

A background image of a diverse group of business professionals in a meeting, looking at a laptop. The image is overlaid with a semi-transparent orange filter. The scene is set in a modern office environment with a desk, papers, and coffee cups.

Regent Accelerated Management Program (RAMP)

20 DECEMBER 2021

DEFINITENESS OF PURPOSE



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.

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.

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.

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.

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.

SELF-DISCIPLINE



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.