. They are so strongly identified. But this will not allow things to happen. One thing we traditionally set up in India, when a child starts education, the first thing he is told is that his identity is with the entire cosmos. He is made to utter a mantra that means I'm everything. Because education is seen as empowerment, and you should not empower a human being who has limited identifications. If you empower someone with limited identity, he will cause damage to everyone else.
This is what as nations we are doing, as races and religions. When somebody else does it, it looks ugly, but when we do it, it is justified. Let me take an extreme example. Right now, one thing that bothers everyone is what is happening in the Middle East. Horrendous things are happening, but the people perpetrating it believe they are doing good things, and doing God's work. They are not crooked people, they believe it 100%. A man who is willing to die for something must be genuine. Life is precious for every human being. The only problem is limited identity.
From an early age we are setting up identities that are narrow and based on various things. This is a very important requirement if intelligence is to expand without limits. Children must start with a limitless identity, identifying with everything in the universe. The identity is the hand that holds the knife of intellect; it decides whether the knife will make life or take life. The knife does not decide. What kind of identity have you taken on?



This must come into the next generation if we are interested in them becoming way better than who we are. It's important that they touch a dimension of intelligence that we do not access. Otherwise we have not done what we should do, which is teach the next generation to do things we cannot do. They must be able to do what we cannot even imagine. That can only happen if we touch this dimension of intelligence.

Only when we have created a system where we can constantly access that can we see education become an empowerment, not an enslavement to some kind of desire.



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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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People are asking, what is the purpose of my life? What is the source of creation?

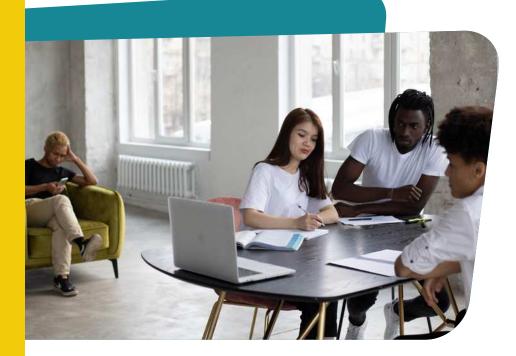
But the source of creation that created this cosmos may not be keeping account of you. Forget about giving you a specific purpose; maybe the source of this creation doesn't even know you exist.

This very solar system is a tiny little speck in this cosmic space. Tomorrow morning, if the entire solar system evaporates, nobody will notice. In that speck, planet Earth is a micro speck and London or any other city is a super super micro speck.

You think there is a purpose for you, but this is the peak of human arrogance, because this comes from the basis spread in the name of religion and faith, that existence is human centric. Existence is not human centric, we are just one more creature that happened recently, according to the evolutionary sciences.

As human societies we have issues, we have problems and we have struggles. Whatever you think needs to be sorted out and whatever you think is your aptitude to sort, you should sort. You better do something useful, because there is joy in solving something.

You can either be a part of the problem or a part of the solution. If you enjoy being part of the problem, do it – there will be consequences. Sometimes it's fun to create problems but it'll have its own consequences. The only thing you have to learn is do whatever you want, just do it well. But for every action you perform there is a consequence, and when the consequence comes, if you're able to joyfully go through that, you can do anything you wish. But if when the consequence comes you cry, then you must control your action.



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	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.

If you suffer the greatest faculties that you have, what can we do with you? If you suffer ailment, that is understandable. If you suffer disability, understandable. But if you are suffering your capabilities, you are a hopeless case. What life throws at us is not always our choice; we try to manage it to some extent but it is not entirely our choice. Life may throw anything at us, but what we make of it is 100% ours. If we take charge of this one dimension and, no matter what life throws, we make it a tremendous process for ourselves, then it doesn't matter. Then you will turn everything into a possibility and not make anything a problem because you are not a problem.

This is a choice that every human being has. For every situation. When you don't know how to handle a particular situation, you call it a problem, but what is a problem for you may be a wonderful possibility for somebody else. There are no problems in life, just situations. You can either make them into a possibility or a problem. You can either be a possibility or a problem.

This is a choice every human being has, but to exercise this choice you have to be in a certain way within yourself. You have to be in a certain state of equanimity, balance and exuberance so that no matter what life throws at you, you will make it into a wonderful possibility. Life can throw all kinds of horrible things, but what's important is, this is a life. For every one of you, your life is precious. If something is precious, how do you want to invest it? If it is a worthless life, throw it somewhere. But if it is precious, how do you want to invest this life.

If you look at it this way, you will find something truly worthwhile to do. If you think in terms of how to earn a living, how to get this or that, then you will do something silly that you will regret. Most people have a regret; that's why they are going around joylessly, because they are not doing what they want to do, and not creating what really matters to them.

Are you going to invest this precious life in something truly worthwhile, or are you going to throw it away? Your life is just a certain amount of time and energy. As you sit here, your life is ticking away. So this energy you call your life must be invested, and if you're doing something truly worthwhile, it will be over before you know it. If you are doing something worthless it feels like a long life. On a particular day when you're very happy, 24 hours flies by in a moment. When you are miserable, 24 hours feels like 10 years.

Your experience of life should be a fantastic experience. All the crazy things people do are because they want their experience of life to become pleasant. Somebody hits the bottle, somebody hits somebody else; they are essentially looking for pleasantness.

If your body becomes pleasant, we call it health. If it becomes very pleasant, we call this pleasure. If your mind becomes pleasant, we call it peace. If it becomes very pleasant, we call it joy. If your emotions become pleasant, we call it love. If it becomes very pleasant, we call it compassion. If your very life energies become pleasant, we call this blissfulness. If it becomes very pleasant, we call it ecstasy.

 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.
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.
 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.
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.
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.
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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#### NOTES

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.

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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Before we begin this discussion today about mindfulness-based stress reduction (MBSR), let us take a moment to reflect. First, ask yourself why you are interested in mindfulness, and let that answer sink in. Whatever that answer is, now ask yourself why you are really interested. And just reflect a little bit about that. Just let that settle. Why are you really, really here.

Nobody comes to a discussion on mindfulness by accident. Our motivation for even being interested in this kind of thing is in itself very interesting. Whatever came up when you asked yourself those three questions, let that resonate. There must be some kind of interior reason that isn't just curiosity, although curiosity about mindfulness is fine. But underneath, there must be some kind of reason for that interest, and I'm interested in that. But this lecture is going to focus on the work we have been doing for the past 32 years now at the University of Massachusetts Medical Centre on mindfulness-based stress reduction.

Often we look to ancient wisdom for modern stress reduction, and everyone is convinced that is what we need. From the east, preferably. That's because we feel we don't know enough in the west and we need to go to the magical east for some special technique.

It's really much more interesting than that. If there's any ancient wisdom, it lies inside our DNA, wherever we happen to inhabit. If there's any ancient wisdom, it lies inside our hearts. It's something that in a sense we already know, that we don't know that we know, to help us feel more in touch, or more complete, or more whole. From the outside we can look completely whole, completely well, and completely healthy, completely at peace. But inwardly a lot of the time it may feel as if there's something missing. Even in the wealthiest country in the world, there may be little things – sometimes enormous things – that threaten our sense of wellbeing and our sense of being comfortable in our own skin and being who we are.

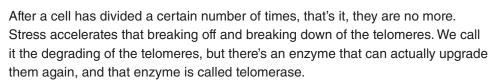


#### NOTES

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 In America, everybody wants to be somebody else. It's a celebrity-intoxicated culture and we are always interested in other people and how they are living. We actually ignore or disregard the only dimension of our being that we could have any kind of nice relationship with. If we are always interested in what somebody else knows, we are disregarding our own wholeness. The beauty of wholeness, which is the root meaning of the word health, healthy, healing and holy, is this that we may already be integrated, we may already be whole, and by disregarding that we are disregarding something really fundamental.
 Wisdom is not in the east, it's not in the Dalai Lama or any other leader. Wisdom is inside of us.
Science is showing that now. Over the last 10 to 15 years, in the scientific community we have come to realise that the brain is an organ of interfacing with experience, and it is continually reshaping itself on the basis of our experiences. Not just reshaping its firing patterns, but actually rebuilding its architecture – changing the relative size and thickness of different regions in the neocortex and in the limbic system and all the extremely important areas for us to actually live our lives effectively. From that point of view, we are a miraculous being.
They call this neuroplasticity, the ability of the brain to reshape itself on the basis of experience. But it turns out the chromosomes are also continuously doing this. It used to be thought that when you are born, you get a certain inheritance and that's your fate. Whatever the genes are that you get, that's your fate. That's true to a degree, but now there's another science called the science of epigenetics. That's saying yes we do inherit the chromosomes from our mothers and fathers, but how the genes on those chromosomes get expressed is influenced by how we eat, how we deal with stress and by all sorts of other things.
 That's good news, because it means not only is the brain plastic, but also our metabolic wellbeing is changeable on the basis of how we decide to be in relationship to our lives. Exercise, diet and regulating stress, learning about tuning the mind, can all make a difference.
 Woody Allen is famous for saying 'I relate to my mind the way I relate to a dark street in the inner city $-I$ try never to go there alone'. It's scary territory. We are not educated to befriend our own minds, and we don't pay that much attention to our minds, or our bodies for that matter.
 Another really interesting development in terms of the science is this. When I started the stress reduction clinic back in 1979, the classical dogma was that there were certain risk factors for disease, such as smoking, a high animal fat diet, a sedentary lifestyle, and so on.
 Back then they would say that stress was not a bona fide risk factor. But now, they have shown – and Elizabeth Blackburn won the Nobel Prize for this in 2009 – that stress actually degrades the tips of our chromosomes that are called telomeres. Telomeres are like those plastic things on the end of all our shoelaces, and every time a cell divides a little bit of that gets broken off.

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It turns out that stress accelerates the degradation and learning how to deal with stress actually lengthens the telomeres. That means that if you've ever said to yourself that an experience has taken years off your life, it's literally true. The scientists calculated that, under certain conditions, with the people they were studying who had very high stress levels, that resulted in seven years' of life being lost on the telomeres on average. If you learn how to handle stress you are extending your own life.

These scientific developments are making it an incredibly rich time to understand what's going on with meditation. There's a huge amount of research being done on all these things.

The tiniest little shifts in thinking get amplified in ways that are remarkable, and that's what we see in the stress reduction clinic when we invite people with chronic pain or with chronic illnesses of all kinds to embrace mindfulness. It's not to cure them; we make a big distinction between curing and healing. They haven't been able to be cured by the healthcare system. But why not bring these meditative practices into the mainstream of medicine and see if people can take more responsibility for being in a wise relationship with their own minds and bodies.

What happens is that their biology changes, for many of the reasons I have just pointed to, and their relationship to their chronic pain changes. We are not trying to fix them, or take anything away from them, and we are not trying to improve them, because we cannot improve on perfection and humans are perfect just the way they are. The challenge of mindfulness is to work with things as they are and be in wise relationship with things as they are.

One way to think about mindfulness is that it's all about relationships. If you think about it a little deeper, how do we know anything? How are we in a relationship with anything? Let's take the outer world, because how do you know how to get home? All of you are not worried about that, every single one of you knows how to get home. But if you had Alzheimer's you wouldn't. If you were blind it would be a huge challenge. So we forget that the way we know things is, say, by seeing; if we couldn't see that would be difficult. But the brain being very plastic would then develop other capacities, like hearing to an extraordinary degree, so that you might be able to hear your way home. If we ask how we know anything, it is through seeing, hearing, smelling, tasting, touching... the five senses we were all taught in school.

But there are many more than five senses, as it turns out. That's what neuroscience is showing. For instance, there is a sense of knowing where your hand is, even if you can't see where it is. How do you know that? It's a sense – its call proprioception.

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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.



How do we pay attention? Through those senses, whether there are seven, eight, nine or ten. We actually attend to our experience, and on the basis of that experience we cultivate awareness, which is a form of knowing. It's not just a conceptual knowing, it's a knowing that you don't have to think about how to get home tonight, it's more intuitive.

Teachers work in classrooms with children, and take attendance, asking children if they are present. The kids are present, but a lot of the time if you investigate, they aren't paying attention, they are looking out the window. Often we wish they would pay more attention in the classroom. What if we taught them how to pay attention? How to tune in and aim the attention and sustain the attention over time? That's an exercise of muscle, because it's very hard to pay attention.

You've heard of Attention Deficit Disorder, and Attention Deficit Hyperactivity Disorder. These are very real problems that can drive parents crazy. But I also like to point out that from the meditative tradition's point of view, the entire society – and I'm talking about the US – has attention deficit hyperactivity disorder. If you start to pay attention to it, the mind is all over the place. That's the default state of the mind, all over the place, depending on what is most interesting.

You see people walking down the street looking at their phones. No one ever used to do that, but now they are not looking where they are going. We are continually scanning the world for something more interesting. Maybe somebody emailed me, did I get some new piece of information. We are so interested in what we might be missing that we are actually missing this moment. If you think about it, this moment is the only moment any of us ever has. We are not alive tomorrow, we are alive today. We are not alive three years from today, we are only alive today. But if we continually distract ourselves, we are not actually in intimate connection with the only moment we are alive in.

We can call that mindlessness – being completely out of touch and very much involved in disrupted, discordant thinking. How is that going to shape the next moment, especially if something surprising happens and catches us unawares? Let's say it's threatening or stressful, one might actually contract when the most important thing to do is not to contract.



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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, supress 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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way aan intend to be When attention is in line with intention present.

Meditation is not a technique, mind being. So it's the awareness that ar present moment - which we have e alive in - non-judgementally.

When you start to pay attention to y seconds to realise that you have ide everything. We are a jumble of judg won't be judgemental, mindfulness how judgemental you are, and that those judgements, and that opens

If you don't believe your own propag being in a wiser relationship to othe and emotions. Then it's no longer a

What we're talking about is not a do and it's about being. We are so bus is a big part of the doing, there's ve not doing anything, being lazy, or b stupid. If I give up my judgements I This is not about not making decisi

It's the difference between judging, assessment, and being discerning, white, being able to see subtlety in own propaganda about what we like we're not, whether we're too thin or and opinions that prevent us from a

So, who we actually are is much big often spoken of as a liberative prac that we are in the habit of getting ca present, where are we? You start to why it's so hard to practise mindfulr

So you can start by paying attention straight or do anything special, just notice you don't even have to close Noticing that you don't have to take judgements, you don't have to brea breathe without you getting involve would have got distracted and forgo

 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.
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Let the mind be so spacious that there's no centre to it and no periphery. Just sit here – no agenda, no striving. Whatever arises in the field of awareness just comes and goes, like clouds or birds moving through the sky. Sounds, thoughts, emotions, just let them come and go.

If you like you can imagine you are a mountain sitting, and everything that's occurring in the field of awareness is like the weather and the seasons unfolding, and all there is awareness. If you like, if it's more vivid, close your eyes. But sometimes that itself becomes distracting. Just let it all unfold in awareness, like an empty mirror reflecting whatever comes before it. A boundless, limitless field of awareness. Nothing is a distraction – we don't have to name it. Just rest in awareness.

We don't push anything away, and we don't push through anything. If we do, then we notice that, and always come back to the now, noticing the quality of your awareness right in this moment. Is it in fact spacious, allowing everything and anything to unfold in your experience in awareness? Or have you gotten distracted and carried off somewhere else? If so, can you simply re-establish yourself in awareness? You can always use the breath as an anchor for your attention, and then expand that to include thoughts, sounds, emotions, and awareness itself.

Each time the mind wanders, we can notice what's on our minds and make a choice as to how we will rest in awareness, in relationship to what's unfolding.

Now, try to maintain a seamless continuity of awareness. You can be aware of the body sitting here breathing, be aware of any thoughts that might be moving through your mind, aware of emotions.

In that sense, the real meditation practice extends out to life itself. When you leave, this same awareness can go with you – it's completely portable. You get on the train or get in the car, and you can be in the present moment, with less reactivity and less judgement, and a greater spaciousness. You can rest in awareness. If your mind wanders, you can bring it back lovingly, with kindness.



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 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.



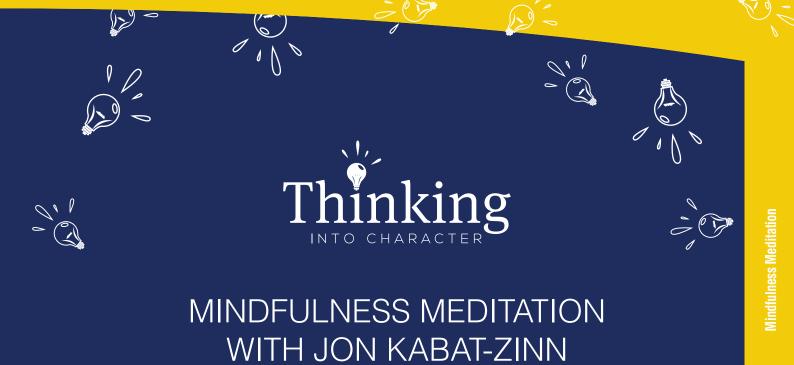
Speaking of love, I have to recognise that the practice of being present in our lives is actually a radical act of love, to drop in on the present moment. It's also a radical act of sanity, because if you're not in the present moment, where are you? If you have to use your capacity for thinking but you're not in the present moment and you're lost some place, you may not be able to utilise all your intelligences. The same with emotions, and the same with all of the bodily intelligence we have.

So this is not a luxury but a radical act of love, sanity and kindness towards oneself. There are a lot of formal meditation practices that act as doors to mindfulness, but that's not what it's all about. We practise and train in formal meditation, but the real meditation practice is how you live your life from hour to hour.





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This workshop is not so much about doing, it is about being, or what some call non-doing. There is a way in which that non-doing seems awfully anti-American, or anti-British, considering that we are such go-getters, all about doing and getting things done – crossing everything off your to-do list.

But if we get out of touch with who is doing the doing, that can be quite tragic, and not just from the point of view of being so stressed out because you are always running on a treadmill and there is no end to work. The digital revolution is delocalising everything. There is no workplace anymore, you can work anywhere; there is no work week, no workday. All the boundaries are being confused but we are still saddled with a Stone Age mind in a Digital Age world.

That Stone Age mind, unless it engages in a certain kind of self-education, can wind up getting stuck in realms of serious confusion and suffering, being lost. That can impede creativity, imagination, real thoughtfulness, and breakthrough-type leadership sensibilities because we are not firing on all cylinders.

We are living in a multi-dimensional universe. So, if we are not in touch with the multiple dimensions of our own being – in which there are many hidden dimensions – then in fact we are in some way trying to get somewhere without tuning the apparatus. It would be like the Philadelphia Philharmonic, or some other great orchestra, playing Beethoven without tuning first. The greatest musicians with the greatest instruments still tune first, to themselves and to each other.

In a sense meditation is like tuning your instrument before you go out on the road. Tuning it in the morning can make a big difference to how the whole day goes, just on a mundane level, never mind all the hidden possibilities of imagination.



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 But it does seem, in some sense, outside of the common norms of our culture. It is very easy to create a feeling on the part of other people that there is something
 weird about stillness, or about silence, or about self-reflection, about non-doing.
 There is nothing weird about this at all. It is in some sense a recognition of sanity; doing and being have always been intimately related, and without some kind of
 deep reflection, where do you think scientific breakthroughs come from? They
 all come from the human mind, and very often they come serendipitously in the middle of the night or in dreams. Nobel prizes have come in dreams because in
 science it is not just about what you know but also about being willing to admit what you do not know.
 It is sometimes about being willing to linger in that often very uncomfortable place of having banged your head and banged it having looked at a huge
 number of solutions and not found the answer. Then, you just sit and do not try
 to force anything anymore. You are just open; you go beyond thinking. You are not discounting thought, but in some sense giving yourself over to something
 much bigger, which we are never educated around. It might be called intuition, or creativity: I call it awareness.
 cleativity. I can it awareness.
 When was the last time you had a course in awareness, or it was even mentioned as important? (Aside from people yelling at you if you were caught looking out the
 window and telling you to pay attention, as if paying attention were like some kind
 of military discipline).
 From the point of view of the meditative traditions, our entire society is suffering
 from attention deficit hyperactivity disorder. Because it is all about doing and there is no recognition of being, so in a sense there is no place to rest.
 What this work is really all about is saying that there is plenty of place to rest and there is plenty of time. It is not like you have got to squeeze this into your busy
 day, because awareness is boundless and infinitely available in any moment, no matter what you are doing.
 If the doing is coming in some sense out of being, out of awareness, then you
 don't have to find an hour to meditate. That is an idealisation, and in some traditions, they call that the gaining idea – that you are going to meditate to get
 better at something. I am going to meditate so I can be a Samurai mind that
 discerns all problems perfectly. But of course, that is an idealisation. Non-doing really means giving up wanting anything else to happen in even the next moment,
 never mind the end of the day or the year. It means being willing to just stand in how things are in this moment.
 For me, meditation is an act of love and an act of sanity; just to stop for a fraction of a second and drop. Sometimes I even bring a tennis ball and let it drop into
 being. People think they will lose their mind if they do that. One Nobel Laureate
 that I know, George Wald at Harvard who won the Nobel prize for colour vision, was my yoga and meditation student for many years. Before that, he said 'I don't
 want to get into meditation, I have spent my whole life fine-tuning my thinking mind so that it works. What if I go into meditation and I lose my mind?'

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 the 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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 If your mind is not tuned in, you can hear all sorts of things and not hear. Have you ever had anyone that loves you a lot say you never listen? Of course,
 because often we are just listening to ourselves and the story of me, and where I am going and how depressing or great it is. It is me, me, me. So, the heart of this
 whole thing is to begin to examine 'who am I?' Someone once gave me a T-shirt
 that said 'Meditation – it's not what you think', and it is true.
 One thing in medicine that is really important now is do not put a desk between
 you and the patient. Do not sit back as the big authority and say let me help you. Move in and cultivate a certain kind of appropriate distance; not instant intimacy,
 but something even deeper than intimacy, which is what I would call recognition.
 Recognise that a human being has walked in, usually in pain of some kind or another, frightened, not knowing what the problem is, and so just fixing them is
 not adequate medicine.
 I started out bringing mindfulness into the mainstream of medicine. Medicine and
 meditation sound a lot alike, and they come from the same root meaning. There
 is something about being human that we ignore at our peril. If we can bring being and doing together, the doing is going to be much more magnificent and at the
 same time much more balanced. Much less smoke and heat and much more
 light, clarity, and breakthrough. We can do that in a way that is not dualistic, at the expense of our lives, our relationships, our children, our health and our bodies, or
 other aspects of our mind or interests that we never have time for because we are so addicted to getting things done.
 so addicted to getting trings done.
 Let us start from first principles. We talked about beginner's mind so let us start from the beginning.
 Manager is a second to the line The fature is a concert Manager is also
 We only have moments in which to live. The future is a concept. Memory is also a concept, but the only time in which our lives are unfolding is now. And now
 has some very interesting properties that we can learn to inhabit more, with
 awareness, as if the universe becomes our teacher. There's no boundary to awareness. You cannot put your finger on where awareness stops.
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Even in your own mind, if you start to pay attention to anything in your own mind, it is only some fraction of the universe of things that is going on in your mind. And yet if I asked you to show me your mind, you would point to your head. Sorry, mind and brain may not be the same thing. Zen masters will often say, 'show me your mind,' and then wait to see what you do.

So, what we know: we have a body, and we are here now. Let us see if we can tune into now for no other reason than just for fun. Not to get anywhere, to be relaxed, to break through some problems that we are having – but to just see if we can hold this moment in awareness. You do not even have to shift your posture, just hold this moment.

There is a lot going on... if your eyes are open you are seeing; you cannot close your ears so that you are hearing; the nose cannot close so you keep sensing some aroma; there is whatever the sensations are in the mouth, and there is the contact of your body with the chair or the floor. There is what is called proprioception, and another aspect of that which is interesting (without any effort on our part) is our breathing. If breathing depended on the conscious mind, we would all be dead already because we would forget. We would get busy. Luckily the nervous system is much too clever to leave that to conscious control.

See if you can drop in on the sensations of breathing without trying to do anything. See if you can feel yourself breathing, without intentionally drawing an in-breath or an out-breath. The breathing is to some extent constrained by how we are sitting, so there may be a natural tendency to sit with a spine that is erect in a position that embodies dignity, just so that you can meet this moment in its fullness with alertness, whatever that means. It could be lying down; it does not have to be sitting.

Let us see if we can just feel the breath, not think about the breath, but feel it. As if we were in some sense approaching a shy animal sunning itself on a tree stump in a clearing in the forest. We want to approach gently, just drop in and ride the waves of the breath in the body. It may be down in your belly where there are all sorts of things going on.



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You are not breathing deeply, you are not pushing, you are not pulling. If you would like to concentrate more, focus on the abdomen or wherever the sensations are most vivid. Close your eyes if you care to; it is not at all necessary. Just ride, surf the feelings and sensations of the breath moving in and out of the body, moment by moment. Let everything else going on in the mind just be in the wings. You are not supressing anything. You are just featuring the breath centre stage in the field of awareness, as if your life depended on it, which of course it does.

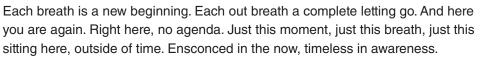
Whether you have been meditating for years or this is your first exposure to formal meditation instruction, it will not take long before you realise that just giving yourself this very simple assignment to feel the breath moving in and out of the body and resting in that awareness, attending to the sensations, shows the mind has a life of its own and it will not just stay on the belly or the nostrils or wherever you are following the breath. It will start commenting on your experience. Maybe you are thinking this is boring. Or the mind may drift off into reverie of thinking about how much you have to get done by the end of today and feeling anxious. Or feeling so happy you are here that you do not want to go back to work, and you will take the rest of the day off.

Whatever it is, you have lost touch with the breath. It is important that you know, whether you have been meditating for 50 years or this is your first experience, that this is just the way the mind is. It is normal, there is nothing wrong with you. It is not like you will make a bad meditator because your mind is unruly. It is just the nature of the mind. It is just like the Pacific Ocean – it waves dependent on the atmospheric conditions, but even when it is at its most tumultuous, if you learn to drop down 20ft or 30ft under the water, then there is gentle undulations and stillness.

The surface of the mind can be very agitated, embroiled in thoughts, but awareness itself is like the depths. Although we have never been exposed to this in any systematic way, we can learn by just coming back to the breath over and over again. It is not about the breath. It is about the awareness, which includes knowing that your mind wandered in the first place and what it got embroiled with.

So, the added instruction as this point would be any time you notice that your mind is no longer on your breath, let your awareness take note of what is on your mind. Sooner or later, it will, and you will have a mini realisation that you are supposed to be on the breath, and you thought that was so simple, and you have been off some place. Not a problem; it is still now, so reconnect by featuring the breath centre stage in the field of awareness. It is not about the breath, it is about the awareness; the breath is simply a skilful means for befriending this deep capacity of the heart and mind. I sometimes call this awarenessing, in distinction to thinking. It is bigger than thinking.

If the mind wanders, you know what is on your mind and you bring it back. If it wanders 10,000 times, you know what is on your mind 10,000 times. And without judging, condemning, forcing, or blaming, just come back to this moment and this breath.



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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And then why stop here? Let us allow the field of awareness to include any thoughts or feelings that might be flitting through the field of the mind, which you might think of as like the sky – vast and in some sense boundless. Some thoughts come and go. They may be associated with emotions, pleasant, unpleasant, neutral. They may be intense, mild, moderate. Just let your awareness take in the whole thing without pursuing or rejecting anything, resting in a choice-less awareness.
Now, not focusing on any object but just allowing any object that arises to be seen, felt, and known in a passing manner, moment by moment. It could just be the breath, or it could be just this vast panoply – you can decide where you want to focus your attention; on an object or an objectless awareness, a choiceless open spaciousness that you could think of as awareness without objects.
Pure awareness, filling the body, surrounding the body, filling the heart, calming the agitations of the mind simply by this tenderness in the attending moment by moment by moment by moment. Without any judging of your experience whatsoever, no condemning, no pushing away, no liking, no disliking. Of course, that is a fantasy. You will have all sorts of likes and dislikes, but just allow your awareness to know the liking and disliking without judging even that. Rest in an awareness of awareness itself, moment by moment, as you sit breathing, fully awake.
If you get lost, you can always come back to the belly and the breath. Remember it is not about the belly or the breath, it is about the awareness that is, in some sense, re-invited to the table by focusing on the object. But it is actually always here, we are just not used to taking up residence in awareness because we are so carried away by the thought stream in our heads and by emotions that we find difficult to deal with, which serve to reinforce the sense of me, my problems, my life, my ambition. How about letting your awareness be part of who you are? Maybe a much bigger part than the stories that you tell that are intrinsically limited, limiting, and inaccurate.
Now you can start to turn your head, or shift your position, or stretch, while maintaining the same quality of awareness, so nothing else is any different. Recognise the close of the formal guided practice and I will ring some bells. Nobody hears bells, what you hear is sound, and the spaces between the sounds, and the silence inside and underneath sound.
Although the formal meditation in some sense comes to an end, and has to, the real meditation practice never comes to an end. It is your life. It is no more at an end than your breathing. Breath will go on, sensations will go on, seeing, hearing, smelling, touching, proprioception, knowing, thinking. And so the real meditation practice is your life, and how you carry yourself in each moment.
 That does not mean you can just go out and do mindfulness in daily living without making time to meditate. You will not get to the door without forgetting and getting carried away and drawn into the next thing on your to-do list.

There is something very beautiful about formal meditation practice, even if it is for 30 seconds or five minutes every day, that you will anchor and that will allow you to at least tune a little bit before you play the great symphony.

Imagine if people tuned before they went into a meeting, or if someone rang bells and the instruction was to just sit, be aware of your mind and the other people around the table. Five minutes of that, then have your meeting and see what happens. It will turn out to be a totally different meeting because people will be there. Most people are in the meeting, but they are not there. You are not fully present, and if you are not fully present then what is the point of having a meeting.

For that, you have to show up, and it turns out showing up is non-trivial. It is the hardest thing in the world to show up. Even in your body. Most of the time we are not in our bodies. There is this wonderful line in James Joyce's Dubliners: 'Mr Duffy lived a short distance from his body.'

When you get 30 people in a room around a table and they do this kind of tuning, the dialogue is very different. If you think you are going to just get together and discuss a problem, the approach is different; remember discussion comes from the same root as concussion and percussion, it is all about shaking violently apart.

With real dialogue everybody is tuning in, thinking not about their egos but the purpose of the meeting and what can be achieved together. What if I do not know everything? And what if I take my big pet favourite thing and for a moment just bring 'do not know' instead? Out of that, when minds do this together, emerges something much bigger than any of the individual minds in the room.



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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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	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.
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It is important to make a distinction between how much of our day we spend doing, as opposed to what you could call non-doing, or what I like to call being. We are called human beings, but it might be more appropriate to rename ourselves human doings, because we seem to be very much doing all of the time and often the doing is coming from the head and not the heart or the body. In some sense, it is disembodied and over time disembodied doing can get you into real trouble at the level of the body and its health, but also at the level of our human relationships.

If you want a brief definition of meditation, it is about paying attention. It has got nothing to do with Buddhism, mysticism, the East, or West; it is just about paying attention. So that universalises it – it is totally universal, and it is not attention for its own sake. It is attention for the sake of a profound capacity that we all have innately that we ordinarily pay no attention to, and that is awareness.

Awareness has a way of balancing out thought in ways that are profoundly intuitive and also profoundly creative. We are never taught that in school – we are only taught to think in school – and we get better and better at being critical thinkers. However, we are not so good at holding our thoughts, emotions, sensations, and relationships in ways that have coherence, grounding, balance, happiness, and the potential for greater satisfaction.

We call what we do mind-body medicine because we are trying to transform medicine. Medicine itself is suffering from some serious chronic diseases, so we are trying to breathe new life into medicine and through science get it back to its Hippocratic roots and not lose the art of medicine while we are developing the science of medicine.

The words meditation and medicine sound rather alike in English, and there is a deep root meaning that they share which makes it not quite so weird that we would bring meditation into the mainstream of medicine.

Indeed, meditation has now become completely accepted within mainstream medicine. What we call mindfulness-based stress reduction has spread with the National Institutes of Health now funding studies of meditation and becoming more interested in this. The more you can encourage people to take care of themselves as a complement to what the healthcare system can do, the cheaper it is and the more effective. Then you are creating a participatory model of medicine as opposed to an auto mechanic's model of medicine.

Furthermore, The Mind and Life Institute holds periodic conversations between Western scientists and the Dalai Lama and other Eastern contemplatives on subjects of mutual interest to do with two things: the nature of mind and the nature of reality. It is about how these two things and the ways of knowing might actually inform each other if they have conversations together.

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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.



As it says in the Heart Sutra, the great Mahayana in all the Buddhist traditions: 'nowhere to go, nothing to do, nothing to attain'. You are already complete, already whole, completely endowed, and the thinking is not attached to anything. The thought is incredibly powerful but when we insist it has to be a certain way then our thoughts can blind us. We are talking more about the quality of awareness. Mindfulness is in a sense 'awareness-ing'; we do it all the time, but we are not aware of it. So, we need to cultivate meta cognition and meta-awareness.

This is based on a non-dual view of the universe. We do create subject and object and that is fine, but there is some other element that unifies discordant elements and some deeper element of integration that we are very often opaque to, so that is beyond relative opposites. What I like and what I do not like can rule my life. I only react to things that are pleasant, and I try to escape things that are unpleasant. I am always trying to get to where I want and push away what I do not want. That is a very unbalanced way to live.

If you are stuck in negative emotions and positive emotions, believe instead that all emotions have information and if you know how to handle that emotion it can all be useful. You can say anger is a negative emotion but sometimes it is a very positive emotion. If it leads to mindless violence, then that is not a very good use of your anger.

Awareness itself is boundless – there is no centre, there is no periphery, it is non-dual, but it is discerning without being completely thought grounded. It is something that you can discern for yourself.

Mindfulness is universal but the most articulate definition of mindfulness comes from the Buddhist tradition. Apocryphally speaking, people used to go up to the Buddha and say, 'Are you a God?' And he was said to have responded, 'No, I am awake'. All of the Buddhist iconography is not about deities, they are representations of states of mind. Awake.



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So, the implication is that we are otherwise somehow in a hypnotic dream state that perpetuates itself – kind of awake, but kind of not awake and in some sense a slave to that unawareness. We can zoom along on autopilot for years at a time, more or less unconscious even when we think that we are conscious – the implication is you may never be where you are. You start to see how much of your mind is on the future, for instance, or how much of the time your mind is in the past. The present moment tends to get a little squeezed, with profound implications for wellbeing, creativity, happiness, and for physical and psychological health.
 There is a kind of lawfulness to the universe that you can align yourself with, then a certain kind of harmony results. So, part of meditation is about finding your way. It is not like there is one right way; you have to find your own way. We all want our own way.
A breakthrough occurs when you turn towards something, especially if it something you feel inclined to turn away from. The whole martial art of aikido is about blending, moving in, turning towards. It is about putting out the welcome mat for all of the stuff that arrives at our door, whether we like it or not. If you know the poem The Guest House by Rumi, it says: 'This being human is a guest house./ every moment a new arrival./ [] Some momentary awareness comes/ as an unexpected visitor./ welcome and entertain them all! [] treat each guest honourably' and 'be grateful for whoever comes,/ because each has been sent/ as a guide from beyond.' This poem is 900 years old.
 When you do that kind of turning there is potential for breakthrough, breakthrough insights, because the mind is listening.7
 Henry David Thoreau said: 'I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived.'
 Martha Graham: 'All that is important is this one moment in movement. Make the moment vital and worth living. Do not let it slip away unnoticed and unused.'
And William James said that a method to voluntarily bring the mind back when it wanders off would be a foundation of the best possible education, but he says it is easier to conceive of that than to find one that would really work. It is evidence that he was not learned in Buddhism because that is exactly what it is – the mind goes off, you bring it back.
So, mindfulness-based stress relief (MBSR) is a complement to medical treatment, not a substitute for it. In hospitals it is fully integrated into medical clinics and sub-specialisms. It does involve a certain degree of discipline and work, although I like to think of it more as play than work. With our medical patients who suffer from severe, chronic medical conditions of all kinds, including anxiety and panic, it is a fairly intensive time commitment: 45 minutes a day, six days a week for eight weeks.

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There are four formal methods that we teach: the body scan, which is a lying down meditation; sitting meditation; mindful hatha yoga; and mindful walking.

It is not easy. This is the hardest work in the world – to be in the present moment, non-judgementally, for even a fraction of a second, is hard work. I am basically challenging you to consider that it might have some enormous benefits.

The real meditation practice, however, is not these formal practices. It is living your life as if it really matters. So, your whole life becomes the meditation practice – this is what it is really about, living in awareness, living with a certain degree of self-compassion and kindness, and cultivating what the Dalai Lama calls wisdom. The body has its own natural wisdom, the mind also has its own natural wisdom, and sometimes we get out of touch with that.

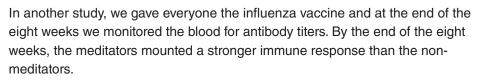
I will just give you one example. The next time you are in the shower, check and see if you are in the shower. You may already be at work. You might have your whole first meeting of the day in the shower with you. You might be in the middle of an argument. You are not feeling the water on your skin. So, you can begin to just gently let the water be in touch with your skin. Remember it is non-judgemental, so you do not need to beat yourself up. Just let the water be in touch with your skin and know it. That becomes meditation practice.

If you consider life to be the bicycle, then any training in mindfulness would be like stabilisers or training wheels. You get the feel for it but then you throw the training wheels away. It is all about the somatic experience. The body has to learn from doing, from the engagement. Once you know how to ride, you do not need training wheels. There are many types of approaches to cycling, and there are many types of meditating too. It is not about being the winner of the Tour de France. The amount of mental energy that it takes to accomplish something like that is virtually unthinkable. But the fact is that you do not have to be like anybody else, you use your bicycle your way.



We have a whole bunch of medical patients going through the stress reduction clinic who were experiencing chronic pain conditions or heart conditions, and they also qualified for a mental health diagnosis of either anxiety or panic. And you can see that over the eight weeks of the stress reduction clinic with 45 minutes of practice every day, there is a reduction in their levels of anxiety. You also see a reduction in depression, and that goes out for three years.
 It is useful to refer to two randomised clinical trials – one on the effect of MBSR on the emotional processing in the brain and the immune function in response to a flu vaccine. And the other on the effect of the mind on the healing process that you can see.
First is a study we published in 2003, looking at whether mindfulness training in the form of MBSR can be used to modify the central circuitry of emotion. In the past eight years, the entire basis of neuroscience has been transformed by the discovery that the dogma we were taught for a generation – that after about the age of two there are no new neurons laid down in the central nervous system and it is all loss of neurons – turns out not to be true. Instead, we are laying down new neurons and they are functional up to the day we die.
 Neuroplasticity basically means that the brain is not static but is continually morphing itself in response to experience. Negative traumatic experience can atrophy brain function and brain size. And therapy and moving in a positive direction can potentially restore it; that is an exciting area of ongoing research.
We studied a part of the brain called the dorsal lateral prefrontal cortex which has a kind of division of labour between left and right. Left is associated with happiness, feelings of wellbeing, approach behaviours; right activation is avoidance behaviour and difficult emotions. If you take people and put them into scanners, and study whether they are more left or right activated, those that are more left activated describe themselves as interested, excited, strong, enthusiastic, alert, and active. People that are right activated describe themselves as distressed, upset, scared, nervous, afraid, and jittery. It is thought that in adulthood it is pretty much fixed and becomes a trait.
 A study now suggests that that set point is actually malleable, and with training and meditation over eight weeks in a work setting, it will change. The brain is capable of amazing things.
We did a study in a high-pressure business environment where we compared the people that took the eight-week study to those that did not. The anxiety was reduced in the people that took the programme and was not reduced in the control group. The meditators showed no significant difference between the others on the left-sided anterior activation at the outset but over time they shifted more from right activation to left activation. In eight weeks, during work hours, learning this stuff saw them shifting to the same direction as the Buddhist monks.

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That is a thumbnail sketch of the work being done now, coming out of the hospital into a work setting. People who took the programme reported that they were much more effective in managing their stress and you could think of this regulation of emotion as enhancing the effectiveness of our emotional intelligence. It also has effects on health and the immune system.

We also did a pilot study back in the early 1990s on people with psoriasis, which showed that people that were meditating while they were receiving ultra-violet light treatments for their psoriasis healed much faster than the people just receiving the ultra-violet light treatment. Psoriasis is an uncontrolled cell proliferation in the epidermis. It is not cancerous, but it has kissing cousin genes to cancer. So, it is an interesting question – can the mind influence healing right down to gene expression, control of cell division, and so forth?

It turned out that the meditators were healing at four times the rate of the nonmeditators. The implications are that the mind can positively influence the healing process and speed it up by a factor of approximately four. That is pretty interesting.

To finish with a quote from William James: 'I have no doubt that most people live, whether physically, intellectually, or morally, in a very restricted circle of their potential being. They make use of a very small portion of their possible consciousness, much like a man who, out of his whole bodily organism, should get into a habit of using and moving only his little finger... We all have reservoirs of life to draw upon, of which we do not dream.'

There are plenty of opportunities to do this kind of training – there is an art to this, a science to it, and fun really comes at the interface between the two. There is also decades worth of data on clinical applications, now more and more grounded in molecular changes at the level of cells and neuroscience at the level of the brain. It is a very exciting time to start unpacking this.

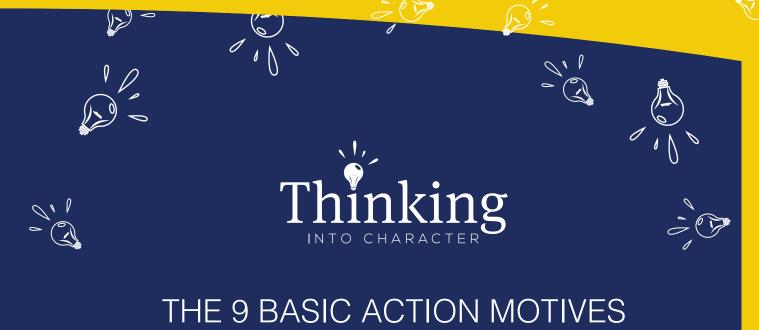
Beyond the science of it, there is excitement in making accessible to us a dimension of living that has been right under our noses from the very beginning and that we very easily miss because we are so focused on thinking without being wholly aware of what we are thinking.

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# – BY NAPOLEON HILL





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	NOTES
Napoleon Hill, in his book How To Sell Your Way Through Life, identified nine basic motives that drive people to take action. He argued that, save for those who do not fully control their own minds and are thus not fully responsible for their actions, these nine motives give us a great capacity to understand other people.	
If we want to move someone to take a specific action, we must first plant a sufficient motive in their mind. We can start by understanding that all human beings are fundamentally the same, and thus, there are some common methodologies that can be used to influence people.	
The following nine motives were identified by Hill as the things that inspire human beings to act:	
<ol> <li>The emotion of love, which is one of the most powerful moving forces in the world and can energise people to act fast. People may go to great lengths for love, and even the most rational person might do irrational things.</li> </ol>	
2. The emotion of attraction or sexual urge, which can cause many individuals to act fast in order to satisfy it.	
3. The desire for material or financial gain, which applies very easily to a job or a business opportunity in particular. Money is a very obvious motivator, but financial gain should also be considered in a broader sense, as well as all the implications that come with it.	
4. The desire for self-preservation, because as a rule every human being tends to act in their own best interest to protect themselves. Having or wanting a job in order to take care of loved ones is an example of self-preservation.	
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 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.
	understanding the driving forces behind the actions of others, common Iflicts and frictions can be eliminated and more favourable relations can be
	nieved with friends and others.
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 mar	owing another person's motives can tempt an individual to resort to nipulation, which Napoleon Hill does not sanction. He argues that no
 tran	nsaction should be sanctioned unless it benefits all of those involved.









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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 predetermined 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 predetermined job because that is what they decided to do deliberately. But only one in 20 does that.



That is why today there is not really any competition unless we make it for ourselves. Instead of competing, all we have to do is create. For 20 years, I looked for the key that would determine what would happen to a human being. Was there a key that would make the future a promise that we could foretell? Was there a key that would guarantee a person becoming successful if they just knew about it and how to use it? Well, there is such a key.

Have you ever wondered why so many people work so hard and honestly without ever achieving anything in particular? And others do not seem to work hard and yet seem to get everything. They have the magic touch – you have heard people say that about others: 'Everything she touches turns to gold'. Have you ever noticed that a person that becomes successful tends to continue to become successful? On the other hand, have you noticed how a person who is a failure continues to fail?

It is because of goals – some of us have them, some do not. People with goals succeed because they know where they are going.

Think of a ship leaving a harbour and think of it with the complete voyage mapped out and planned. The captain and crew know exactly where they were going and how long it would take. It has a definite goal. Some 9,999 times in 10,000 it will get to where it started out.

Let us take another ship, just like the first, only without a crew and with no captain at the helm. Let us give it no aiming point, no goal, no destination. We just start the engines and let it go. If it gets out of the harbour at all it will either sink or end up derelict on some deserted beach. It cannot go anywhere because it has no destination and no guidance.

Someone once said that the human race is fixed, not to prevent the strong from winning, but to prevent the weak from losing. The economy today can be likened to a convoy in time of war; the entire economy is slowed down to protect its weakest link, just as a convoy had to go at the speed that would permit its slowest vessel to remain in formation. That is why it is so easy to make a living today. It takes no particular brains or talent to make a living or support a family. We have a plateau of so-called security, if that is what a person is looking for. But we have to decide how high above this plateau we want to aim for.

Getting back to the strangest secret in the world. Why do people with goals succeed in life and people without them fail? Let me tell you something which, if you really understand it, will alter your life immediately. If you understand completely what I am going to tell you, from this moment on your life will never be the same again. You will suddenly find that good luck just seems to be attracted to you. The things you want will just seem to fall in line, and from now on you will not have the problems, the worries, the annoying lump of anxiety that perhaps you have experienced before. Doubt and fear will be a thing of the past.

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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 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'.





	NOTES
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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he 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 of 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 the nexplored 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.

Every one of us is the sum total of our own thoughts. We are where we are because that is exactly where we want to be, whether we admit that or not. Each of us must live off the fruit of our thoughts in the future, because what you think today and tomorrow will mould your life and determine your future. You are guided by your mind.

One time I was driving through Arizona and I saw one of those giant earth-moving machines roaring along the road with what looked like 20 tonnes of dirt on it; a tremendous, incredible machine. There was a little man perched up top with the wheel in his hands, guiding it. And as I drove along, I was struck by the similarity of that machine to the human mind. Just suppose that you are sitting at the controls of such a vast source of energy. Are you going to sit back and fold your arms and let it run itself into a ditch? Or are you going to sit with your hands firmly on the wheel, and control and direct this power to a specific worthwhile purpose? It is up to you; you are in the driver's seat.

The very law that gives us success is a two-edged sword. We must control our thinking; the same rule that can lead a person to a life of success, wealth, happiness can also lead them into the gutter. It is all in how one uses the very same law. For good or for bad. This is the strangest secret in the world.

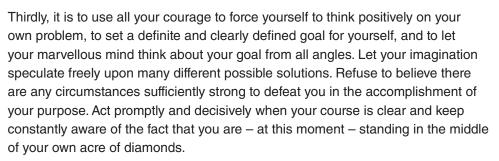
Now, why do I say it is strange, and why do I call it a secret? Actually, it is not a secret at all, because it was first promulgated by some of the earliest wise people, and it appears again and again throughout the Bible. But very few people have learnt it and understood it. That is why it is strange and why, for some equally strange reason, it virtually remains a secret. I believe you could go out and walk down the main street of your town and ask one person after another what the secret of success is, and you probably would not run into one in a month who could tell you.




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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Fourth, save at least 10% of what you earn, and remember that no matter what your present job, it has enormous possibilities if you are willing to pay the price.

Let us just go over the important points in the price each of us must pay to achieve the wonderful life that can be ours:

- 1. You will become what you think about
- 2. Remember the word imagination and let your mind soar
- 3. Courage concentrate on your goal every day
- 4. Save 10% of what you earn
- 5. Action ideas are worthless unless we act on them

This is the 30-day test, and keep in mind that you have nothing to lose by taking this test, and everything you could possibly want to gain.

There are two things that may be said of everyone: each of us wants something, and each of us is afraid of something. Write on a card what it is you want more than anything else. Perhaps you would like to double your income? It may be a beautiful house? It may be success at your job or a particular position in life? It could be a more harmonious family. Write down exactly what it is that you want – make sure it is a single goal and clearly defined. You need not show it to anyone but carry it with you so that you can look at it several times a day.

Think about what you want in a cheerful, relaxed, positive way each morning when you get up, and immediately you have something to work for, to get out of bed for, and to live for. Look at it every chance you get and just before going to bed at night. As you look at it, remember you must become what you think about, and since you are thinking about your goal, soon it will be yours. In fact, it is yours the moment you write it down and begin to think about it.

Look at the abundance all around you as you go about your daily business. You have as much right to this abundance as any other living creature. It is yours for the asking.

Next, we come to the difficult part, which requires the formation of an entirely new habit. Once formed, it will follow you for the rest of your life. Stop thinking about what it is you fear. Each time a fearful or negative thought comes into your consciousness, replace it with a mental picture of your positive and worthwhile goal.

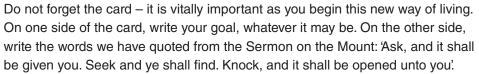
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 There will come times when you feel like giving up. It is easier for a human being to think negatively than positively. That is why only 5% are successful. You must begin to place yourself in that group.
 For 30 days, you must take control of your 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.
 belong to the top live.
 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.
new me you have lound.
 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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In your spare time during your test period, read books that will help you – inspirational books like the Bible, Dorothea Brande's Wake Up and Live, Claude Bristol's The Magic of Believing, Napoleon Hill's Think and Grow Rich, and other books that instruct and inspire.

Nothing great was ever accomplished without inspiration. Notice that during these crucial first 30 days, your own inspiration is kept at a peak.

Above all, do not worry. Worry brings fear and fear is crippling. The only thing that can cause you to worry during your test is trying to do it all yourself. Know that all you have to do is hold your goal before you, everything else will take care of itself.

Remember also to keep calm and cheerful. Do not let petty things annoy you and knock you off course.

Since taking this test is difficult, you might be tempted not to bother. Well, look at the alternative. No one wants to be a failure, no one really wants to be a mediocre individual, no one really wants a life constantly filled with fear, worry, and frustration. Therefore, remember that you must reap what you sow. If you sow negative thoughts, your life will be filled with negative things. If you sow positive thoughts, your life will be cheerful, successful, and positive.

Gradually, you will have a tendency to forget this lecture. Read it often. Keep reminding yourself of what you must do to form this new habit. Gather your whole family and discuss what has been said here at regular intervals. Most people will tell you that they want to make money, without understanding the law. The only people that make money work in the mint. The rest of us must earn money.

This is what causes those that keep looking for something for nothing to fail in life. The only way to earn money is by providing people with services or products that are needed and useful. We exchange our product or service for the other person's money. Therefore, the law is that our financial return will be in direct proportion to our service.

Success is not the result of making money, making money is the result of success, and success is in direct proportion to our service. Most people have this law backwards and believe that you are successful if you earn a lot of money. The truth is that you can only earn money after you are successful. It is like the story of the person who sat in front of the stove and said to it, 'give me heat, and then I'll add wood.' How many men and women do you suppose there are today that approach life with the same attitude? Millions.

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We have to put the fuel in before we can expect heat. Likewise, we have got to be of service before we can expect money. Do not concern yourself with the money. Be of service, build, work, dream, create. Do this, and you will find there is no limit to the prosperity and abundance that will come to you. Prosperity is founded upon a law of mutual exchange. Any person who contributes to prosperity must prosper in turn. Sometimes the return will not come from those you serve, but it must come to you from someplace. For every action, there is an equal and opposite reaction.

As you go daily through your 30-day test period, remember that your success will always be measured by the quality and quantity of the service that you render, and money is a yardstick for measuring this service. No person can get rich unless they enrich others, with no exceptions. You can drive down any street in America and estimate the service that is being rendered by the people on that street. Some, like ministers and priests and other devoted people, measure their returns in the realm of the spiritual, but again their returns are equal to their service.

Once this law is fully understood, any thinking person can tell their own fortune. If they want more, they must be of more service to those from whom they seek a return. If they want less, they have only to reduce this service. This is the price you must pay for what you want. If you believe you can enrich yourself by deluding others, you can only end by deluding yourself. It may take some time, but just as surely as you breathe, you will get back what you put in. Do not ever make the mistake of thinking you can avert this.

The prisons and the streets where the lonely walk are filled with people who tried to make new laws just for themselves. We may avoid the laws of man, but there are greater laws that cannot be broken.





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An outstanding medical doctor pointed out six steps that will help you realise success:	
1. Set yourself a definite goal	
2. Quit running yourself down	
<ol> <li>Stop thinking of all the reasons why you cannot be successful and instead think of all the reasons why you can</li> </ol>	
4. Trace your attitudes back through your childhood and try to discover where	
you first got the idea that you could not be a success, if that is the way you have been thinking	
5. Change the image you have of yourself by writing out a description of the person you would like to be	
6. Act the part of the successful person you have decided to become	
The doctor who wrote those words is a noted West Coast psychiatrist, David	••••••
Harold Fink MD. Do what all the experts since the dawn of recorded history have	••••••
said you must do. Pay the price, by becoming the person you want to become. It is	
not nearly as difficult as living unsuccessfully.	
Take your 30-day test. Then repeat it and repeat it again. Each time it will become more a part of you until you will wonder how you could ever have lived any other	
way. Live this new way and the floodgates of abundance will open and pour over	
you more riches than you may have dreamed existed. Money? Yes, lots of it. But	
what is more important, you will have peace. You will be in that wonderful minority who can lead calm, cheerful, and successful lives.	
Start today! You have nothing to lose, but you have a life to win.	
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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.



 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.



As soon as they had fled upmarket, it was just low-cost mini mill fighting against another low-cost mini mill in a commodity business, and very quickly, prices dropped down to the point where none of the mini mills could make money.	
What are the mini-mill owners going to do? Well, for a while they tried to get more efficient at making rebar, but that is just a recipe for survival. One of them looked upmarket and realised that if they could figure out how to make bigger and better	
steel, they would make much more of money. They attacked that next tier of the market above – angle, bars and rods – and as they did so, the reaction of the integrated mills was that they were happy to get out of that business. Why would	
they defend the least profitable part of the business when we could focus our investments in structural steel with much more attractive margins?	
So, the very same thing happened, and the integrated mills chopped off the lowest profit part of their product line and added up their remaining numbers so their profitability improved as they got out of angle iron, bar, and rod. The mini mills,	
because they had a 20% cost advantage, saw their profitability rebound too. Again, there was peace in the industry.	
That lasted until 1984, the year when the mini mills finally succeeded in driving the last high-cost integrated mill out of the angle, bar, and rod market. The price of	
those products collapsed in 1984. The reward for the mini mills' victory, however, was that they could not make money. So then they hit the low end of the structural steel market and again the reaction of the integrated mills was that they were	
happy to get out of that business because it was dog-eat-dog and so the story repeats.	
The very same thing happened. Again, peace was restored until 1996. That was the year when the mini mills finally drove Bethlehem Steel, the biggest of the integrated mills, out of the structural steel business. Prices collapsed.	
Consequently, the mini mills had to go upmarket and they attacked the next tier of the market and focused on the specialty steel with better margins.	
Today, the mini mills have about 65% of the whole market and all but one of the integrated mills has gone bankrupt. There was no stupidity involved on either side of the equation. At every stage of the process, as the integrated steel mills exited	
the market, their profitability improved. And as the mini mills went up the market, their profitability improved.	
The reason why it is such a difficult phenomenon to deal with is that it is the pursuit of profit that causes one business to go up and the other to go down in chase. Just imagine if you were a little boy trying to kill a giant. How would you do	
it? Would you come up right ahead of them on their trajectory to try to make better products that you could sell for better profits to their best customers? They would kill you. But if you come at the bottom of the market, you define a situation where	
the giant is motivated to flee rather than fight you.	

 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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As Japan disrupted America, America's main manufacturing companies shrunk and shrunk and consolidated, but as they laid people off, a few of them picked up venture capital and created new companies in new industries. America's economy kept going even though the dominant manufacturing companies got killed by the Japanese attackers.

But Japan did not have venture capital or labour market mobility, so they did it once and the game was over. The student pointed out that underneath Japan came Korea, Taiwan, Singapore, and Hong Kong, and as they came perilously close to the top, China and India would come along at the bottom disrupting once again.

Consequently, there are signs that the causes of macroeconomic prosperity or stagnation depend on our ability to continue to disrupt the world.

There was a study in 1982 that pointed out that although Japan had about a third of the population of America, there were four times as many people studying maths, science, and engineering in Japan than in the US. They noted that statistic as a critical reason why America could not keep pace with Japan; because we just could not generate the kind of technology and innovators who could be at the forefront of technology.

Clay knew almost all of the founders of Silicon Valley and he knew their children. The founders, almost to the man or woman, were extraordinary masters of engineering, maths, or technology. The majority of them, incidentally, were not Americans; they came from India, China, and Israel primarily. Almost none of their children studied maths, science, or engineering. Why is that? Well, the founders came from homes categorised by poverty, and studying maths, science, or engineering was a ticket to the middle class. But once their prosperity was assured, why would their children ever want to study science, maths, or engineering? They studied things like Asian mythology or Greek philosophy.



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 genus 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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You can describe the history of almost any industry as a set of concentric circles where, in the middle, there are people that have the most money and skill, and as you go out, you encounter populations of people that do not have as much money or as much skill. Almost always, industries in their sophisticated initial appearance start in the middle and as disruption makes them affordable and accessible, a larger population has access, so they move out.

With this context, Clay described another important disruption in history, and that is the disruption of the vacuum tube by the transistor. Through the 1970s, most consumer electronics were made with this technology called vacuum tubes, which were the size of a child's fist. In a television they had about 20 of these, so televisions of that age were huge in size and cost about \$2,000 in today's money, which meant that only people with large homes and large bank accounts could have one.

The transistor was not initially disruptive relative to the vacuum tube because it could not handle the power required for those large TV sets. Every company that made the vacuum tube products took a license to the transistor and took the technology into their own labs before framing it as a technological deficiency. In other words, the transistor was not good enough to be used in the market yet. As a group, the vacuum tube companies spent about \$3bn trying to make that technology good enough to be used in the market.

While they were working on the problem, others tried to make transistors useful for something more affordable and accessible, competing against non-consumption – meaning going after customers that had never been able to have those big TVs. The first thing was a hearing aid in 1951, which you could not make with vacuum tubes. Then, in 1955, Sony introduced the world's first pocket radio, and those were crummy. But they were so much better than nothing for those that did not have TVs.

Then in 1959, Sony introduced the world's first portable TV. Again, a very limited product, but because it was so much more affordable and accessible, they brought a television to a much larger population of people who historically did not have enough money or space to own one. Because it was infinitely better than nothing, they were delighted to have it.

So, you really had two markets: the people in the back for whom this was not good enough and so the incumbents felt no pain, and then a completely new market emerging with completely new competitors competing against non-consumption.

By the late 1960s, electronics got good enough that you could make good products with them, and within the next five years they sucked all the customers in and every vacuum tube company was vapourised. It is not that they did not see the technology, or that they did not aggressively try to develop it, but that the only way that the transistor could have been useful to them was if it was better and more cost effective than the vacuum tube in their application.

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.





In the original set of metrics, we try to give accreditation to the university itself. Now, it is not clear that that is what we need to accredit. Just as an example, The Washington Post, through a subsidiary, set up its own law school. It did not meet the standard to let any of their graduates stand for the Bar in any of the 50 states, but people kept signing up to take classes in this online course. When you went in virtually and asked them why they were doing it if they could not stand for the Bar, the answer was that these students did not want to be lawyers, they just needed to understand the law. They had their own careers. They might not do any more than a few courses, but they were measured by the knowledge they took away, or the courses that they took.

We need to think about how accreditation is going to stand up against nonconsumption.

Almost always, the people in the core have an instinct to deploy the new market in their existing business, and in order for it to take root as a pure play it has to compete against non-consumption. Will electric cars disrupt traditional cars? The only way is if they come out and compete against non-consumption. It was not immediately a very good product and so the question initially was whether there was a customer out there that would love a product that would not go very far or very fast. The parents of teenagers would love that! Then the car starts to get better and better.

If you want to use the new technology in the core, to create an electric car that is fully competitive with the existing place it is going to cost a lot of money. A few will have access to it, but almost always it is done with a hybrid. In order for an electric car to work on the California freeway, it needs a hybrid that takes the best of the old and the best of the new. That will be the way the world works for many years, while the pure electric car gets better.



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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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As we go through college, we teach all of these fields as if they are separate. Then, when students leave, they never use maths independently. You always use maths in conjunction with material science or finance. Consequently, almost everything learned in college is a field but in practice we do not use it as a field after we graduate.

If we deliver content online, the people who design that can actually teach maths in the context of biology. Teaching people to be innovators in that way is a huge improvement in the way we need to teach our people, and it can be done in a way that is engaging because we labour under the weight of prosperity in terms of the motivation of our students. We need to solve that problem.

In the history of computing, for the first two decades of the computer industry's life, it was dominated by virtually integrated companies, and they had to be integrated from the equipmen that made the materials and components all the way to the sales. If IBM did not do all of it, they could not sell anything because there were no other sources for their components. To do anything, they had to do everything and comparably, their competitors had to do everything in order to do anything.

It is the same thing in cars – Henry Ford had to make his own steel because nobody was making it at a quality that he needed.

But in every industry, as the technology comes to be better and better understood, it becomes modular and when it is modular you do not have to do everything. The industry becomes horizontally stratified by specialists that just have to do one thing very well.

Right now, higher education is at the start of this. If you go back a couple of hundred years at Harvard, they had taught the Bible for hundreds of years, but they needed new content. When they looked, nobody was creating new knowledge that they could teach, so they had to integrate back into the generation of content. Being vertically integrated was really critical to the success of the enterprise, and the more successful you were in integration, the more successful you were in what you could teach and how you would teach it.

Now the world is very different, and we do not have to be integrated back into the creation of knowledge because we are awash in knowledge – the question is how we teach it. And yet, most universities that have been at the top of the ladder still hold to this idea that we need to be integrated back, that we have to do the research in order to be teachers, and that we have to be teachers in order to do research. That just is not true. Most of what they are researching does not show up in the undergraduate curriculum at all.

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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
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The beauty was that they could do anything for anybody. So over time, in order to get more customers, they kept advertising that they could do anything for anybody, so every customer was taking a different product and each one had a unique pathway through the system.

The other plant, with the much lower overhead, did not look like this at all. Instead, they took the two pathways through the Pontiac plant over which most traffic flowed, and they put those routes in a straight production line in the plant. Their proposition to customers was that they would not do anything for anybody, but if a customer could design an axel that could be made using the sequence, then they could deliver a very high quality product at very low cost.

The two plants had very different propositions they were giving to the market. Clay studied this and realised that every time you doubled the number of pathways that a product could use to make its way through the factory, the overhead cost increased by 30%. The complexity associated with having all of those interdependent pathways took a lot of overhead cost.

If this was not an axel factory but a university, you would see the very same thing and the very same proposition that most universities are offering to students. That is, whatever you want to study, bring it here. You can study anything you want, and if they do not offer a major, they will allow you to create one. As a result, overhead costs in universities are increasing at a much faster rate than the cost of the faculty and the cost of the research. They are designed to give anything to anybody.

In fact, it gets a lot worse because inside a university – as inside a hospital – there are three completely incompatible business models existing. And there are only three types of business models in the whole world. One of them we call solution shops, and a solution shop business is a business that defines the problem and figures out the solution. Consulting firms are like this – you offer them money and they will tell you what is wrong and how to solve it. University research is organised in that way, as are the activities of diagnosing things in a hospital. Those businesses make money on a fee-for-service model, in one way or another.

The second type of business we call a process business, and that is one where you bring stuff in that is not complete or broken, and you do stuff to it and ship it out the other side. Manufacturing is like that, but so is a lot of teaching. Every fall Harvard brings in 900 very partial people, who have all kinds of problems, and every day they do stuff to them, and after they ship them perfected to Wall Street. Other than in education, process businesses have a profit formula that is a fee for outcome.

The third type we call facilitated networks, such as telecoms – I send data to you, you send data to me, and the facilitator makes the money. Guilds in higher education are facilitated network businesses and typically make money on a fee for membership basis.

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These are fundamentally different enterprises, and if you got suckered in to taking a job as the president of the university, it is as if you are presiding over McKinsey merged with a manufacturing business that then acquired a life insurance business. It is all together and you have to report your financial situation on the same financial statements, and when people ask you how well you are doing you have to measure with a single metric.

n the absence of philanthropy, no university would ever survive on its own because in fact that kind of combination is simply impossible to persist.

The same thing happens in hospitals. There is a hospital north of Toronto that is a process business fixing hernias. That is all they do and they are good at it. The cost of doing it, whether there or elsewhere, is roughly the same, but the overhead difference is significantly higher in mass general hospitals that are organised like the Pontiac plant. The total cost is very different, not because of the direct cost but because of the overhead associated with the proposition of doing anything for anybody.

What would happen if universities did not try to pull together the teaching and the research and instead said they were two different businesses. The students come, most of them as undergraduates, to go through the system in a processed way. If it were organised in that way, the overhead cost associated with it would be a fraction of what we experience today.

Some want to continue to be engaged in the solution shop business, or research, but that actually needs to be a separate discussion, because the interdependence that was originally required for Harvard to get into research is not binding today. We need to think of that as an independent effort, and that is just a crazy thought because the way we think is so conditioned by where we came from. Modularity now enables us to think independently that this is a business and that is a business.





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Clay said the Harvard Business School itself was in the midst of a really powerful disruption, and what has happened to Harvard is their students are now so costly to hire that last year you had to spend about \$160,000 to hire a Harvard MBA. If you look at who hires Harvard graduates, there are very few operating companies that can pay the cost of a Harvard MBA.

They are hired by McKinsey, private equity firms, hedge funds, that can still pay these very high prices. But the operating companies, like Johnson & Johnson, Intel, General Electric, have all set up in-house corporate universities and there are now eight times more people learning management on the job than are engaged in MBA schools. That is a huge opportunity for Harvard, because these are all people that could not get into Harvard and yet they need to learn the best that can be offered.

If Harvard would then prostitute the name of Harvard and let somebody else deliver them the content, management is going to be learned independent of Harvard. Harvard's ability to be the thought leaders is going to be destroyed. So, the question is whether Harvard could use its technology and essentially commoditise the professor.

Harvard would make so much more money in that world than in the present and would impact so many more people. But it requires approaching education in a very different way, to commoditise the teachers and enable a much larger population of people access to Harvard's material.

Clay saw this not as a threat but as an opportunity.





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# GLOBALISATION OF HIGHER EDUCATION BY DR CLAYTON CHRISTENSEN





Dr Clayton Christensen said: "We espouse that we want to have an impact on the world and change the way leaders think, yet we allow only a couple of thousand people a year to come here. If this is really our aspiration, now the technology allows us to truly do what our founders thought about. It is an opportunity long before it's a threat."

Clay Christensen spent his academic life developing theories about management. The word theory gets a bum rap, he said, because it is associated with the word theoretical which denotes impractical. But a theory is actually a statement of what causes what, and why. When you look at it through that lens, theories are very useful, because they allow us to look into the future and see things that the data will not allow us to see because data is only available about the past.

Clay developed theories about management, and then on occasion was able to pick up these theories and put them on like lenses to look at what is happening in our world. If somebody asked him what was going to happen to their company, he was able to say he did not have an opinion but this theory that had emerged from research has an opinion. The theory says you are going to get killed! He could be a little bit more direct by blaming it on the theory.

This lecture covers a few of the theories that emerged from his research and have some salience for the future of universities.

First is that you can describe the history of virtually any industry as a set of concentric circles. The centremost circle represents customers in the industry who have the most money and skill. Then the larger circles represent larger populations of people who do not have as much money or skill. Almost always, modern industries start in the middle, because the first manifestations of products are complicated and expensive, and therefore the early users are those that have enough money to afford it.



From this comes the theory that we call disruption. On the vertical axis we have the performance of a product or a service over time. In every market there are two trajectories. In the first trajectory is the trajectory of improvement in products and services as companies try to make better and better products. Some of the innovations that help companies move up this trajectory are just incremental year-on-year improvements; others are dramatic breakthrough innovations as they pursue better and better products.
There is a second trajectory of improvement and that is the ability of customers to use this improvement. Almost always, the trajectory of improvement outstrips the ability of customers to use the improvement. Products that are not initially good enough for what customers need are prone to overshoot what the same customers can use at a later point in time.
A good way to visualise this is to go back to the early 1980s when we were first learning how to do word processing on early personal computers. Often you had to stop your fingers to let the chip catch up to you, because the world's fastest chip could not keep pace with our fingers. But as Intel kept introducing faster and faster chips, now the processor in your laptop is only using to about 15% of its capacity. They have way overshot what most people can utilise and this is really quite common.
As it relates to online learning, if you go back in the past, the quality of online learning was really not very good, even amongst the best like The Open University. But it has got so good so fast that in many ways it has already overshot what most students are able to absorb.
We call these innovations sustaining innovations and a sustaining innovation is an attempt to make good products into better products so that we can sell for higher profits to our best customers. Almost always, the companies that lead the industry in sustaining innovations are those that are already the incumbent leaders. It does not matter how technologically difficult it is, if the innovation will allow the leaders in the industry to make better products that they can sell for better profits to their best customers, they always figure out how to get that done.
But there is a different type of technology that always kills the leaders and we call this disruptive innovation. The word disruptive in our language has a very specific meaning and a disruptive innovation transforms the complex and expensive product that exists in the middle into something that is so affordable and accessible that a whole new population of people has access to the technology. We call it disruptive because instead of sustaining the trajectory, it disrupts by bringing to the market something simple and affordable.
What we have found is that almost invariably it is an entrant company that comes in with simple products and ultimately kills the leaders in the core.

Let us look at the process by which that occurs. There was a company called Digital Equipment Corporation which, in the 1970s and most of the 1980s, was the world's most admired company. When you read explanations about why it was so successful, invariably it was attributed to the brilliance of the management team. Then in 1988, Digital Equipment fell off a cliff and began to unravel very quickly. When you read explanations about why they stumbled so badly, it was always attributed to the ineptitude of the management team. The very same folks.

How could smart people get so stupid so fast? That is the common explanation that most of us accept when a company stumbles. Somehow, the management team had its act together at one point but then got out of their league. But the reason the stupid management team hypothesis does not make sense here is that every mini computer company in the world collapsed in unison. They were making a product called mini computers because they were much smaller than mainframes, but every one of them collapsed in unison. You would expect these individuals to collude occasionally on setting prices, but to collude to collapse was a stretch. There had to be something fundamental that caused it.

It turned out that during the 1980s, as the personal computer was emerging, there were people coming into the management of Digital Equipment every day with ideas to invest in these new products. Some of these ideas entailed making better computers than Digital had ever made before; in fact these would be so good that you could do on a little personal computer what you previously had to do on a big mainframe.

Those products grossed margins of 60% and on these mini computers you could only earn 45% margins. While the management was trying to decide whether they should invest in these better products, other people were coming in telling management that everybody was buying personal computers. And everybody was. But the management would look and say, 'Yes, everybody is, but there are problems with that'. First, those early personal computers were crummy. In fact, Apple sold the Apple 2 as a toy to children. Not a single one of Digital's customers could use a personal computer for the first 10 years that they were on the market. That meant that the more carefully they listened to their customers, they did not pick up any signal from their customers that the personal computer mattered, because it did not matter to them.

Then, when they looked at the business plans, it looked a lot worse because the margins did not make sense. So really the choice the management team had to make was whether to make better products that could be sold for better profits to their best customers, or make their money making worse products that none of their customers wanted and ruin their margins.

That is why it is so hard for the leaders of an industry to deal with disruption, because it makes no economic or customer sense to do so. That is why entrant companies almost always go after what ultimately turns out to be the winning battle.

#### NOTES

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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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Through the 1950s and 1960s, a booming new market emerged on the periphery of the market and the people in the middle felt no pain, because these were all customers that they did not serve anyway. Meanwhile, Sony and Panasonic made the transistor product better and better, until by the 1980s you could start to build pretty big things with solid state electronics. One by one they sucked the customers out of the core into the periphery, and the periphery became the core. All of the companies that made vacuum tube products vapourised.

It is a sad story because it is not that the vacuum tube companies did not see the transistor coming. It is not that they were not courageous or committed; they spent lots of money trying to make the transistor work in the market that they served. But they did not realise there was non-consumption in their market. It is really easy to see consumption, but non-consumption is typically a bigger market than is consumption, and when the people in the core vacuum world looked at the opportunity to invest, it looked like investing in the core business was where the money would be. It is hard to see non-consumption unless you know what you need to look for.

To give a silly example, there is an enormous amount of non-consumption of art. A student of mine is starting a company to address that. What we mean by nonconsumption of art is the following: most of us might have a lovely museum in our city and visit it once or twice a year. But when we buy a home, we look at a blank wall and say we need a piece of art. We get it and stick it there, and after it has been there for three weeks, we do not consume it or notice it any more, even though it occupies that place. Eventually we tend not to buy something else to put in its place.

My student has this business where you buy a flat screen TV in high definition, bordered with a beautiful frame, and every three weeks you get a new piece of art. If you do not like it, you can get another piece. You can see museums in your home and realise that there is a huge amount of non-consumption of art.



	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.
	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.
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	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.

There is a hybrid theory here. Almost always, the new technology is not good enough for mainstream competition. Companies that try to deploy the new technology in head-on competition with the old technology spend a lot of money, like the vacuum tube companies, and lose. You see the same thing happening in the war that electric cars have with gasoline cars. Real competition, competing against non-consumption, would occur when some marketer asked a question about whether there is a market out there that would love a car that will not go far or very fast. The technology is such that electric cars cannot go very far or very fast, so are there markets where that would be welcome?

The answer, without much thinking, is the suburban teenagers' parents would love to have a little car that their kids could use to tour around the community, come home, and then plug it in overnight. The customers would love a simple product because it would be infinitely better than nothing. It would not be a car, it would be like an enclosed music box or something. But then it would get better and better and the parents would borrow the car and that is the theory of how electric cars would be used. That is what has been happening, competing with nonconsumption.

If you try to use the technology to compete head on with gasoline cars on the California freeway, it takes a lot of money to stretch the technology to go far and fast. If you have a lot of money, you can buy a Tesla. But the way to do it, if you want to use the new technology in the core market, is to create a hybrid that uses the best of the old and the best of the new.

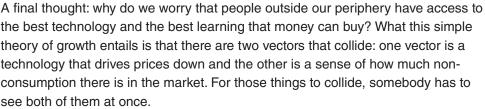
Those in traditional universities are using new technologies to improve the way things have always been done. It is the right approach. However, in the end it will kill them because, almost always, the disruptive pureplay, which is online learning, will win. This is due to the fact that the technological progress outstrips the ability of customers to use the progress. When we look at the way online learning competes with how we do it now, in a static sense it is not as good as what we do. But in a dynamic sense, we just need to remember that the trajectory of technological progress outstrips the ability of customers to use the progress.

Here is what that theory says about globalisation. Typically, in the core, the architecture of the products and services is closed and proprietary. That is because in the early years, you could not really make the components fit together in a standardised way, so the architecture was interdependent and closed; if you changed one of the components, you had to change all the others. If you try to standardise the way things fit together too early, it will not perform as well.

But over time, as the technology becomes more and more understood, it becomes more modular and open. So the components fit together in standard ways. A key element of why disruptive innovation wins is because costs are driven down by modularity and the standardisation of things. If you go back to the history of computing you certainly saw that. In the early computers, an IBM mainframe computer comprised 10,000 components and the individual components did not really drive the performance of the computer; it was the artistry by which the engineers fit all of the pieces together. That is where they defined the performance.

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	But as the personal computer emerged, its architecture became very modular, so you could mix and match and plug and play to give every customer what they needed.
	You see the same thing going on in higher education today. Historically, the architecture of our curricula has been very interdependent. At the Harvard
	Business School, you cannot study marketing if you do not study operations; you cannot study operations if you do not study new product development; and you cannot study new product development if you do not study organisation design,
	and so on. There are so many things that effect everything that management is this big hairball – they have to teach all of it in order to teach any of it. Most
	universities are big hairballs.
	But when modularity comes in, how things fit together becomes clear and that
	is a big reason why costs go down. The overhead costs of coordinating the interdependencies disappear. In the personal computer we do not really care
	whether the computer is sold by Dell or Compaq or Lenovo or Intel, because what really drives it are the components inside.
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	That is what drives globalisation in our world. Very quickly the architecture of most of our online universities is becoming modular. We know how to fit the pieces
	together, there are standards, and you can change one thing without changing
	everything else. Therefore, the components, which are courses, become global in scale. Consequently, it makes it very easy for innovations in one part of the world
	to make their way across the world.
	Clay set out what he believed to be in store for universities that do not play the
	game of globalisation. He said he got a call a couple of years previously from the
	person responsible for business students at the University of Phoenix. He wanted to record eight or 10 of Clay's best lectures and show them to his students. At
	this point, Harvard did not have a specific policy. As a result, the Dean said that
	their customers were not Harvard's customers, so if they wanted to do this for the University of Phoenix, they could just go ahead.
	For Clay, it was the chance of a lifetime because he believed the low end always wins. He went downtown to record the lectures at the Institute of Contemporary
	Art and engaged to do it in a big auditorium with an amazing view of the Boston
	Harbour. The crowd was comprised of beautiful people; they were not students, they were models. When the lectures got boring, the camera would pan to the
	audience and the actors would pretend they were interested.
	Three weeks later, the Dean called up and showed Clay the lectures, which were
	brilliantly edited and not at all boring. The Dean planned to show the lectures to all 135,000 of their full-time MBA students. Harvard admits 900 a year.
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	There is just no way that Harvard could compete with that scale. But what an opportunity. If Clay is such a good teacher, what a waste it would be to limit access to just 900 students a year. Wouldn't it be better if we made it available to
	everybody and the scale brings the costs down.



For example, in the 1850s and 1860s, entrepreneurs realised that if there was a lot of non-consumption of travel it was because the only way to do it was in a stagecoach. As railroads were emerging, you could get people from here to there at much lower cost, because there was all of this non-consumption of travel as it was too costly.

At the same time, the furnace developed that reduced the cost of steel by 90%. If that had not happened, the railroads would have continued to sell seats at very high prices. And if there had not been non-consumption, the cost of steel could not have been driven down. They fed each other and just transformed the world, creating all kinds of employment.

In a similar way, Henry Ford developed the Model T, which was a disruptive innovation making it possible for many more people to own a car. But the cost of the car would not have gone down were it not for the assembly line technology that Henry Ford developed. Without one, you cannot have the other.

These are the intersections where economic growth is created, where a technology drives prices down and an entrepreneur realises there is a lot of nonconsumption in a market. As they develop new products that compete against non-consumption, that is where growth comes from. That is why Japan became a prosperous country, competing against non-consumption. That is how Korea and Taiwan became prosperous, because their products competed against non-consumption. That is how China became prosperous

One of Clay's greatest hopes was that globalisation would allow people a sense of the technology and the eyes to see non-consumption, solving the problems and making education available to everybody.



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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.

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	NOTES
TRANSFORMATION AND SELF-IMAGE	
To reach a higher level of being, you must assume a higher concept of yourself.	•••••
So you have to first believe – assume – the higher concept. What does that look like? One of the best things that you can do is actually make a recording of how you see yourself and describe the various areas of your life with vivid detail, in the present tense. Perhaps you can play some binaural beats in the background or some soothing audio. And then you can play this to yourself over and over again.	
What you will notice is that you will start to believe it and have faith. What is even more profound is the way you behave, the different actions you take and how the environment responds to you, also start to change. This is a practice and an exercise of assuming the higher concept of yourself.	
The first step is to paint, in your mind, the ideal vision that you see yourself to be. Realise that when you do this, you are going to have a gravitational pull to have a bias towards what others are telling you and how they see you to be. Really dig within yourself and ask yourself who you really see yourself to be. Who is this	
highest version of yourself? What does this person look like? How do they dress, how do they carry themselves, how do they communicate? What kind of work are they doing? Where do they hang out? What environment do they live in? What kind of car do they drive? Who are they with, in a relationship or friendship?	
Articulate the story, paint it in vivid detail, write it out and record yourself. Play it to yourself over and over again, while you visualise this ideal person that you aspire to be. Make sure that the recording is in the present tense – I am, I feel, I experience – to assume this higher concept.	
This exercise programmes the subconscious mind. It is a very powerful exercise and the goal is to assume the higher concept of yourself.	
To be transformed, the whole basis of your thoughts must change. But your thoughts cannot change unless you have new ideas and think from your ideas. All transformation begins with an intense burning desire to be transformed. You must want to be different and intend to be, before you can begin to change yourself.	
We have a lot of power to change our self-image. For a lot of us, our self-image is programmed by the external world, by other people, by news, by TV, by the media and by our friends and family. A lot of those individuals do not really take the time	
to realise that they have been programmed and that who they are is actually a net result of the intentions of others. When we realise this, we can become more conscious. We can choose the information that we want to consume. We can pick	
the information that validates the self-image of how we see ourselves to be.	
Then you must make your future dream a present fact, by assuming the feeling of your wish fulfilled. By desiring to be other than what you are, you can create an ideal of the person you want to be and assume that you are already that person. If this assumption is persisted in until it becomes your dominant feeling, the attainment of your ideal is inevitable.	

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The changes that take place in your life as a result of your changed concept of yourself always appear to be, to the unenlightened, a result not of a change in your consciousness, but of chance, outer cause or coincidence. The only person that is really going to understand this is yourself and that is okay. This is your reality and you have control of it, so you can change it. It does not really matter how people come to believe that you have changed. You might be able to articulate this and explain it to them, but some people may not want to hear it. It is up to you; you can change your self-image, your results will change, and people will make up their own stories about how you got there.

Right now, you have the awareness that attracted this particular information to you: really profound and powerful information that can transform your life. Many people will not go through transformations. Some will be forced through transformations through traumatic situations in their life, in which they re-evaluate their life, but it does not have to be that way. We can consciously use this process to transform ourselves.

All transformation is based on suggestion, and this can only work where you lay yourself completely open to an influence. You must abandon yourself to your ideas, for complete abandonment of self is the way to union with your ideal.

What ideologies and beliefs are you holding onto that deny yourself the capability to transform? Do you believe it is possible? If you do not, then it is not going to work. You have to become open, you have to let go of what you were taught before, and everything that keeps you at the current self-image that you're at. You have to be open to new ideas, belief systems, environments and people that are in alignment with this new self-image. You have got to feel yourself, through awareness, as you are going about your day and let go of what does not serve you anymore. Move forward based on your hunches, overcome your fears. Break through the terror barrier, as Bob Proctor puts it, to really programme the part of your subconscious mind that prevents you from breaking into new paradigms.





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Once you break through this terror barrier, it will be easier to transform yourself again and again.

Everything depends on your concept of yourself. That which you do not claim as true of yourself cannot be realised by you. When you have got the self-image, you cannot have within you any contrarian views, thoughts or belief systems that do not see that ideal as true. Those will become limiting factors that you will experience in your interactions with people, in various circumstances and in your environment, over and over again. Because you become what you think about.

As we navigate our days, we want to have the awareness to understand when these stories come up and rewrite the meaning the right way.

You become according to your resigned will, and your resigned will is your concept of yourself and all that you consent to and accept as true. Key words here are 'consent' and 'accept as true'. You consent and you accept it to be true. Just because somebody says to you, or many people say the way it is, and it denies the realisation of the self-image that you want it to be, you do not have to accept it. Someone who does this has a high level of core confidence. Part of this journey is your ability to cultivate the core confidence and the self-worth and self-respect to know that you deserve to be that person in your ideal. Remember, if you want to change your life, you must begin at the very source, with your own basic concept of self. Who are you and who do you aspire to be?

Paint the picture, record yourself, write it out, play it to yourself over and over again.

Many of us spend a lot of time watching videos, TV, movies and we are being influenced by that – by somebody else's story and information. A lot of that can be empowering, some can be disempowering. But you can write the best story and that information can be played to yourself over and over again, to rewrite your subconscious mind just like that other music and information does. When you realise that you have the power to do this, most likely you will choose to listen to your own stuff rather than someone else's information, unless it is in alignment with helping you build that self-image that you aspire to be.



#### ATTENTION

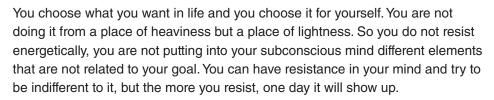
When the imagination is not controlled and the attention not steadied on the feeling of the wish fulfilled, then no amount of prayer or piety or invocation will produce the desired effect. Steady focus on this self-image, who you want to be, means you have to be willing to block out other thoughts, not 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.



Consequently, the idea is accepting different parts of reality, realising that everything is okay and it is the way it is supposed to be. You can navigate through this reality towards that ideal self-image, and it does not have to come from a forceful place.

When you know what you want, you must deliberately focus your attention on the feeling of your wish fulfilled, until that feeling fills the mind and crowds out all other ideas of consciousness. The truth is that we already have this ability. You have the particular ability to focus on what you are interested in, a part of which is self-image.

There is so much information being bombarded in your direction right now, with all kinds of sounds and images outside of your area of focus, in your peripheral vision, all the time. But what you choose, unconsciously, to focus on is what you believe reality to be. The answers are in front of your face, you just might not see them. If you see the world from a disempowering perspective, where there are no answers and only problems, then all you are going to see is more problems.

Awareness is your ability to recognise what is within the environment but not put your attention and focus on it. You know it is there but you choose to focus on the highest and best use of your attention. All those other elements, that have no relevance towards your self-image, have no power over you. People cannot manipulate you or take advantage of you because your self-image is one of selfrespect. The moment you have an awareness of someone doing that, you just choose not to participate. You do not get hooked in.



#### NOTES

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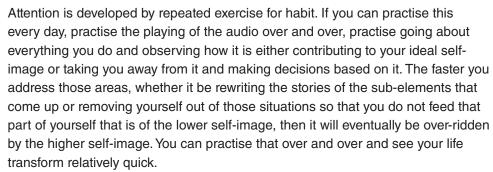
Those that have been programmed with a lower level of self-image might find themselves being distracted repeatedly and going down all kinds of paths, away from their goal. Then they wonder why they cannot get back on track. It is because there is a part of their self-image that is distracted, seduced and led astray by distractions. Someone who has a high degree of focus on their goals, their vision and their self-respect is going to be aware of those distractions and choose not to participate or engage with them.

Concentrated observation of one thing shuts out other things and causes them to disappear. As the saying goes, when you change the way you look at things, the things you look at, change.

Your attention must be developed, controlled and concentrated in order to change your concept of yourself successfully and thereby change your future. So you start with this ideal concept of who you are and who you see yourself to be. Then you consume yourself with only the information that contributes towards this vision. You will find yourself attracted to certain people that contribute to your vision. You will also contribute to theirs: it will be a mutual win-win, it will be fair and there will be energy between you. You will attract opportunities and different situations that are in alignment and moving you forward towards that. You will also be confronted by various elements of darkness within yourself that you are going to make conscious.

These elements of darkness within you are preventing you from achieving your goals. This darkness can be experienced through people and circumstances in different areas of your life, and then you are going to have to work with those darkness elements and transcend them over to the light. For those dark elements, you are going to re-write the meaning. Being able to do that refers back to the concept of Man's Search for Meaning by Viktor Frankl. You transcend the meaning of the dark elements and you see how those contribute towards your self-image. Eventually those dark elements will not be there. You might find yourself no longer around those individuals any more or experiencing those circumstances with those individuals or environments.

A lot of who we are, because we are social creatures, comes as a result of dealing with other people. We are constantly dealing with other people, whether selectively or not selectively, and thus we have to know how to work with individuals. We can either resist and have hatred and resentment towards people, or we can have acceptance knowing that by having acceptance we can move forward towards our goal, which would be a worthy ideal and even contribute to theirs. If you take two individuals and bring them together, and one has a really strong focus on the positive frame control and is not resisting, has flex, is going to absorb the other person's frame, then the other person is going to join your frame if you are a positive. This was talked about in Pitch Anything by Oren Klaff. If the person does not want to absorb that positive frame, they will leave. But if they stay, you will bring out the best in them.



Concepts determine the route that attention follows. Here is a good test to prove this fact. Assume the feeling of your wish fulfilled and observe the route that your attention follows. You will observe that as long as you remain faithful to your assumption, so will your attention be confronted with images clearly related to that assumption. For example, if you assume that you have a wonderful business, you will notice how, in your imagination, your attention is focused on incident after incident relating to that assumption.

Your imagination is able to do all that you ask in proportion to the degree of your attention. All progress, all fulfilment of desire, depends on the control and concentration of your attention. If you have your ideal vision and your goal, then place your attention and awareness on that which contributes towards your goal. We do that by looking at the belief systems that we have, and the way that we look at reality, referring back to things like the Dils Model. You can refer back to these models and they can help you see how you are navigating reality and the different elements. Use them as guides to litmus test the various scenarios in your life and determine whether you want to participate in them or not, and whether you want to put attention on them or not.

Then you are going to put attention on that which continuously builds your selfimage. You are going to find that your behaviours and actions are going to become automatic.



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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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Why? Because at some point this sta possible.

Look at The E-Myth Revisited, by Mic this. It is a pragmatic application, but application because it will reveal itself

The principle of 'least action' governs a planet to the path of a pulse of light multiplied by the minimum of time. Th to your desired state, you must use a possible time.

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If you believe in your self-image (that will start to notice those and work with because your self-image is governing is to be said about relationships and f evil and everything is just messed up, believe there are a whole bunch of an possibly meet in your lifetime, you are

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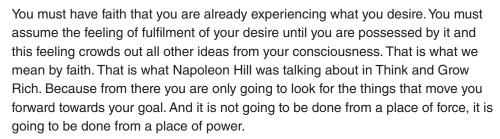
#### FAITH

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.





Form a mental image, a picture of the state desired, of the person you want to be. Concentrate your attention upon the feeling that you are already that person. First, visualise the picture in your consciousness. Then feel yourself to be in that state as though it actually formed your surrounding world. By your imagination, that which was a mere mental image is changed into a seemingly solid reality.

When you look at those that have achieved a lot of success in their life, you will find that either consciously or subconsciously they were following the exact principles that we are talking about. Whether they sat down and made a recording or constructed a vision in their mind and then held true to it, they held it no matter what. Then they found themselves supported in that self-image, surrounded by people and circumstances that supported that self-image.

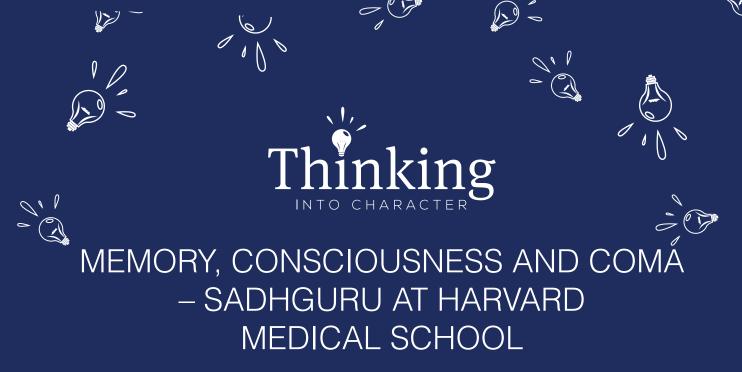


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Sushupti is a dreamless state, but there are dimensions of consciousness that you are aware of.

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.





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.

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In the yogic sciences, we do not attach any significance to thought. What you are thinking is of no consequence. We do not listen to what others are saying, we just feel them, their chemistry, and how they are right now. Most creatures judge like this – you can handle a king cobra and their sense of chemistry is keen. The cobra	
will do nothing if he feels your chemistry; if you show a little agitation, he will go for you.	
We do not attach significance to thought because thought is recycling of data	
already gathered. No thought can come that is absolutely fresh – just permutations and combinations of the data that we already have. Right now, many people are	
fearful of artificial intelligence taking over the world. But it is a fact that everything we gather as information, analyse, express and use, will be done by machines better than us in the next 10 to 15 years.	
There is fear, but this is the time to explore an intelligence beyond intellect. We have become so intellectual and so brain-orientated in our approach to everything.	
With anaesthetic, nothing is turned off, we just break the communication. The	
purpose is to go through something generally extremely painful without pain. We break the communication to serve that purpose.	
Being wakeful and being conscious are two different things. For wakefulness, we have the word jagruti, which means you are awake. If 10 people all fell asleep and	
then became awake, when they became awake all of them would not be equally awake. One person may be instantly awake, another may take two minutes,	
another an hour, another needs a strong coffee otherwise she will not wake up. We see this with anaesthesia also.	
We are calling wakefulness consciousness but the next dimension of	
consciousness is swapna, which means a dream state. A dream state is far more	
vivid than a wakeful state for most human beings. It is like going to a cinema if you go to a cinema, the key factor impacting you is turning the lights off. Most	
people do not understand that. Without turning off the lights, cinema will be no	
good no matter how well the film is made.	
Turning off the lights in our experience is the eyelids. You down the shutters and	
the world is off. Then you can start your own world. A dream state is like a cinema because it is far more impactful. If the lights are off, the world is closed.	
Right now, this mental faculty has not been taken charge of so it is running wild	
when eyes are closed. This dream state is considered a more powerful state	
than jagruti. Jagruti is important for performing action in the world but for human consciousness, in terms of profoundness of experience, dreaming is always more	
profound than walking on the street.	
The next state is called sushupti, which means a dreamless state. There are	
dimensions of consciousness that you are aware of even in this totally dreamless sleep state.	

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# 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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The scale and possibilities of your life are determined by how big a bubble you can blow.

#### USING YOGIC INSIGHTS IN ANAESTHESIOLOGY

Anaesthesia came into being because there is pain, which is not something we want. But if there is no pain, most people would not know how to preserve their own body. If there is no pain at all, people would cut noses into various shapes, pull out intestines and swing them on the streets. Essentially, pain is a protective mechanism because most human beings do not have the collective intelligence to preserve themselves. If there was no pain, people would not step out of the way of the bicycle coming at them. People would walk in front of trucks.

Pain is essentially a protective mechanism without which people would not know how to stay in one piece. But sometimes, as in surgery, it has become necessary to cut people. How to do that with minimum amount of disturbance to the system is the whole effort. Anaesthesia is essentially disengaging parts of the brain so people go through surgeries without knowing what happened even though something major was done to them. They wake up very innocently.

Anaesthetists monitor the physiological systems of heartbeat, blood pressure, brainwaves and temperature. But if we found a way to monitor the neurological system, ignoring the physiological system completely, things would be different. Doctors do not want that patient dead on the table, so they watch the pulse and other parameters. But leaving the physiological monitoring aside, if we have a way of monitoring the neurological system – not just the brain – then the entire art of anaesthesia could raise to a different level at minimum interference.

There is something called marma in yoga and in kalari, which is a form of martial art. Marma is a way of killing pain completely just by touching certain parts of the body and handling the body in a certain way. Essentially it is shutting off the neurological system and there is no pain at all. When released, the pain will come back.



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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.
	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.
	Eventhing that is mantal about you is also assumulated. The framework may be
	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.

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# 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.

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#### 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.
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Many people lose their memory because many, many times in their lives, consciously or subconsciously, they wished they could forget something. When they forget, suddenly it becomes an ailment, even though they wished for it.

Every day, people are taking their own anaesthesia – they call it whiskey, wine or something else. They want to dull their memory, because it feels peaceful. The next day it is all back. People have found their own ways of anaesthesia.

Essentially, whether you pray to forget things and live happily, or you drink a glass of wine, or you take LSD, or you take anaesthesia, each leads in the same direction. A doctor does it for a specific purpose for a limited period of time, but people do it in their lives all the time. One day, when they lose their memory, unfortunately they have succeeded in their intent.

Today people think there is something called sanity and insanity. There is no real line. It is a line that you manage yourself with your own discipline and perception. What one person thinks is normal, another person thinks is crazy. The older generation thinks the younger generation is crazy, and vice versa. One culture thinks another culture is crazy. It is just a line we arbitrarily create and manage, because we know that if we cross that, we will not be able to control ourselves.

When people get angry, we say they are getting mad. They know they have crossed the line, and that line is not the same for everybody. Some people think it is okay to shout at people three times a day, others will never shout. You draw your own line between sanity and insanity. The question is whether you are in control of your mental faculties. If you are, that is sanity. If not, that is insanity.

Try this experiment: sit for 10 seconds and think about anything in the universe, but do not think about monkeys. Just for 10 seconds. You can think of only monkeys. Our faculties are not totally in our control. No one is absolutely sane and no one is absolutely insane.

All sorts of things are being done in the world that people think are insane, but others make the opposite judgement. When people cause active harm to themselves or people around them, only then do we diagnose insanity.



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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 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 meditativeness. 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.





#### WHY PUT ASIDE MEMORY AND INTELLIGENCE?

This is not about devaluing memory and intelligence, or leaving them aside. Today, we know the earth is round, but all that we see of it is flat. We know it is round, because it became clear when we took off. When we flew we could see from above that it was round.

What gave us clarity was distance. When you are close to something, often you cannot figure it out. When you have distance, you have clarity.

You must know when to keep your accumulations aside. If you are carrying a bag, when you do not need, it you must be able to keep it aside. If you are carrying it all the time, it will become torturous. That is what is happening with people. There is nothing wrong with the mind, it is just that all the time it is on and becoming torturous. Not knowing what to do, people sozzle it with alcohol or drugs, because they are unable to bear the activity of their own mind. If they put the bag aside, with all that they have accumulated, it would be nice.

It is there for you, but once there is a little distance and you have an absolute understanding of what it is, only then can you handle it in the way you want. Right now, people are handling both the body and mind accidentally. When you do things accidentally, anxiety is normal. That is what is happening, because there is no clarity.

The nature of intellect is such that if someone asks you whether you would like your intellect to be sharp or blunt, you choose sharp. Intellect is a cutting instrument, like a knife, so the sharper, the better.

A cutting instrument can be used for dissection. We have learned so many things in this world through dissecting human bodies, flowers, atoms. But is this a complete way of knowing? Can you know someone by dissecting them? You will know them better by including them, engaging them. Dissection allows us to know about someone's body, but not about them. You can only know someone by inclusion.

What if you take your cutting instrument and try to sew? You will have tatters. This is what happens when we try to approach everything intellectually. Everything is going into tatters. Sewing with a knife is not going to work.

There are other dimensions of intelligence. In the yogic way of looking at things, we look at human intelligence as having 16 parts. Out of the 16, we can see four categories: buddhi, ahankara, manas and chitta.

Buddhi means the intellect, the front end, which is essentially a survival kit. Without your discriminatory intellect you would not be able to survive on this planet. You have to discriminate between danger and safety, opportunity and risk. That keeps you alive, otherwise you would not know whether to walk on the path or in the middle of the road. It is a survival instrument, without which you cannot function.

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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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Memory is acting all the time, and the access point is identity. However you identify is how you choose the memory. Two people may have the same kind of memory	
but if one identifies one way and the other another way, they will choose memory	
differently, organise it differently and act differently. With the same education, people go different ways. In the same household, two children with the same	
genetics, the same food, the same school, they go different ways. That is because it depends on the identity one has chosen.	
This disciplining, or setting of a limitless identity, must happen at an early age. If it does not, our intelligence will work against us. That is happening in the world	
today.	
The fourth dimension is called chitta, which is an intelligence unsullied by memory.	
There is not an iota of memory in this. This is what, normally in English, passes off as consciousness. Where there is no memory there can be no boundary. Memory	
is the basis of boundary. This is me, that is you; this is my memory, this is yours.	
So going beyond those states of memory is necessary for every human being, whatever capabilities they have, because of our explorations, our knowledge, our	
science and technologies, this is what is eating us.	
The planet is going away and we have no colution to that but we are going	
The planet is going away and we have no solution to that, but we are going on, simply because we have explored bits and pieces without grasping the	
entire dimension of what it is. Consciousness means that you went beyond the	
boundaries of your memory and grasped life as it is. It does not matter how much knowledge you have, you will do more than is needed, and that is what needs to	
happen in the world.	
THOUGHTS ON NEAR-DEATH EXPERIENCES	
There are near-death experiences where someone is about to die and we have accounts of people seeing lights. When we say death, the definition of death on	
one level is that you lost your body. That is what death is.	
Another type of meditation called shoonya literally translates as emptiness. There	
is no direct translation in English, so it is emptiness or nothing. If you settle down into shoonya meditation, it is not near-death, it is actually death, but conscious	
death.	
Suppose you are riding a bicycle and you are a new rider with little balance. You	
will wobble. Some other child will ride hands-free and do jumps because he has a certain balance and mastery. Similarly with your body, if you have a certain amount	
of mastery you can jump off and jump back quite effortlessly. Now it is happening	
accidentally, because of some medication or LSD. With LSD it actually happened to them but it was also hallucinatory, because nobody knows whether it was this	
or that. There is no way to know what happened, but I have met many people who	
genuinely experienced things that transformed their lives, in many different ways. Suddenly everything about them changed because somewhere, they perceived	
that they could yo-yo with the body a little bit if they wished. It is not a permanent	
thing.	

 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
 <ul> <li>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</li> </ul>
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!
 whee hame 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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# ONE OF THE GREATEST SPEECHES EVER | STEVE JOBS





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Today, I want to tell you three stories from my life. That's it. No big deal, just three stories.

The first story is about connecting the dots. I dropped out of Reed College after the first six months, but then stayed around as a drop-in for another 18 months or so before I really quit. So why did I drop out?

It started before I was born. My biological mother was a young, un-wed graduate student and she decided to put me up for adoption. She felt very strongly that I should be adopted by college graduates so everything was all set for me to be adopted at birth by a lawyer and his wife. Except that when I popped out, they decided at the last minute that they really wanted a girl.

So my parents, who were on a waiting list, got a call in the middle of the night asking: "We've got an unexpected baby boy, do you want him?" They said, "Of course." My biological mother found out later that my mother had never graduated from college and that my father had never graduated from high school. She refused to sign the final adoption papers. She only relented a few months later when my parents promised that I would go to college. This was the start in my life.

And 17 years later, I did go to college. But I naively chose a college that was almost as expensive as Stanford, and all of my working-class parents' savings were being spent on my college tuition. After six months, I couldn't see the value in it. I had no idea what I wanted to do with my life and no idea how college was going to help me figure it out. Here I was, spending all the money that my parents had saved their entire life.

So I decided to drop out and trust that it would all work out okay. It was pretty scary at the time, but looking back it was one of the best decisions I ever made. The minute I dropped out, I could stop taking the required classes that did not interest me, and begin dropping in on the ones that looked far more interesting.



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.

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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Remembering that you are going to die is the best way I know to avoid the trap of thinking you have something to lose. You are already naked. There is no reason not to follow your heart.

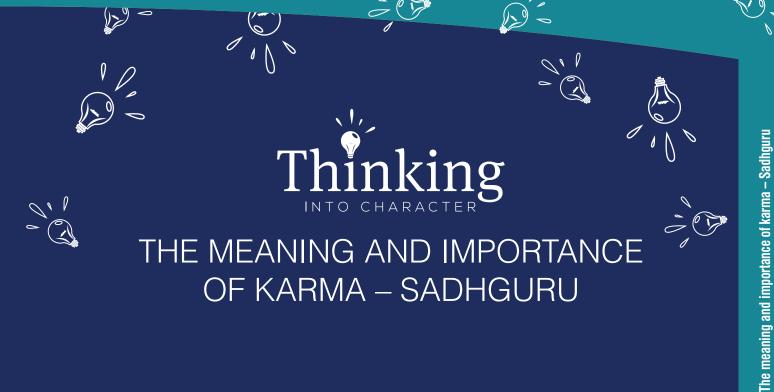
No one wants to die – even people that want to go to heaven do not want to die to get there. And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because death is very likely the single best invention of life. It is life's change agent – it clears out the old to make way for the new. Right now, the new is you, but someday not too long from now you will gradually become the old and be cleared away.

Sorry to be so dramatic but it is quite true. Your time is limited so do not waste it living someone else's life. Don't be trapped by dogma, which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most importantly, have the courage to follow your heart and intuition. They somehow already know what you truly want to become.

Everything else is secondary. Stay hungry, stay foolish.











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- Everything that is physical in the universe is cyclical in nature.
- Our sense perception is only good for survival, not for exploring the nature of existence.
- If you do not create distance from the past, you do not have a life of your own

   you are just an extension of something.

When we consider karma, the discussion often turns to talk about retribution, reward and punishment. But this comes from a certain dogma of belief. It never so happened that a hand from the sky came down and punched you in the face. Nor did it ever so happen that just as you were about to do something silly and fall off a branch, a hand came from the sky and held you back. Those things have never happened but people always hope they will.

Of course, you want your enemy to be punched and you to be held. Belief essentially revolves around lacking the courage and commitment to seek what is true. Often we believe whatever is socially convenient. If you are in a certain society, you believe something as absolute. In another society, they will laugh at your beliefs, but believe something else.

Everybody has a set of beliefs. Belief essentially means you are not interested in truth; you are willing to make up something. There is not enough sincerity or courage to see what you do not know as what you do not know. The value of 'I do not know' has been completely tarnished. 'I do not know' is the greatest possibility in your life. Only then can you experience the longing to know, the seeking to know, and the possibility of knowing.

You must make up your mind whether you are looking for solace or a solution in this life. If you are looking for solace, just believe something and sleep well. If everything around you is going well, you will live okay and die. There is nothing wrong with that, but it is limited. If something called the madness of seeking to know has come to you, then just believing will not work.



	Various types of beliefs exist all over the world. The important thing is to know that if we work hard enough on you, from childhood, we can make you believe just about anything. If we leave you free until you are eight or nine, then it is harder. But if we rub you down from your early childhood, then you will simply believe
	what you are told, what your parents believe, and what their parents believe. It's a club – if you all believe one thing, you are one club, and if they believe another
	thing, they are another club. These hard core beliefs lead to an enormous amount of conflict in the world.
	Karma is not a concept that one can make up, because it comes from a cultural
	dimension and a spiritual dimension where there is no one belief system. That is why Indians are eternally confused, because there is no one belief system. There
	is an argument about everything.
	This is because a culture that was steeped in spirituality today retains only remnants of that. It retains the jargon, but the fruit of it is not there like it used to
	be. A few centuries ago, 90% of people were in some kind of spiritual practice, but no more. Because of that, a lot of interpretations and misinterpretations happen,
	including about retribution.
	The first second data whether is first the the second first data data the distribution of the second s
	The fundamental psychology of retribution comes from the simplistic idea that if you are a good guy, you are going to heaven, and if you are a bad guy, you are
	going to hell. In the previous generation, if you asked how many people wanted to go to heaven, 90% would have raised their hand. Maybe 10% will raise their hand
	in this generation. In the next generation, if you ask how many want their life to
	be ruled by heaven, almost nobody will say yes. In just three or four generations, heaven is collapsing.
	What is heaven? In the Hindu heaven, the food is very good. If you go to another heaven, there are white-gowned ladies floating around in the skies. But what does
	it take to go there? Do you have to scrub the church floor every Sunday morning?
	Do you have to share your pocket money with your less-privileged friend?
	Well, first you have to die. When you die, depending on your culture, we will burn
	you, bury you or throw you in the ocean. Essentially, you put your body back to the planet and go to heaven. But what do you do with good food and white-gowned
	ladies if you do not have a body?
	Retribution has never happened to you. Maybe somebody who was your friend
	turned against you, or someone else on the street, or some other force from society. Never from the sky did retribution come and hit you. If you are hit by
	lightning, it's just lightning, it could hit anybody. These things happen. There are
	floods, volcanoes and road accidents and they are forces in nature.
	Because we have no explanation for these things, we come up with a belief
	system. We do not have the courage to say we do not know. If you accept that there are things that you genuinely do not know, your intelligence will be awake
	even when your body sleeps. The moment you say 'I know', your intelligence sleeps.
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This is a fundamental truth, because the most important aspect of who you are right now as a human being, compared to every other wonderful species, is that you are on top of evolution. But human beings are not feeling like they are on top of the world, because they do not have an active intelligence. They have put it to sleep and tried to live with just their memory or their imagination.

Imaginations of heaven and hell and memories of the past are causing people to suffer. What happened 10 years ago does not exist now, so you should not suffer that. If you are suffering something that does not exist, you are misunderstanding your psychological process as existential. You have taken your individuality too seriously.

If you think you are special, all you have to do is hold your nose and shut your mouth for two minutes. And you are not so special. It is only because those two holes are functioning that you are alive. It is just a transaction, in terms of breath, food and drink. Your idea of individuality is just your imagination.

This is where karma comes in. Because of this vast cosmos, where we do not know where it begins and where it ends, a small individual like you feels terrified, so you make up things to survive. Otherwise, you are in the middle of nowhere.

Not knowing how to handle our fear, we make up something nice. Heaven is up there, do not worry. There is a good manager up there. Are you suffering? You must be a bad guy. Are you having a good time? You must have done something wonderful. This process of reward and punishment has been going on for some time, because fear and guilt is the way to control people.

Karma comes into your life when you understand that life is not about control, it is about liberation. You do not need to control your mind, you need to liberate it. Right now, people focus on control. But boundaries should be broken, not set.

Look at yourself, whoever you may be, and think about what more you would like to be. Let that happen right now. Wherever you set the boundary, you should always want to be more. Something within you is longing to become boundless, but it is trapped by limitations.

Karma is the basis of your physicality. You have a physical body that has taken a human form. But if you eat only worms – will you become a bird? No. There is memory so your body knows it is a human being. There is software you cannot remove. This is karma. There is evolutionary memory.

There is also genetic memory. You may not remember 500 years ago how your great great great grandmother looked. But her nose is sitting on your face. Your body remembers the skin tone of many generations before you. Out of genetic evolutionary memory comes karmic memory.

With all this memory put together, you are an amalgamation of all these unimaginable levels of memory in every cell of your body. Our parents gave us only one cell each, but that one cell remembered everything that it needed to know. In every cell, the volume of memory that you carry is a trillion times more than you can imagine. That whole body of memory is what we call karma.

 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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You may be proud of that past, but you must be a fresh life, so that new possibilities open up. You cannot move into a free space if you are ruled by memory. Memory is a fantastic thing but it is also a boundary of your experience. It is a great possibility but also a prison of its own. You are living in the sphere of your memory if you are living with the familiar. You are building a wall of self-preservation, and that becomes a wall of self-imprisonment. If you build a wall around you, not only can the enemy not come in but you cannot get out.

This is karma. Your karma is a possibility but also a limitation. It is not about getting rid of it or labelling it good or bad. Karma is the most dynamic way to exist – that is, to understand who you are right now and acknowledge that who you are right now is entirely your own making. Who you will be tomorrow comes into your hands. Karma does not mean everything in the world will happen your way. My life is my karma means my life is my making. Who you are right now is 100% in your hands. You cannot change past karma.

This problem of labelling everything as good or bad comes from the fundamental problem of perceiving everything partially. If you see only part of my hand, you only perceive what you see. You can never see the whole thing. Because of this you perceive everything in part.

Once you perceive everything in part, light is good, darkness is bad. But a whole lot of creatures will not agree. There is more life in the night than in the day; the forest comes alive. If you sit with an owl and argue about which is light and which is darkness, who is right and who is wrong? No one.

We need to understand that our faculties and our sense perception are only good for survival, and not for exploring the nature of existence. It is good to see, hear, smell and taste for survival, but it will not open up the doors of existence because there is no knowing anything as stark as light or dark. In you, survival is tuned one way, but in every other creature it is different. The way you see things is different, but that does not mean they are wrong and you are right. It's just that nobody is seeing the full picture.



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 We reach conclusions about life and the creator when we see only a small part of the whole. To see the whole, you need to transcend sense perception and then you will have no problem with karma. Karma will have no impact on you.
 It does not matter what kind of karma you have. If you are limited to your sense perception, then karma plays its role.
 The eye is not a simple camera – it is depending on the memory bank within the brain to see people in a certain way. This is why it is extremely important that we handle karma properly. If you really want to solve all the discriminatory processes
 on the planet, the most important thing is to understand how you come to things. On what basis is somebody beautiful or ugly? On what basis is somebody good
 or bad? Unless you rise above that, you cannot help making judgements.
 The idea of retribution comes from the fundamental notion that parents and
 teachers created God in their own image. If you do something bad, they will wrap you on your knuckles. Otherwise, they will reward you. The same thing, expanded,
 becomes heaven and hell. It is very simplistic and has been around a long time.
 Karma means you are the maker of your life. It does not mean you created the
 planet, or the cosmos, but you are the maker of your life. Do not talk about things that are not in your experience. If you do, you are bluntly lying. Look at society,
 look at religions, scriptures and philosophies – how much is lie and how much
 is truth? There are enormous amounts of lies, passing on from generation to generation. Stopping this allows you to come to terms with your karma and
 become the maker of your life.
 When you live accidentally, anxiety is normal. If you live consciously, why would
 you be anxious? Your thoughts and emotions will happen the way you want. If you are willing, you can be joyful, peaceful, blissful and loving.
 are winning, you can be joyidi, peaceidi, biissidi and ioving.
 Make yourself in such a way that everybody around you loves you. If you make yourself like that, you are a worthy life.
 Right now, we have created a whole society that is all about having. The American
 Dream' is the most destructive idea, because if everyone on the planet were to have everything that an American citizen has, we would need four and a half
 planets. It is a bad dream, but it has come true for many people.
 Our focus today is having I want that, that and that. Then the focus is on doing,
 to get those things. Instead, establish your way of being and then do whatever is needed in the world. Whatever needs to happen will happen. Do not put what you
 want first and then start doing things. First be and then do. Otherwise we run into
 issues.
 Mental health is a problem growing in proportions not previously imagined. The
 number of people getting mentally ill is unfortunately high, and the demographic is getting younger and younger.

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This problem is not individual but a mental health pandemic. Part of the problem is that we have eulogised suffering, in the name of religion or philosophy. We think suffering makes you profound; we think a miserable face is profound. Unfortunately, this image has been created.

There is a natural urge within you to have pleasantness of body, pleasantness of mind, pleasantness of emotion and pleasantness of life. If your body becomes pleasant, we call this health. If it becomes very pleasant, we call this pleasure. If your mind becomes pleasant, we call it peace. If it is very pleasant, we call it joy. If your emotions become pleasant, we call this love. If they become very pleasant, we call it compassion. If your very life energies become pleasant, we call this bliss. If they become very pleasant, we call this ecstasy. If your surroundings become pleasant, we call it success.

Only to create pleasantness of surroundings, you need the cooperation of everyone around you to keep the atmosphere pleasant. For pleasantness of body, mind, emotion and energy, it is 100% your business. That is why karma is so important. The way I experience my life is 100% my business. What happens around me, everybody has a piece of – nobody has control over the external situation.

This has not been properly taught to children. From a young age, we have been telling them they cannot be happy if they fail their exam, or they do not have something. Being top of the class means we are teaching children from day one that everybody should always be below them. They learn to enjoy other people's failures. That is why so many children are getting mentally ill.

It is the same across society. If your car is shinier than mine, I am supposed to feel depressed. But this is marketing. It is such an unhealthy trend that has broken into our schools and all aspects of our lives and it is what is making people sick.

The problem with mental illness is that you do not know when someone is really sick, you cannot tell. We have brought many people out of depression but it takes a long, committed approach. There is no magic wand.



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 problems. Right now, that is the human state. Essentially, you need to move into a larger cycle.
 where there are immense possibilities, and unharnessed possibilities are serious
 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
 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
 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.
 Whatever talents you have, whatever intelligence you have, whatever capabilities
 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.
 pick it up and it will simply go in your hands. That is why the hatha yoga has a
 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
 see there is a relaxation in the system. The body is at peace.
 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
 Getting into the solar cycle from the lunar cycle is essentially the journey in yoga.
 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.
 become more and more of a complete life. That is when you know what it means to be.
 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
 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
 months, still imbalanced. You know somebody who is up and down, depressed,
 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
 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
 bodies, cyclical.
 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
 There are yogic systems with which you can change your chemistry, but it needs a disciplined approach. You have to work.
 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.

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REGENT Live. Digital. Blended. Patience, persistence and perspiration make an unbeatable combination for success.

Victory is always possible for the person who refuses to stop fighting. Nothing is over for the person who refuses to give up. There is no failure for the person who does not quit, there is only delayed success. If it is not happening right away, do not quit. Have patience for the fact that it has not showed up yet, but impatience in working towards it. Persist and it will eventually be yours.

Strength and growth come only through continuous effort and struggle.

Every adversity, every failure and every heartache carries with it the seed of an equal or greater benefit.

Most great people have attained their greatest success just one step beyond their greatest failure.

Opportunity often comes disguised in the form of misfortune or temporary defeat. Most people strive for a life of little or no struggle. No one seeks pain or challenges and nor should they, but that is precisely where growth lies, and the struggle that comes from pushing for what you really want in life. Those who refuse to go after what they truly want in life have failed by default. Sure, they might not have to suffer through setbacks, they will not have to live with the embarrassment of failure, but they will have to live with something much worse, and that is regret.



Twenty things that Napoleon Hill said that changed the world	
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 If you are really pushing to bec going to be failure. There is goi in between. But if you refuse to
 reaching your goal but you will character. Pride and character
 pushing yourself. You cannot bu
 Tell me how you use your spare
 tell you where and what you wi your future will look like? Have
 future will be strong. If they are will move towards a life that you
 intentional about how you sper
 action that will, over time, lead your goals.
 A goal is a dream with a deadli wishes, hopes and dreams. Dre
 them, and the first step to gettin for when you must achieve the
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 When defeat comes, accept it a
 those plans and set sail once n all of us – most of us give up. D
 you, take responsibility. What c
 lesson? How can your plan or Shock everyone with your pers
 with your results the second tin
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 limitations to the mind except the were no limits. Most of the greater
 the majority. If they did, they we never have known they existed
 or society. If it has never been
 believes in you, be the one who asset you can have if you want
 mindset, believe in yourself and
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 so their life - even just getting t
 the few that is not afraid to take easier path later in life.

you are really pushing to become the very best version of yourself, there is bing to be failure. There is going to be heartache, embarrassment and everything between. But if you refuse to quit, if you persist, not only will you succeed in aching your goal but you will earn something much more valuable – pride and paracter. Pride and character only come from growth and growth only comes from ushing yourself. You cannot buy it, you have to earn it.

Tell me how you use your spare time and how you spend your money, and I will tell you where and what you will be in 10 years from now. How can you tell what your future will look like? Have a look at your daily habits. If they are strong, the future will be strong. If they are designed to lead you towards a life you want, you will move towards a life that you want. If they are not, you will not. You have to be intentional about how you spend your time and your money. Create a plan of daily action that will, over time, lead to strong habits, habits that will move you closer to your goals.

A goal is a dream with a deadline. Goals are great, but without deadlines they are wishes, hopes and dreams. Dreams can only come true if you get serious about them, and the first step to getting serious about your goals is to set a deadline for when you must achieve them. It should be difficult enough to reach to get you moving immediately but realistic enough to attain. It should be a struggle to attain it but not impossible. Another way of saying it is the person that you are right now should not be able to achieve it. You will have to grow into someone else entirely by pushing yourself in a positive way to make sure it is achieved. That is a goal.

When defeat comes, accept it as a signal that your plans are not sound, rebuild those plans and set sail once more towards your coveted goal. Defeat comes to all of us – most of us give up. Do not be like most. When temporary defeat visits you, take responsibility. What can you do better? How can you use the failure as a lesson? How can your plan or path be clearer next time around? Do not give up. Shock everyone with your persistence and staying power, and then shock them with your results the second time around.

Whatever the mind of man can conceive and believe, it can achieve. There are no imitations to the mind except those we acknowledge. Napoleon Hill believed there were no limits. Most of the great people in history refuse to entertain the limits of he majority. If they did, they would never have been great and we would perhaps never have known they existed. Refuse to accept the limits of your family, friends or society. If it has never been done before, believe you can be the first. If no one believes in you, be the one who starts. It is very clear that mindset is the greatest asset you can have if you want to do great things with your life. Develop that mindset, believe in yourself and become unstoppable.

The ladder of success is never crowded at the top because most people settle before getting on the ladder. They settle in their job, they settle in their relationships, they settle in their health. They refuse to put in the effort at the start, so their life – even just getting through the day – becomes a giant effort. Be one of the few that is not afraid to take the harder path early on, so that you can enjoy the easier path later in life.



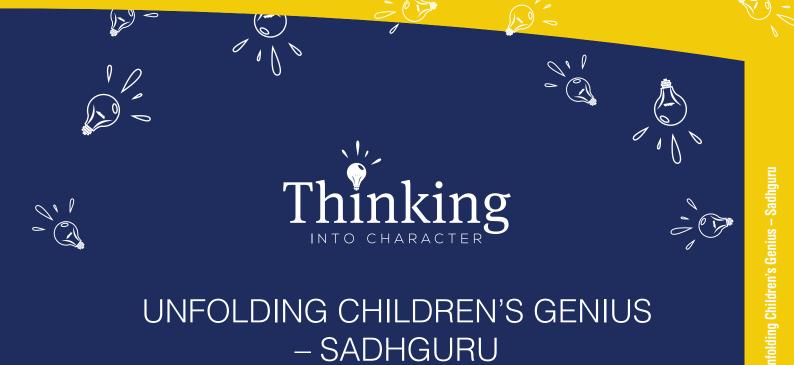
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	NOTES
Keep climbing that ladder and when you get to the top, see if you can inspire someone else to work their way up too.	
It takes half your life before you discover that life is a do-it-yourself project.	
If you do not conquer self, you will be conquered by self. This life of yours is exactly that, yours. It is yours to create whatever you want with it. If you want a great body, that is your responsibility. If you want a great mindset, your responsibility. The government can tax you to the hills but no one can tax your mind, that is always something that you control. No one and no event can conquer you but yourself. Take care of your mind, there is nothing more important. Nurture it with positive thoughts, with teachings that help you to grow, and with anything and everything that makes you feel better and stronger as a human being. There is nothing more important.	
The way of success is the way of continuous pursuit of knowledge.	
Deliberately seek the company of people who influence you to think and act on building the life you desire.	
Education comes from within; you get it by struggle and effort and thought. No one ever got ahead by acting like they knew everything about everything. Be humble enough to know you do not know everything. Be curious enough to seek new knowledge everywhere you go, in books, in teaching and in everyone you speak to. There is always something to learn from everyone. Surround yourself with mostly people that will either enhance your future or make you feel good in the present.	
You are the master of your destiny. You can influence, direct and control your own environment. You can make your life what you want it to be.	
If you cannot do great things, do small things in a great way.	
Do not wait - the time will never be just right. Start where you stand and work with	
whatever tools you may have at your command and better tools will be found as you go along.	



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- Unfolding Children's Genius Sadhguru
- In India, everything that the British left in education, except the language, has to go.
- The very education in our country was crafted to produce clerks.
- Sport, art, music, theatre: every dimension of life is a wealth for this nation. It is not just clerks, managers, teachers and scientists who make the nation.
- The most significant thing about the next generation is the teachers.
- It is not a business transaction you are planting seeds that will blossom well after your time, but that is the greatest thing about being a teacher.

We are on a cusp when it comes to education, where our fundamental thinking about what is education needs to go through a complete transformation. A time is coming where acquiring knowledge will be of no value, where scholarships will be laughed at, where projecting data accumulation as intelligence is going to be a thing of the past. Projecting good memory as intelligence is going to end, and that is the very foundation of the education system today. Whoever has good memory is rated as the most intelligent person.

Today, your cell phone has better memory than you. The process of accumulating information, assimilating it, processing it and throwing out bits and pieces as knowledge – whether scientific or religious – is going. Reading a book and then projecting yourself as intelligent will go, because machines will do it far better.

Machine learning, or artificial intelligence, is essentially about how much data you can gather, process and express. Unfortunately, for the last few centuries, education focused on accumulating data and then vomiting it somewhere – usually in an exam paper – and being rated as brilliant.

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## NOTES

When I was 10, I sow a sale vistor for the first time. Completely brought one to
 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.
 and and expected to early in their neede to arring them enday.
 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.

# HOW DO WE EDUCATE THE ECONOMICALLY MARGINALISED IN INDIA?

Within India, there are at least four or five nations. Not everybody is at the same level of need. There is the most affluent class; a segment that is upper middle class with very different aspirations; there is a middle class focused on how their children will get jobs; and there are rural and other dimensions, where it is all about somehow getting out of that social and economic pit they are in.

We cannot address all these categories as one. In the name of uniform education, we try to do that, but it is not practical. Over \$24bn of India's education is leaving for overseas universities, because those that can afford it do not want their children to continue their studies here. It is important that we provide for every segment of society, not discriminate or segregate, but everywhere in the world things vary according to people's economic capabilities. Still, everyone must go the same distance and reach the same destination, regardless of the comfort with which they travel.

If you made everything third class, a whole segment of people would not travel by train any more. Similarly in education, the needs are different. If we do not provide differentiation, we will not create the variety that we need for the future of the nation. We need leaders, we need scientists, we need teachers, we need engineers, we need farmers, we need craftsmen – we need a variety of people to make a nation. Right now, our entire education is actually oriented towards the elite. Everybody is meant to go to university – that is how education is constructed – but university is not a place to live. Some people in Delhi stay at university until they are 40! You must live in this universe.

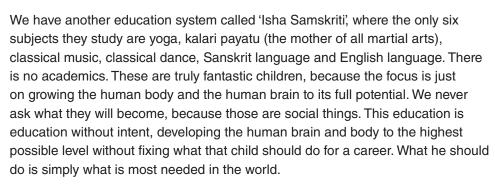
The whole population aiming for university is not the right kind of education. What I am saying is, except the language, everything that the British left in the Indian education system has to go. Language is a passport to the world that we must keep, but everything else was designed for a specific purpose where obedience is higher than intelligence. That is not the way to bring up our children; that is the way to bring up occupied populations.

When we occupy a nation, we want obedience. When we are raising our children, it is not about obedience. We want them to flourish, to be more intelligent than us, to be two steps ahead of us.

We run three different types of schools. We have one in rural India, in remote places where there is usually no formal education facilities, called 'Isha Vidhya' schools. Here the focus is to get them out of their economic and social conditions. They must have a passport to go anywhere they want, and not be stuck in the same place. Almost 47% of the children in our schools are first generation going to school. At the age of six, we start English language and computer usage, because those are passports for those children to step out.

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We have another school called 'Isha Homeschool'. This is for the affluent, run with 20 children staying in a large household with two committed parents and all the education happens within the house, except for libraries, laboratories and playgrounds. It is a caring, committed atmosphere and the education is in a thematic way – we start school when the monsoons are pouring, so we get them soaked in the rain and we talk about the chemistry of the monsoon, other meteorological aspects, the economic impact, the psychological impact. Everything is from the monsoon because you cannot ignore monsoon in Southern India. The children are interested and get engaged.
 This kind of arrangement costs money. For every four and a half children, we have one adult. So it is a very intense approach, and our maximum is 340 children. Obviously we cannot educate the whole country like this, but it is a model to look at how it works, and it works brilliantly.
I made the 12-year education into 13 years, because we have invested so much in art, music, theatre, sport, leadership, that when the children come to exams at the end, the parents go marks mad. I said the children should stay an extra year – those that want to withdraw their children can, but all the parents want them to stay, because they are planning to send them to foreign universities and one more year of exposure to leadership qualities and a variety of other things in this school will benefit them. We identify a group of about 12 children and we establish a mentor for them. In mathematics, for example, we have a very high-quality maths mentor who takes the 12 children from age 10 to 17, and 80% of their education is in maths. The other 20% is the rest of the curriculum, but they are focused on maths. We need to have that focus on specialisms.
In the 1960s and 1970s we had a focus on literacy, because when the British left our literacy was somewhere around seven percent of the population, so we did mass education to get millions of people to one level. That is different to what we are doing now. To come out with a specialist focus for children that are capable of more in maths is vital, otherwise we will not have great scientists and great mathematicians. We will just have a mass of people with an attitude of being educated.
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It is not for me or you to do something fanciful that we desire, we should do what is needed. That is what human intelligence should do. If one is a fool, he will do what he does not like to do, suffer every day and go through life complaining. If you are intelligent, you will do what you love to do. But really, if your genius is flowered, you will do what is most needed right now, joyfully.

# HOW DO WE PREVENT OUR OWN INTELLIGENCE FROM BECOMING OUR ENEMY?

People use many words – stress, anxiety, depression, madness, misery – that all mean essentially your intelligence has turned against you. If you are with me and you are miserable, you can blame me. But if you sit alone for three days without any contact with phone, TV or a book and you are miserable by yourself, you are obviously in bad company, because your own intelligence is turning against you.

Once that happens, no power in the universe can save you. There is no way out. It is very important that this body, this mind, these emotions and these energies work for you, even if the whole world turns against you.

Right from early childhood, you have been taught about everything in the universe, but if you do not understand the place that you live in, how is it useful to understand so much more?



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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.

## CAN WE BE BOTH UNCONVENTIONAL AND POPULAR?

If you are not popular, when people work against you, you will not be effective. You are not a one-man army and everybody has to cooperate willingly, not be forced. Only when everybody cooperates willingly can you be effective. So popularity is important; not populism, which is about compromise, but popularity. How do you become popular? The best thing if you want to be of some value to those around you, is that when they see you, they must want to be like you. You must be something that everybody aspires to be.

Instead of being popular, you must become the person everybody wants to be like. If all the kids want to be like you, it is easy to run a school. You must make people fall in love with you. To do that, you must shine a bit. With different people you have to shine differently, which means you have to be flexible.

When we set up the 'Isha' schools, we did not bring in trained teachers, we brought in scientists, mathematicians... clever, intelligent people. We did not want the baggage of trained teachers, and we asked these people to learn with the children. At the end of the term, if the children are enthused, those people are doing well. We must create a space where children want to be.

One week in a year we let the children run the school. They are not just there as recipients, they are part of making the school. The school anthem says 'I am the school' – without the children, there is no school. We must bring this into their emotion and thought, that they are the school.



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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.

# WHAT IS YOUR OPINION OF PEOPLE WHO RUN DOWN THE ETHOS OF FAITH AND VALUES?

India is not a land of faith. Faith is an imported idea for us. This is a land of seekers. Seeking means that you have realised you do not know. If you're walking down the street and realise you do not know which way to go, you will humbly ask someone for help. We should be humble like that all the time, because we actually do not know.

What we know of this existence and creation is just miniscule. Our knowledge of this cosmos is just a speck. This is why in the yogic culture we always identify with our ignorance, because our ignorance is boundless. Not knowing is a wonderful thing, because it creates possibilities. Everything you do not know, you believe and you call that faith.

The beautiful thing about our nation is we are eternally confused. We realise we do not know a thing about this life – in the middle of this cosmos there is this tiny circle of 14 planets spinning around one little star and we are sitting on one of them acting like we know everything. We should admit we do not know and then we can push our knowing one step forward.

Faith means you believe; what you do not know, you believe. But that gives you confidence without clarity, which is a disaster because if your vision is not clear you should be at least hesitant. If you cannot see and you are confident, you are going to fail.

The purpose of a question is to dig deeper, not to prove something. You do not ask a question to prove something but because you genuinely want to know. If you inculcate that into children, faith will go but humanity will rise.

#### IF EDUCATION IS FOR LIFE AND NOT MERELY FOR FINDING A LIVING, HOW DO WE TEACH CHILDREN TO STRIKE A BALANCE?

India is not one nation. There are many layers and a tiny percentage can even sit in a comfortable place as we do. So there are different levels of education that we need to do – that is the reality. When I was growing up, even though my parents were reasonably well off, they were concerned about our livelihood and how we would survive. When I showed no interest in education, they worried how I would survive, that was their only question. Because then, if you did not have education that they desired, they thought you would be on the street.

Today, for a lot of parents in urban societies, if a child does not get educated the most he will lose is his lifestyle – he will not lose his life. That is a big difference in the evolution of a nation. Growing up, we were always thinking about the nation and revolution. Today, children are only thinking about their personal aspirations

#### NOTES

 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.



We need specialised schools for different things. If you come to a regular school and you want to focus on biology, physics or mathematics, and you want to become an Olympic medal winner, that is not going to happen. If somebody is really good at sport and has passion, he should not be troubled with everything else.

We must understand that in the learning capability of a child, one who is good at mathematics may not be good at literature, one who is good at theatre may not be good at sport. Everybody must try everything until about 12 years of age, but then every child should start moving towards specialism, otherwise you will not produce profound competence, you will just produce people who will fit into any office. We must understand that education in our country was crafted to produce good clerks.

The moment we got independence we should have turned our education system upside down to create what was necessary for an independent India, and we have not done that. Now the time has come to start turning it around. We cannot just flip it or it will break, but we must start working towards the ideal we have in mind. Sport, art, music and theatre – all these dimensions of life should be there, not just mathematics or clerks or teachers. A nation is made from all these talents, and we must nurture those from an early age. Sport is an education by itself, music is an education by itself. We can produce some of the greatest musicians and dancers – if all they learn is music or dance and they do not worry with all the rest of the subjects.

If we do not do this, we will not produce any kind of excellence in any field. Everybody will know a bit of everything, but they will not be good at anything.

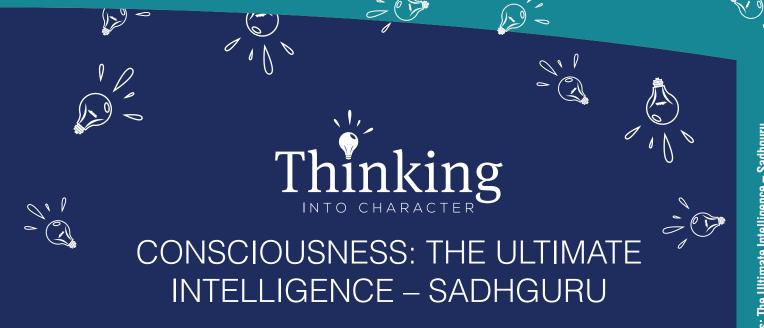
A nation is built by many people – we need doctors, teachers, engineers, lawyers. The most significant thing about the next generation is the teachers and everything a teacher does today will blossom probably after their life is over. It is not a business transaction – teachers are planting seeds that will blossom long after their time. We must look after the whole child.





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What is a man and what is a woman? It is a small difference that nature has introduced into our species just to address a certain aspect of our life, essentially reproduction. There is no need to look at our biology as anything other than what it is. We have to come to terms with our biology but in most human societies we have not done that and body parts are ruling our minds.

Why should it matter to me whether you are a man or woman? These things matter only in bathrooms and bedrooms. I should just treat you as one more person. We have made human biology so big in our minds because we have not accepted the fundamental biological difference. We have made the small difference between man and woman into such a big thing. We must be able to look at a human body for just what it is, without giving it other meanings.

This is what consciousness is, because consciousness is an intelligence beyond your physical and psychological structure. So when we sit here, your body is your body and my body is mine. There is no way these two things can become one. Only when we are buried in the soil will we become one. Our minds will never become one.

But there is no such thing as my life and your life. This is a living cosmos, and I have captured some and you have captured some. How much you capture will determine the scale and scope of your life. It has nothing to do with biology, which is just a small physical difference to facilitate the continuation of the human race. That difference just accommodates one aspect of life.

If we are not connected in that aspect of life, I have no business with what you have got on your body. The question is, when we are doing something together, whether you make sense to me and I make sense to you. That's it.

One reason that biology has become such a big thing is that we are now witnessing the first generation of women in America that has really stepped out to work in every area of life. That is true in almost every part of the world. In India it is only in the last 25 years.



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 This has happened, not because of some liberal revolution, but simply because of technology. Technology has taken out the significance of man's brawn. When there was no technology, almost everything was done with human muscle, which was male-dominated. Domination was also only in the survival aspects of life. Now, with technology, muscle is of no great significance in today's world so women are coming into this space. This should be simple evolution. No fight is needed, no revolution is needed. Once muscle is not significant, women will fill the spaces.
 As a civilisation we are still in the mindset where anything that is weaker than us we exploit, not just women. We exploit every creature on the planet. Children are beaten just because they are small. The exploitative nature of who we are exists in all aspects of life, and fundamentally that urge to exploit anything that is weaker than us needs to go.
 Returning to consciousness: if you have a body, your body is just a heap of food that you have gathered over a period of time. What you accumulate cannot be you: it belongs to you, but it is not you. The same is true of the content of your mind, which is also accumulated from the impressions that you have taken in. These are two basic faculties and right now we do not use those as we should.
 When you talk about consciousness you are talking about a dimension that is neither the body or the mind. If you just eat a piece of bread, it becomes your body – there is no magic. Right now, the problem is that that human experience is limited to biology and the psychological structure. Those are the only two things you are experiencing. That is why this body part difference within the same species has become such a big deal.
 We should not misunderstand masculine with male and feminine with female. Female and male is a manifestation; masculine and feminine are two fundamental qualities in nature. Physical nature in the universe happens between polarities. One dimension of polarity is masculine and feminine. You may be a woman but you may have more masculine in you than most men. The question is not about being male or female, that is just a biological manifestation. Masculine and feminine are the basic polarities that form the basis of physical creation.
 If you want to be a complete human being, it is very important both masculine and feminine are there within you in equal proportion. Only then are you a privileged human being. Otherwise, you will not understand everything and you will have a limited experience of life. Only when these two things are in balance do you have a proper perspective on life.
There are two fundamental forces working all the time. One is our instinct for survival, which is there in every creature. The other is something within you that always wants to expand. When you are in a survival mode, you want to build walls around yourself, and boundaries are important. But there is another dimension that wants to expand. If you only empower your instinct for survival, then you will build a wall of self-preservation and after some time you will realise that is also self-imprisonment. The instinct for self-preservation has to be consciously balanced otherwise we will end up building walls and walls.

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Inevitably, when we feel unsafe, we build a wall. So the instinct for selfpreservation 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 grant grantmother'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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She was a family disgrace, because her family had alot of land and she set up her temple elsewhere.

She built the temple not for any god, but for herself. She sat there and people started visiting her. Slowly her following grew. When we went there for vacation she would come to see us. She was an incredible woman who captured me because she laughed. When I met her she was over 100 years of age and she had full hair below her knees. With her you could do anything, nothing was wrong. Everyone else was constantly trying to tell you what to do, but with her you could do what you wanted.

She would sometimes be crying and laughing at the same time and people said she was mad. If they gave her breakfast, she would feed the ants and the squirrels. Advisers told her that if she did not eat, she would die. However, all those advisers died and she lived on. She buried her husband, her children, her grandchildren, some of her great grandchildren. But she lived on. After 20 years, I realised she was the symbol of feminism, because she fulfilled everything she was expected to fulfil, but she was never a part of that nonsense. It was not because she had great thoughts; thoughts are very rudimentary and only happen from the limited data that you have gathered in your head. It was more fundamental and that was the intelligence of creation functioning right there.

If you can transform a piece of bread into a human being, that is the very intelligence of creation. But instead of identifying with that, we are getting identified with what we accumulate, with the car we have, the house we have, the relationships we have and the body we have. We are identified with things we have acquired rather than with the source of who we are. This is what consciousness means: you must touch the dimension beyond physiological and psychological processes. When that happens, there will be no problem about who is a man and who is a woman.



Touching that dimension starts with a very simple process that tens of millions of people are practising across the world. When I was about two and a half, my mother's health was not good so I was sent to my aunt, who was just married and only 18. She was bubbly, lovable and you could not stop her. She took me in as her own and we became great friends. I was there for two years and then went back to my parents, but I developed a close relationship with her.

Her life went on – she married well, had children and grandchildren. Then she got some ailment and knew that within the next two years she was going to die. I saw this wonderful human being deteriorating into nothing; she became a mess. I looked at her and she was shattered. I saw that the only problem with her was that she had two things: her physiological structure and her psychological structure. The moment she realised those two things were going to end, she was just finished. She was miserable and broken.

At that time, I started what we call 'one drop spirituality', which means everybody must have at least a drop of something that is beyond their body and mind. They must have something within them beyond physiological and psychological processes.

Once there is a little distance between you and your body and between you and your mind, that is the end of suffering. Because human suffering happens only on two different levels – physiological suffering and psychological suffering. There is no other kind of suffering, just physical or mental. Once there is a distance between you and your body and you and your mind, that is the end of suffering. This must happen to you not at the end of your life but at the beginning. The fear of suffering is what has crippled humanity. A human being has not explored the full dimension of who they are simply because of the fear of suffering.

As soon as you come to an ease that whatever happens, this is how you will be, then you can explore life in many more ways. If we want to unleash human genius on this planet, the fear of suffering has to go. For that, you must know something beyond your physiological and psychological structure.



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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.



	If you are a little sensitive to life, you will realise that you are the biggest issue in your life. You should never be the issue. My thought, my energy, my emotion and my body are my instruments and are never impediments in my life. But for 90% of human beings, the compulsions of the body, their thoughts and their emotions are ruling them most of the time. When you yourself are the problem, you need self-help.
	Everybody wants a solution but nobody wants to delve into the problem and see
	the nature of the problem that we have. Why are we compulsive? Compulsion means we are going to the same place again and again, going in circles. The
	nature of physical existence in the universe is such that whether you take an atom or the cosmic space, everything that is physical is always in cyclical movement. In fact, we are born because of the cycles in our mother's bodies.
	So physical nature is borne out of cyclical movement, and that means compulsiveness. Do not misunderstand compulsiveness as something bad – it is
	the basis of your existence and a good platform. However, you are supposed to stand on the platform and act.
	There is substantial medical and scientific evidence to show that only when you are in a pleasant state of experience will your brain and body work at their best.
••••	Consequently, whatever success or goals you seek, on one level in the physical
	world it is about how well you harness your physiological and psychological processes. Whether your body and mind works for you or against you is the big
	difference.
	There is enough evidence to show that this happen at its best only when you are
	in pleasant levels of experience. Obviously joy comes first and then growth. If you are joyful constantly, and you have no fear of suffering because you understand all
	human experience comes from within so you can manage the kind of experience
	you want, now growth is possible. If you have the fear of falling down and suffering, you will not go high.
	sulering, you will not go high.
	One of the simplest ways to see this is that all human experience has a chemical basis to it. If you are joyful, your chemistry will be a certain way. If you are
	miserable, it will be another way. If your chemistry is blissful, it does not matter
	what is happening around you – being joyful or miserable, peaceful or disturbed are privileges that must be in our own hands.
	When you try to act in the world, there are many forces and all of them will not always cooperate. Sometimes they will, sometimes they will go against you – that
	is the nature of the world. The world will never happen 100% your way and that is
	good, because if it all went your way, what about others?
	We must not destroy human potential by limiting possibilities. In America, people
	say they are 'raised' as a Catholic, or a Muslim, or whatever. You should raise only
	cattle or sheep. You do not raise human beings. You have to cultivate a human being, you have to give space, support and love so that a human being grows,
	because every human being is capable of unique possibilities. Raising is what you
	do to a flock, you do not raise an individual.

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So we need to come to a certain level of maturity within ourselves and the most fundamental thing is that our children may not look like us, may not think like us or act like us. A child is not a legacy, it is an individual life that has to be what it has to be. If I do not influence, right now the fear is that somebody else will influence the child.

The key is to cultivate a child so that they know that their intrinsic intelligence and being human is more important than being influenced by disorder, no matter what it is. What is important is intrinsic intelligence finding its true potential.

If you look at your own picture when you were five years of age, it is slowly changing. You are dying in instalments. The more conclusions you make, the less alive you become. They call this knowledge but it is not knowledge, just conclusions you are drawing about everything. All this time spent on exploration and even today we do not know one single atom in its entirety. We know how to use everything on this planet, but we do not know a damn thing about anything. Over 90% of an atom is empty, but we do not know what that emptiness contains. Over 99% of the cosmos is empty and we do not know what that is.

It is like if I give you a million-piece jigsaw, but in your hands you have only three pieces. With these three you can make a picture and congratulate yourself, but there is much more and you are not seeing the full picture.

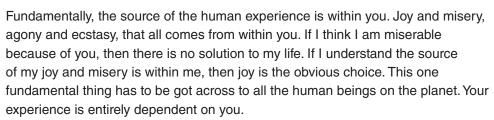
You know you are here only because you can see, hear, smell, taste and touch. That is the only way you know you are here. Suppose you dose off, then you do not know if you are here, even though you are. All that has happened is that life is on but your five sensory organs have shut down. Your entire experience of life happens because you can see, hear, smell, taste and touch. Just look at the nature of the sensory organs – they are outward bound. You cannot look inward.

Our nose is located right above our mouth. But if you do not brush your teeth for three days, that nose right there will not tell you that you have not brushed your teeth. The whole room will know but you will not. This is the human predicament.



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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.



Karma means action, so when we say your life is your hands, you control your karma. There are many forces involved with what happens to me, but what happens within me is 100% me. If you do not take charge of this then you are driving accidentally, which means you do not know where you are going, and that creates anxiety. Any accidental moment creates anxiety. This is why consciousness means you have taken charge of the instruments of life, which on most fundamental levels are your physiological and psychological space. If you take charge of that, then your health, happiness, joy and misery is all in your hands.

People have divided the universe into what is important and what is not, who is important and who is not. But you will never know anything this way. Indiscriminate focus and indiscriminate attention means it does not matter who I speak to, I am the same. When your attention and involvement is indiscriminate the universe opens up to you.

If you write down what you like and do not like, you will find most people in this universe like only three or four things. When you are so constipated in your head that you like only three or four people or three or four things, how can you open up to existence? Life is happening because of openness. The fundamental difference between life and death is openness, whether you allow breath to happen, consciously or subconsciously. Openness is happening and every subatomic particle is in communication with everything. So much is happening in connection with everything. It is only in openness that you are alive – as you close doors you are dying in instalments.

Dying in instalments is torture, because life is fantastic. If you are fully alive, it is good; if you are dead, it is good, because everybody dies. But if you are half dead, this is endless torture to yourself and of course you will share that torture with everybody else.

Pain is physiological and it is there – with no pain most people would not know how to protect themselves. If there was no pain in your nose, why wouldn't you just take it off? Wherever there is no pain, people are messing with things. Suppose there was no pain in the entire body – in Los Angeles, people would pull out their stomach bags or cut themselves into ribbons in the name of fashion. Only pain helps people to preserve themselves. So pain is a self-preservation mechanism.

But suffering is something that you do in your mind. Something that happens in your body, you take it in your mind and multiply it a thousand times and suffer it a thousand times over.

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ight now, most human beings are like this. They suffer things that happened 10 ears ago and they suffer things that will happen the day after tomorrow. They are of suffering life, even though they think they are. They are suffering the two most intastic faculties that human beings alone have: a vivid sense of memory and a intastic 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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Every cell in the body has an enormous sense of memory and intelligence so if you keep sending the wrong messages, it will act. If you are sending contradictory messages, you are not dead but you are half dead.

You can give it any number of exotic names, but essentially you have turned your intelligence against yourself. This is supposed to work for you but now it is working against you.

Our lives today as a generation of people have become far more comfortable simply because of our understanding of science and our exploitation of that knowledge as technology. We are the most comfortable generation ever in the history of humanity. We are super empowered because of this science and technology. There is a whole science and technology for inner wellbeing, but unfortunately most cultures have ignored that and think if they make everything external, everything will be okay. This is not how it works. The most affluent country on the planet, the United States, has 70% of its population on prescription medication.

Inner engineering is about changing your context. If your context shifts from your psychological and physiological process to the life process that you want, everything has changed. We must understand that as we sit here, this is my body and that is your body. This is my mind and that is yours. There is no such thing as my life and your life. This is a living cosmos and everybody is free to capture as much of it as they want to capture. If you capture a substantial amount of life, your very presence will become a substantial life. Otherwise you will become a mediocre life.

It is not the knowledge that you gather in your head, it is not the muscle that you gather in your body, it is how much of a life you live. This will make you significant in your very presence and give you an opportunity to do something impactful. Otherwise, we are just a presence.

A huge oak tree standing outside is not trying to create an impact. It is just impactful. If you go under its shade you will feel it. But most people notice it only when it's gone.

If you do not mess with your physiological and psychological process, ecstasy is the only way to be. You do not have to do anything. Do you want to live in a beautiful world? Beautiful does not mean a beautiful view of the ocean, it means human life is pleasant within every human being. It is not about what I wear or what I drive or where I live. It is about how I am within myself.

What we can do in the world is a question of time. But human experience is constant, whichever generation you are, you can either be blissed out or miserable. It will always be so. So what we can do in the world is subject to many realities of the times, but how we can be within ourselves is always a possibility. What is always a possibility must be manifested. Will your experience of life on this planet be pleasant or not? We must make sure that every human being's experience of life on this planet is pleasant, and that is doable.





# SADHGURU ON RELIGION, POLITICS AND HUMAN SOCIETY





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.	

 The moment you believe something, and I believe something else, it is just a question of time before we kill each other. Maybe we will, our children will, or their
 children will, but it is bound to happen.
 When you believe, then what you do not know you assume and you concretise that assumption in your mind and gather followers. When we step out on the street and others believe something else, eventually there is going to be a clash. It is just a question of time.
 There is not a solution. One fundamental thing we should do in the next 25 years, if we are really concerned about the future of the world, is to establish that your religion is your personal pursuit, you can do what you want, but it cannot be a national or global agenda.
 If we do not do this, a large part of humanity could end up in bits, because we now have the technology to kill millions at a time.
 There are studies showing the internet is causing angst among young people. But what is not causing angst? Yes, there is some kind of impact of screen time, because of the type of light and the use late at night preventing sleep. Today in the United States they have technology de-addiction centres and it is a huge achievement to live without a phone for a number of days.
 But technology is not the problem; compulsiveness is the problem. If you are compulsive, you eat too much, you get sick. There is only one cure for compulsion and that is consciousness.
 We misunderstand consciousness as just mental alertness. Mental alertness helps you survive better but consciousness is not about that. Consciousness is always there but the question is the intensity or volume of it. It is like turning the lights up so that you can see more.
 To increase or raise consciousness requires changes to education. Our entire education system is just about survival, one person being better than the other. How can you be conscious when all you want to do is be better than someone else? You are enjoying other people's failure. From kindergarten, we spread this sickness into children.
 We need to change our systems, and they are going to change anyway in the next five to 10 years because of artificial intelligence.
 Today, someone acts as if they are superior simply because they read more books. But that will be demolished as our phones will be able to do 10 PhDs a day – they have the memory to do that. Simply reading will be nothing.
 When the first gantries were installed to load and unload ships years ago, all the labour went on strike and protested. At that time, the biggest vessels were about 30,000 tonnes. Today, most are over 100,000 tonnes. Back then it took 26 days to unload one ship and now it takes less than 24 hours to unload 12 or 15 ships at the same time. Man's muscle has been replaced by machine.
the same time, many mussic has been replaced by machine.



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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.	
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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If you are conscious that you are mortal, you will organise your time in the most
productive way possible.

Each one of you will have your own set of beliefs but your belief is only to a point of convenience, if you look at it sincerely. Are you willing to believe to such an extent that you will leave the future of your children in God's hands on the street? Are you willing to leave your home open? No, you keep God as insurance.

Right now, our education systems are exercising only one dimension of intelligence, just the intellect. That is a sharp instrument that slices things open to dissect them. But what if you want to really know someone? You do not get to know someone by cutting them open.

What will work for a physical substance will not apply to life.

The more educated people are becoming, the more disturbed they are becoming.

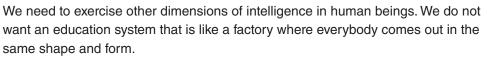
Educated people should have been the solution but they are the problem. Simply because we are using a knife for everything. You cannot fix everything with the sharpness of your intellect.

The other dimensions of intelligence have not been opened up in this society, largely.

Devotion is a completely different dimension of intelligence, which is not about belief or religion. If you exercise it in whatever you do, life will be beautiful.

If there was no religion, a lot of people would have lost their mental balance. It is a very expensive psychiatry. The line between sanity and insanity is so thin. Every single one of us crosses the line here and there but some cannot cross back over. Today you may be sane, tomorrow you may be gone, just like today you may be healthy and tomorrow you may have a terminal illness.





This is causing enormous distress in societies.

The first yogi, Adiyogi, we think dates back around 15,000 years – we do not know exactly. For the first time for human beings, he said if you are willing to strive, you can cross all the limitations that nature has set up for you. But you must be willing to strive.

He is the first one who spoke of the evolutionary process over 15,000 years ago, in a different language. When he was asked how life happened, he said the first form of life was fish. Second form of life was a turtle – amphibians finding their way onto the land. Then the wild boar, the most physical creature among the mammals. Then half man, half animal. Then a dwarf man. Then a full-fledged man who was emotionally volatile. Next is a peaceful man, then a loving man, then a meditative man. The next one, which is yet to come, is supposed to be a mystical man.

That could be you.

He is talking about different stages of evolution, in many ways parallel to what Charles Darwin said 150 years ago.

He said that until now, evolution happened without your consent, but now you have the privilege to decide how far you want to evolve. This is the most significant aspect of being human – now you can decide what kind of human being you want to be... a brute or godlike.

The human is the only creature on the planet that has the freedom to do that. He gave 112 methods through which a human being can evolve to their ultimate nature.



 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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13 Life Lessons from Australian Billionaire Jack Cowin

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?"



	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."		
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	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."		
		will sloop bollor at hight.		
	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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 9. Never give up if you think you are right – "Big companies operate on the basis that the little guy will fold. Showing up eliminates 85% of the competitors who won't go the distance. The flip side of this is don't die on your sword in pursuit of mission impossible.

Be prepared to cut your losses. As Kenny Rogers sang, 'You got to know when to hold them and when to fold them.'

- 10. Laugh at yourself "Don't get caught up in your self-importance. Try to be humble even if you don't believe it. Be able to laugh at yourself."
- Life is about dealing with people "You can solve the biggest problems if you can maintain a smile and a sense of humour. Try and surround yourself with smart people who complement your skills. Pay attention to the big stuff. Delegate the mundane. Delegate, but don't abdicate."
- 12. Focus "Learn to focus. Take a lesson from Warren Buffet and Bill Gates. Get a mainstream business that produces cash flow; be a rifle, not a shotgun; the taxman helps share in lasses instead of capital; beware of new girls, prettier theories, and diversions."
- Understand the business "And understand the fundamentals including market cycles. There have been three great bubbles: The paper deals of the mid-80s; the dot.com boom; and the mid-2000 US housing fiasco."

And in the end, life is an adventure. It's all about the journey, not the destination.

Source: Boss Hustle



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Those entrepreneurs out there that have achieved success are successful for several very good reasons, or habits if you will.

Most entrepreneurs adopt many habits on their journey, through desire, determination, and discipline to enable them to keep smashing their goals over and over.

Top 8 Habits of Successful Entrepreneurs

Some people are born and raised with these habits, and so already have great traits that give them an advantage in the business world, but others, need to be willing to improve themselves and bring these habits into their lifestyle.

So what are the 8 top habits of successful entrepreneurs?

#### STAY GROUNDED

The first one on this list is one that many of you might disagree with, simply because a lot of successful people out there can be absolute jerks, we all recognise it's true.

So not every successful entrepreneur will stay grounded, but I guess that all depends on your definition of success. In general, most successful entrepreneurs will stay grounded and remember the real thing and people that are essential to them.

When you become amazingly successful, don't forget the people that supported you through any hard times you may have had.



**Top 8 Habits of Successful Entrepreneurs** 

DRIVEN BY	PASSION
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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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# NOTES

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.'	
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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?	
people you're ollernig 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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# IN CONVERSATION WITH SADHGURU: THE INTERSECTION OF SCIENCE AND MYSTICISM





To continuously sustain that wonder, that sense of wanting to know, is the	
basis of science and mysticism.	

- As humans, we have no way of perceiving of a system of such complexity, and yet each of us has it. We can make new strains of mathematics, we can make computer simulations, but we will never get the brain.
- But even this brain can be manufactured with something as simple as a piece of carrot or a piece of bread.
- Science and mysticism have a real meeting ground around the following three words: 'I don't know'.

In English, 'mind' is just one word to encompass everything. In the yogic terminology, we have 16 parts of the mind, which possess distinct functions. These 16 can be divided into four sections.

The first is referred to as buddhi, which is generally considered intellect. Modern education has become overly focused on intellect, leaving out the other dimensions of intelligence that function within us.

Intellect is the logical realm of what is happening in our minds. You cannot make your intellect agree that 2+2=6. It is factual and makes an analysis. Intellect is like a knife; the sharper, the better. A knife is used for cutting things open, so one way of exploring the world is through dissection. But you never grasp the intrinsic nature of life through dissection; there are other dimensions of intelligence.

The second dimension of the mind is ahankara, which would translate as identity. Your intellect is always a slave to your identity. All of us belong to some nation today – there was a time when we did not, but today we do. Nationality is a new idea, and we have shifted from our ethnic, racial and other kinds of identities to national identity. Nationality brings genuine emotion, and people are willing to die for it. But it is just an identity that you could switch at any time.



 Once you identify yourself with something, your intellect is always protecting that identity. If intellect is the knife, identity is the hand that holds the knife. How steady the hand is will determine what that intellect can do.
 The next dimension is called manas, which is a huge silo of memory in your entire body. Whatever memory you may have in your brain, your body has a trillion times over. You definitely do not remember how your great, great, great grandfather looked, but his nose is sitting on your face. Your body remembers.
 The manas is phenomenal and every cell in the body carries enormous memory, back to the origin of life on this planet. If there were no memory, intellect would be defunct, like a car with no gas. The memory flows through the hand of identity and allows intellect to function.
 The fourth dimension is chitta, which is pure intelligence unsullied by memory. When we say pure intelligence, suppose nobody had told you anything and there was no religion or beliefs. If you paid enough attention to how a flower blossoms and a bird sings and an ant moves, you would see that the source of creation is a very intelligent thing.
 This is a dimension of intelligence within us that is the basis of creation. If you eat a piece of bread, over the afternoon it becomes a human being because this intelligence exists within you and me.
 If you touch this chitta, you do not have to think what you want or seek what you want, because everything that you wish for is yours. You just have to direct your focus. Every human being might have accidentally at some point touched this, which makes a spark of magic in their life. The question is how to get there consciously and stay there.
 These aspects of the mind are not concentrated in the brain, but right across the system.
 What if there is a dimension of intelligence within you that does not fit into the parameters of logic? Trying to fit everything into the parameters of logic means that we are trying to put all dimensions of life through intellect, which is our survival mode. That will completely skew the process.
 Science has done incredible things in the last 100 years, which brings a convenience we are all enjoying. But the limitation of science is we are trying to touch a dimension that is beyond physical nature with a physical stick.
 Time is a relative experience. On a particular day, if you are very joyful, 24 hours pass like a moment. Another day, if you are depressed, 24 hours seem like an eon. How long a minute is depends on which side of the bathroom door you are.
 In the yogic way, we see life as a dance of time and energy. If your time is over while you still have energy, we say it is an untimely death. If your energy is over when your time is still on, it is a vegetative life. Putting the two together well is a successful life.



Time is ticking for all of us at the same pace. Your body is heading to the grave, and keeping time. Time is a consequence of cyclical movements in the physical reality. If you dissociate yourself from your physical nature, and put space between you and your physical body, time is not a factor.	
I have seen yogis not move from where they were sitting for six months. By any normal standard, your body should not survive that. But once you distance yourself from your physiological process, time is not a factor.	
It is your rooting in a physical platform, which you call a body, that is the basis of experience of time.	
What you refer to as your body is a heap of food. What you refer to as your mind is an accumulation of impressions over time.	
The biggest mistake we have made is having given too much significance to human thought. Whatever you think is only happening from the limited data you have gathered. In terms of the cosmos, that data we have gathered is miniscule.	
From this miniscule data we are generating some thought that could be useful in making our lives, creating things, for our survival. But it does not give you access to life.	
If someone has a tumour or Alzheimer's or an illness, that thought can go wrong. Indeed it goes wrong even without any of those ailments on a daily basis for a lot of people.	
Either your faculties are taking instructions from you, or they have become compulsive for some reason. Whether you call that a physical ailment or a mental ailment, that is all that happened.	
If you lose your grip over your body or your mind, you have lost charge. If your body and mind took instructions from you, you would not create depression or illness. You would create the highest level of pleasantness.	
Without my hand, I can still exist. Similarly, without parts of my brain, I am not gone.	
Suppose somebody became colour blind because of an injury that happened to them: that person knows that, and is still there.	
Even a person who is visually impaired and has never seen the world around him or her, is as much a man or a woman as anybody else can be. If all of us were blind, we would be quite a fine society. Only because somebody has blindness and I do not, in comparison there is a problem. If none of us had eyes, we would have found our way around.	

 An individual life is the sum of the personalities we have acquired, what likes and dislikes we have acquired, what gods and demons we have acquired. That is a social process that has happened to us. In a different part of the world, it would be entirely different.
 Whatever you gather, that is yours, but it is not you.
 Human intellect and human intelligence have broken out of a certain bond that was there for every other creature to function as an automated machine. With evolution, the human being has broken out of that instinctive process and has an intelligence that has to function consciously. Functioning consciously means every moment of life is an exploration, which is scary for a lot of people.
 The best thing is to identify with something that gives you a sense of what you are. What you take on makes sense for your survival process, but not for the explorative process. It is a good solace, it helps you sleep, but it does not awaken a different dimension of knowing or the possibility of exploring dimensions that are not yet within you.
 The most important thing is to be able to sit here, not identified with anything. It is very hard to remain uneducated in this world because everybody is wanting to teach you something. Try not to be influenced by anything around and just be the way that creation intended you to be.
 If one does this, perception will explode in ways you could not imagine possible.
 By social norm you do certain things, but what you identify with is another thing. The moment you identify with anything – your body, family, community, nation, humanity – it limits you and takes away the fundamental possibility of what this life is.
 The intention of science is to know. Technology is a fallout. Nobody would fund science if it did not spin technology.



	Human intelligence simply wants to know – it need not be useful. Technology is useful and what is useful today or tomorrow may change. Technology has to be judiciously looked at, and often we look back and say we made mistakes.	
	Science must happen rampantly. Mysticism must happen rampantly because it is simply exploratory – it is not about being useful. But modern science will not be funded if you do not make it useful and just want to know. This is the wrong way to approach science, because this need to know is the fundamental nature of human intelligence.	
	To continually sustain that wanting to know is the basis of science and mysticism. It is only the fundamental approach that is different. Science is trying to achieve everything through physical means. But physical is like the peel of a fruit – it has no purpose on its own. It is only because there is something else inside that there is such significance. Once someone dies, the body is meaningless, like the peel is meaningless without the fruit.	
	Will science lead to human wellbeing? Comfort will come, but will wellbeing come? Are you more joyful than people in previous generations? No, we are in more comfort but we are not in more joyful states. The fundamental quality of our life has not changed, even if the physical quality of our life has improved.	
	In my perception, physicists are near the glass wall where the present faculties will not be enough.	
	The complexity of what is happening in the brain is beyond physical mechanics. It is the most sophisticated gadget on the planet. But even this brain can be manufactured with something as insignificant as a carrot or an apple.	
	All physical things are made up of the five elements: air, earth, space, water and fire. If you can grasp those, everything becomes accessible.	
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 Right now, science has moved from an exploratory process to an exploitative process. How can you make use of an atom, a bacteria, an elephant? Next will be: how can you use a human being?
 This is not what life is about. If you just know how to keep this life, life will get better. If you just know how to sit here blissed out, life will get better.
 The first yogi had a family. Some disciple of his from south India carried a basket of mangoes all the way to the Himalayas to offer it to him. By the time they arrived, only one mango was left. The first yogi had a wife and two boys, and each one wanted the mango. So they had a race – whoever won the race, running around the world three times, got to have the mango.
 So the younger boy went off racing around the world. The older boy was a little obese and he just sat there, did not move. Then he got up and went around his father and mother three times and asked for the mango. He said he went around his world: 'you are my world'. They could not argue with that logic, so he had the mango.
 There is a subjective reality and an objective reality. What is sweet for one person is bitter for another. What is light for one is dark for another.
 Our five senses are tuned for our survival, and if survival is what we want, then our sense organs are fine. But if you are looking at life as an exploration, you want to know life, not just live it. When you want to know, those five senses are not sufficient. This brain is nothing without the five senses. They gather information and feed it up to the brain.
 You can smell hundreds of smells every minute but you take no notice. You can hear so much more than you hear, but you take no notice. You can impair these things or enhance them.



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.	

	All this access may not lead to betterment of life. Comfort will come but wellbeing will not happen. The purpose of enhancing human experience on this planet will
	not happen. It will entertain us intellectually, but it is limited.
	We are enhancing what we can do with technology, but we have not created a
	single gadget that can do something that we cannot do ourselves in a rudimentary way. You are only enhancing your five senses.
	way. Too are only enhancing your nee senses.
	It is possible to do that without technology. It just requires a keener observation of everything.
	The common thing between all faiths is they all believe something that they do not
	know, because the main reason why every human being is not a natural seeker is
	they have not realised the immensity of 'I do not know'.
	Only when you say that does the possibility of knowing arise, the longing to know.
	Everything you do not know, if you just believe, you destroy the possibility of
	knowing. But belief is something that builds confidence in a human being and makes them more sure-footed. But confidence without clarity is disastrous.
	Suppose my vision is not clear. I want to walk to you and I have great confidence so I walk quickly. I will not do well. Without that foolish confidence, I will walk
	gently. I will seek help, I will have humility. If you have no clarity and you have
	confidence, it is dangerous. It is bound to explode on humanity.
	At the same time, as human intellect is sparkling, for the first time in history more
	human beings are thinking for themselves than ever before. For thousands of
	years, only a few would think and others would take instructions. Now everybody is thinking. As this evolves, I believe in the next 50 to 100 years, as more and
	more people think for themselves, believing in something will be out of vogue.
	Essentially believing something means you are not sincere enough to admit that
	you do not know.
	We all have to come to the realisation that what we know, we know, and what
	we do not know, we do not know. That is a fantastic way to be. An 'I do not know'
	person cannot fight with anyone.
	All these religions started as an experience for one person who shared it with
	others around them. Over time it got organised and became something totally different.
	It has a huge responsibility for handling the psychological wellbeing of the human
	being.
	Today, everybody has a problem. I do not have problems – some situations may
	not work for me, but I do not see that as a problem.
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The problem with humanity is just this: from being a monkey to being a human being is a small change in DNA, but a phenomenal change in intelligence. We have an intellect that is sharp and we do not know how to hold it. Whichever way we touch it, it cuts us.	
All the human suffering on the planet is from our own mind, because this evolutionary process has happened so rapidly. We are struggling to manage this intelligence, which is the basis of human suffering.	
Right now, just to be peaceful and happy is a challenge for most human beings, because they are not able to conduct the sparkle of their own intelligence. If they were a little dumber, they would be peaceful. There is an intelligence with no stable platform.	
We do not give a knife to a child, not because the knife is dangerous, but because the child's hand is not steady enough.	
We are trying to handle our ignorance with solace – you must believe something. Religions and faiths have managed people and given solace and balance for a long time.	
But seeking to know is different, faith cannot help you there.	
Science and mysticism have this meeting ground around 'I do not know'. But the phenomena of creation is such that things change and become so elaborate.	
Wanting to know the source of creation will only throw out useful technologies, but how many technologies do you need to live well?	
Sense organs are the basis of all scientific pursuit and they are not reliable instruments.	

 We are perceiving things that our sense organs cannot see, but still they are in the realm of physicality. All physicality is perceivable through sense organs if they are honed well. You may not be able to perceive something but some other creature on the planet can.
 That means it is still physical reality.
 If scientists have only perceived things so far in physical reality, they pay little attention to the most fundamental physicality which is themselves. They need to spend equal amount of time turning inward, then something phenomenal would come of it.
What you drink is life, what you eat is life. I am a piece of life.
 This body has accumulated a certain amount of information and formed a bubble. This is my bubble, this is your bubble. The content is the same. My surface is different from yours and has its own characteristics, and every one of us is building that. The five senses are gathering a phenomenal amount of information.
 This is what we call karma. The word karma literally translates as action, or doing. So who you are right now is entirely your own doing. The way you have structured yourself is also an unconscious choice.
Whatever you can do unconsciously, if you are willing, you can do the same thing consciously. If you are willing, you can restructure yourself consciously. Distancing yourself from your genetic memory is a process, because if you want to be a unique fresh bubble of your own, then you must distance yourself from genetic memory so that you do not become a cyclical pattern of repetitiveness. You want to be a new life, so you can recalibrate consciously if the necessary striving is there.
 The most fundamental thing one can do is first to know that there is another dimension, that there is something beyond your body.
If you are willing to dedicate just 30 hours of absolutely focused time, we can give you a tool through which you can know something beyond your physicality. What that thing is you do not have to jump to a conclusion, but something beyond your physical nature will become alive within you. Once you have seen that, you may continue from there.









Opinions expressed by Entrepreneur contributors are their own. Being successful
often means learning from those who have already achieved their goals. Having a
mentor is an amazing blessing to an entrepreneur, but not everyone can find one
in person.

If you haven't yet found your personal business guru, here are 21 tips for young or aspiring entrepreneurs to help get you started.

1. Challenge yourself.

Richard Branson says his biggest motivation is to keep challenging himself. He treats life like one long university education, where he can learn more every day. You can too!

2. Do work you care about.

There's no doubt that running a business takes a lot of time. Steve Jobs noted that the only way to be satisfied in your life is to do work that you truly believe in.

3. Take the risk.

We never know the outcome of our efforts unless we actually do it. Jeff Bezos said it helped to know that he wouldn't regret failure, but he would regret not trying.

4. Believe in yourself.

As Henry Ford famously said, "Whether you think you can, or think you can't, you're right." Believe that you can succeed, and you'll find ways through different obstacles. If you don't, you'll just find excuses.



 5.	Have a vision. The founder and CEO of Tumbir, David Karp, notes that an entrepreneur is someone who has a vision for something and a desire to create it. Keep your vision clear at all times.
 6.	Find good people. Who you're with is who you become. Reid Hoffman, co-founder of Linkedin, noted that the fastest way to change yourself is to hang out with people who are already the way you want to be.
 7.	Face your fears. Overcoming fear isn't easy, but it must be done. Arianna Huffington once said that she found fearlessness was like a muscle – the more she exercised it, the stronger it became.
 8.	Take action. The world is full of great ideas, but success only comes through action. Walt Disney once said that the easiest way to get started is to quit talking and start doing. That's true for your success as well.
 9.	Do the time. No-one succeeds immediately, and everyone was once a beginner. As Steve Jobs wisely noted, "if you look closely, most overnight successes took a long time." Don't be afraid to invest time in your company.
 10.	Manage energy, not time. Tour energy limits what you can do with your time, so manage it wisely.
 11.	Build a great team. No-one succeeds in business alone, and those who try will lose to a great team every time. Build your own great team to bolster your success.
 12.	Hire character. As you build your team, hire for character and values. You can always train someone on skills, but you can't make someone's values fit your company after the fact.
 13.	Plan for raising capital. Richard Harroch, a venture capitalist, has this advice for upcoming entrepreneurs. "It's almost always harder to raise capital than you thought it would be, and it always takes longer. So plan for that."
 14.	Know your goals. Ryan Allis, co-founder of iContact, pointed out that having the end in mind every day ensures you're working toward it. Set goals and remind yourself of them each day.

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15.	Learn from mistakes.	
	Many entrepreneurs point to mistakes as being their best teacher. When you learn from your mistakes, you move closer to success – even though you	
	initially failed.	
16.	Know your customer. Dave Thomas, the founder of Wendy's. cited knowing your customer as one of	
	his three keys to success. Know those you serve better than anyone else, and you'll be able to deliver the solutions they need.	
17.	Learn from complaints.	
	Bill Gates once said that your most unhappy customers are your greatest source of learning. Let unhappy customers teach you where the holes in your	
	service are.	
18.	Ask for customers' input.	•••••
	Assuming what customers want or need will never lead to success. You must ask them directly, and then carefully listen to what they say.	
10	Spend wisely.	
19.	When you spend money on your business, be careful to spend it wisely. It's	
	easy to spend too much on foolish things and run out of capital too soon.	
20.	Understand your industry. Tony Hsieh, the founder of Zappos, once said, "Don't play games you don't	
	understand, even if you see lots of other people making money from them." Truly understanding your industry is key to having success.	
21.	Deliver more than expected. Google's Larry Page encourages entrepreneurs to deliver more than	
	customers expect. It's a great way to get noticed in your industry and build a loyal following of advocates.	
	Being a successful entrepreneur takes a lot of work, a lot of vision and a lot	••••••
	of perseverance. These 21 tips, from entrepreneurs who have already found success, will help you navigate the path much more easily.	
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153 Great Titchfield Street Fitzrovia London W1W 5BD T. +44 (0)203 870 6666 www.regentgroup.org.uk



