

Step 1 - Desire

Not a hope. Not a wish. A dominate and definite desire.

It may start as a wish, but will end as reality.

Wish — Desire — Reality

Choose a goal and back it with all of your energy, will power, and effort.

Stand by your desire until it becomes the dominating obsession of your life.

Leave yourself no possible way of retreat. Win or perish!

One must be willing to burn the ships, cutting all sources of retreat, and only by doing so can they maintain the “burning desire to win,” essential to success.

Every human who reaches the age of understanding the purpose of money wishes for it. Wishing will not bring riches. But desiring riches with a state of mind that becomes an obsession, then planning definite ways and means to acquire riches, and backing those plans with persistence which does not recognize failure, will bring you riches.

6 Steps To Transmute Desire For Riches Into Its Financial Equivalent:

1. Fix in your mind the exact amount of money you desire. Be definite as to the amount.
2. Determine exactly what you intend to give in return for the money you desire. (There is no such reality as “something for nothing”).
3. Establish a definite date when you intend to possess the money you desire.
4. Create a definite plan for carrying out your desire, and being at once, whether you are ready or not, to put this plan into action.
5. Write out a clear concise statement of the amount of money you intend to acquire, name the time for its acquisition, state what you intend to give in return for the money, and describe clearly the plan through which you intend to accumulate it.
6. Read your written statement aloud, twice daily, once just before retiring at night, and once after arising in the morning. As you read—see and feel and believe yourself already in possession of the money.

Only those who become “money conscious” ever accumulate great riches. “Money consciousness” means that the mind has become so thoroughly saturated with the desire for money, that one can see one’s self already in possession of it.

The steps call for no “hard labor.” They call for no sacrifice. They do not require one to become ridiculous, or credulous. To apply them calls for no great amount of education. But the successful application of these six steps does call for sufficient imagination to enable one to see, and to understand, that accumulation of money cannot be left to chance, good fortune, and luck. One must realize that all who have accumulated great fortunes first did a certain amount of dreaming, hoping, wishing, desiring, and planning before they acquired money.

If you do not see great riches in your imagination, you will never see them in your bank balance.

The practical dreamers have always been and always will be the pattern-makers of civilization.

The real leaders of the world always have been men who harnessed, and put into practical use, the intangible, unseen forces of unborn opportunity, and have converted those forces (or impulses of thought) into skyscrapers, cities, factories, airplanes, automobiles, and every form of convenience that makes life more pleasant.

Tolerance and an open mind are practical necessities of the dreamer of today. Those who are afraid of new ideas are doomed before they start.

“Success requires no apologies, failure permits no alibis.”

“The greatest achievement was, at first, and for a time, but a dream.”

“The oak sleeps in the acorn. The bird waits in the egg, and in the highest version of the soul, a waking angel stirs. Dreams are the seedlings of reality.”

The turning point in the lives of those who succeed usually comes at the moment of some crisis, through which they are introduced to their “other selves.”

Strange and varied are the ways of life, and stranger still are the ways of Infinite Intelligence, through which men are sometimes forced to undergo all sorts of punishment before discovering their own brains, and their own capacity to create useful ideas through imagination.

No one ever is defeated until defeat has been accepted as a reality.

There is a difference between wishing for a thing and being ready to receive it. No one is ready for a thing until they believe they can acquire it. The state of mind must be belief, not mere hope or wish. Open-mindedness is essential for belief.

No more effort is required to aim high in life, to demand abundance and prosperity, than is required to accept misery and poverty.

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

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

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

“Our only limitations are those we set up in our own minds.”

Every adversity brings with it the seed of an equivalent advantage.

Handicaps can be converted into stepping stones on which one may climb toward some worthy goal, unless they are accepted as obstacles, and used as alibis.

All achievement, no matter what may be its nature, or its purpose, must begin with an intense, burning desire for something definite.

Nothing is impossible to the person who backs desire with enduring faith.

Step 2 - Faith

When faith is blended with the vibration of thought, the subconscious mind instantly picks up the vibration, translates it into its spiritual equivalent, and transmits it to Infinite Intelligence, as in the case of prayer.

The emotions of faith, love, and sex are the most powerful of all the major positive emotions.

When the three (faith, love, and sex) are blended, they effect the vibration of thought in such a way that it instantly reaches the subconscious mind, where it is changed into its spiritual equivalent, the only form that included a response from Infinite Intelligence.

Love and faith are psychic, related to the spiritual side of man. Sex is purely biological, and related only to the physical. The mixing, or blending, of these three has the effect of opening a direct line of communication between the finite, thinking mind of man, and Infinite Intelligence.

How To Develop Faith

Faith is a state of mind which may be induced, or created, by affirmation or repeated instructions to the subconscious mind, through the principle of auto-suggestion.

Repetition of affirmation of orders to your subconscious mind is the only known method of voluntary development of faith.

All thoughts which have been emotionalized (given feeling) and mixed with faith begin immediately to translate themselves into their physical equivalent or counterpart.

The emotions, or the “feeling” portion of thoughts, are the factors which give thoughts vitality, life, and action. Faith, love, and sex, when mixed with any thought impulses, give it greater action.

Thought impulses that have been mixed with any positive emotions, or any negative emotions, will reach and influence the subconscious mind.

The subconscious mind will translate into its physical equivalent a thought impulse of negative or destructive nature, just as readily as it will act upon thought impulses of positive or constructive nature. This is where the phenomenon of “misfortune” or “bad luck” comes from.

There is nothing to hinder you from “deceiving” your subconscious mind when giving it instructions. To make this “deceit” more realistic, conduct yourself just as you would if you were already in possession of the material thing which you are demanding when you call upon your subconscious mind.

The subconscious mind will transmute into its physical equivalent, by the most direct and practical media available, any order which is given to it in a state of belief, or faith that the order will be carried out.

It is essential for you to encourage the positive emotions as dominating forces of your mind, and discourage—and eliminate—negative emotions.

Faith is a state of mind which may be induced by auto-suggestion.

Faith is the “eternal elixir” which gives life, power, and action to the impulses of thought.

Faith is the basis of all “miracles,” and all mysteries which cannot be analyzed by the rules of science.

Faith is the element, the “chemical” which, when mixed with prayer, gives one direct communication with Infinite Intelligence.

Faith is the element which transforms the ordinary vibration of thought, created by the finite mind of man, into the spiritual equivalent.

Faith is the only agency through which the cosmic force of Infinite Intelligence can be harnessed and used by man.

One comes, finally, to believe whatever one repeats to one's self, whether the statement is true or false. If a man repeats a lie over and over, he will eventually accept the lie as truth. Moreover, he will believe it to be the truth.

Every man is what he is because of the dominating thoughts which he permits to occupy his mind.

Thoughts which a man deliberately places in his own mind, which he mixes with emotions, constitute the motivating forces which direct and control his every movement, act, and deed!

A thought "magnetized" with emotions attracts, from the vibrations of the ether, other similar or related thoughts.

The ether is a great cosmic mass of eternal forces of vibration. It is made up of both destructive vibrations and constructive vibrations. It carries, at all times, vibrations of fear, poverty, disease, failure, misery; and vibrations of prosperity, health, success and happiness just as surely as it carries the sounds of hundreds of orchestrations of music, and hundreds of human voices, all of which maintain their own individuality, and means of identification, through the medium of radio.

From the great storehouse of the ether, the human mind is constantly attracting vibrations which harmonize with that which dominates the human mind. Any thought, idea, plan, or purpose which one holds in one's mind attracts, from the vibrations of the ether, a host of its relatives, adds these "relatives" to its own force, and grows until it becomes the dominating, motivating master of the individual in whose mind it has been housed.

Self-Confidence Formula

1. I know that I have the ability to achieve the object of my Definite Purpose in life, therefore, I demand of myself persistent, continuous action toward its attainment, and I here and now promise to render such action.
2. I realize the dominating thoughts of my mind will eventually reproduce themselves in outward, physical action, and gradually transform themselves into physical reality, therefore, I will concentrate my thoughts for thirty minutes daily upon the task of thinking of the person I intend to become, thereby creating in my mind a clear mental picture of that person.

3. I know through the principal of auto-suggestion any desire that I persistently hold in my mind will eventually seek expression through some practical means of attaining the object back of it, therefore, I will devote ten minutes daily to demanding of myself the development of self confidence.
4. I have clearly written down a description of my Definite Chief Aim in life, and I will never stop trying until I shall have developed sufficient self-confidence for its attainment.
5. I fully realize that no wealth or position can long endure unless built upon truth and justice, therefore, I will engage in no transaction which does not benefit all whom it affects. I will succeed by attracting to myself the forces I wish to use, and the cooperation of other people. I will induce others to serve me, because of my willingness to serve others. I will eliminate hatred, envy, jealousy, selfishness, and cynicism, by developing love for all humanity, because I know that a negative attitude toward others can never bring me success. I will cause others to believe in me, because I believe in them, and in myself.

I will sign my name to this formula, commit it to memory, and repeat it aloud once a day, with full faith that it will gradually influence my thoughts and actions so that I will become a self-reliant and successful person.

The subconscious mind makes no distinction between constructive and destructive thought impulses. It works with the material we feed it, through our thought impulses. The subconscious mind will translate into reality a thought driven by fear just as readily as it will translate into reality a thought driven by courage, or faith.

If you think you are beaten, you are,
If you think you dare not, you don't,
If you like to win, but think you can't,
It is almost certain you won't.

If you think you'll lose, you're lost,
For out of the world we find,
Success begins with a fellow's will—
It's all in the state of mind.

If you think you are outclassed, you are,
You've got to think high to rise,
You've got to be sure of yourself before,
You can ever win a prize.

Life's battles don't always go,
To the stronger or faster man,
But soon or late the man who wins,
Is the man who thinks he can!

Step 3 - Auto-Suggestion

Auto-suggestion is a term which applies to all suggestions and all self-administered stimuli which reaches one's mind through the five senses.

Thought the dominating thoughts which one permits to remain in the conscious mind, the principal of auto-suggestion voluntarily reaches the subconscious mind and influences it with these thoughts.

All sense impressions which are perceived through the five senses are stopped by the conscious thinking mind, and may be either passed on to the subconscious mind, or rejected, at will. The conscious faculty serves, therefore, as an outer-guard to the approach of the subconscious.

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Nature has so built man that he has absolute control over the material which reaches his subconscious mind, through his five senses, although, this is not meant to be construed as a statement that man always exercise this control.

When reading around the statement of your choice, the mere reading of the words is of no consequence—unless you mix emotion or feeling, with your words. Your subconscious mind recognizes and acts upon only thoughts which have been well-mixed with emotion or feeling.

Do not become discouraged if you cannot control and direct your emotions the first time you try to do so. Remember, there is no such possibility as something for nothing. Ability to reach and influence your subconscious mind has its price, and you must pay that price. The price of ability to influence your subconscious mind is everlasting persistence in applying the principles described here. You cannot develop the ability for a lower price.

Your ability to use the principle of auto-suggestion will depend, very largely, upon your capacity to concentrate upon a given desire until that desire becomes a burning obsession.

When you begin to carry out the first of the six steps, which instructs you to “fix in your own mind the exact amount of money you desire,” hold your thoughts on that amount of money by concentration, or fixation of attention, with your eyes closed, until you can actually see the physical appearance of the money.

Here is a most significant fact—the subconscious mind takes any orders given it in a spirit of absolute faith, and acts upon those orders, although the orders often have to be presented over and over again, through repetition, before they are interpreted by the subconscious mind. Following the preceding statement, consider the possibility of playing a perfectly legitimate “trick” on your subconscious mind, by making it believe, because you believe it, that you must have the amount of money you are visualizing, that this money is already awaiting your claim, that the subconscious mind must hand over to you practical plans for acquiring the money which is yours.

Begin at once to see yourself in possession of the money, demanding and expecting meanwhile that your subconscious mind will hand over the plan, or plans, you need. Be on the alert for these plans, and when they appear, put them into action immediately. When the plans appear, they will probably “flash” into your mind through the sixth sense, in the form of an “inspiration.” Treat it with respect, and act upon it as soon as you receive it. Failure to do this will be fatal to your success.

When visualizing the money you intend to accumulate (with your eyes closed), see yourself rendering the service, or delivering the merchandise you intend to give in return for this money. This is important!

Summary Of Instructions

1. Go into some quiet spot where you will not be disturbed or interrupted, close your eyes, and repeat aloud (so you may hear your own words) the written statement of the amount of money you intend to accumulate, the time limit for its accumulation, and a description of the service or merchandise you intend to give in return for the money. As you carry out these instructions, see yourself already in possession of the money.

For Example:— Suppose that you intend to accumulate \$50,000 by the first of January, five years hence, that you intend to give personal services in return of the money, in the capacity of a salesman. Your written statement of your purpose should be similar to the following:

“By the first day of January, 19... I will have in my possession \$50,000, which will come to me in various amounts from time to time during the interim.

In return for this money I will give the most efficient service of which I am capable, rendering the fullest possible quantity, and the best possible quality of service in the capacity of salesman of... (describe the service or merchandise you intend to sell).

I believe that I will have this money in my possession. My faith is so strong that I can now see this money before my eyes. I can touch it with my hands. It is now awaiting transfer to me at the time and in the proportion that I deliver the service I intend to render in return for it. I am awaiting a plan by which to accumulate this money, and I will follow that plan when it is received.”

2. Repeat this program night and morning until you can see (in your imagination) the money you intend to accumulate.
3. Place a written copy of your statement where you can see it night and morning, and read it just before retiring and upon arising until it has been memorized.

Step 4 - Specialized Knowledge

There are two kinds of knowledge. One is general, the other is specialized. General knowledge, no matter how great in quantity or variety it may be, is of but little use in the accumulation of money.

Knowledge will not attract money, unless it is organized and intelligently directed, through practical plans of action, to the definite end of accumulation of money. Lack of understanding of this fact has been the source of confusion to millions of people who falsely believe that “knowledge is power.” It is nothing of the sort! Knowledge is only potential power. It becomes power only when, and if, it is organized into definite plans of action, and directed to a definite end.

Before you can be sure of your ability to transmute desire into its monetary equivalent, you will require specialized knowledge of the service, merchandise or profession which you intend to offer in return for fortune. Perhaps you may need much more specialized knowledge than you have the ability or the inclination to acquire, and if this should be true, you may bridge your weakness through the aid of your “Master Mind” group.

The accumulation of great fortunes calls for power, and power is acquired through highly organized and intelligently directed specialized knowledge, but that knowledge does not, necessarily, have to be in the possession of the man who accumulates the fortune.

It Pays To Know How To Purchase Knowledge

- a) One’s own experience and education
- b) Experience and education available through cooperation of others (Master Mind Alliance)
- c) Colleges and Universities
- d) Public Libraries (through books and periodicals in which may be found all the knowledge organized by civilization)
- e) Specialized training courses (through night schools and home study schools in particular)

As knowledge is acquired it must be organized and put into use, for a definite purpose, through practical plans. Knowledge has no value except that which can be gained from its application toward some worthy end.

If you contemplate taking additional schooling first determine the purpose for which you want the knowledge you are seeking, then learn where this particular sort of knowledge can be obtained, from reliable sources.

Successful men, in all callings, never stop acquiring specialized knowledge related to their major purpose, business, or profession. Those who are not successful usually make the mistake of believing that the knowledge acquiring period ends when one finishes school. The truth is that schooling does but little more than to put one in the way of learning how to acquire practical knowledge.

Anything acquired without effort and without cost is generally unappreciated, often discredited; perhaps this is why we get so little from our marvelous opportunity in public schools. The self-discipline one receives from a definite programmer of specialized study makes up, to some extent, for the wasted opportunity when knowledge was available without cost. Being asked to pay, whether the student makes good grades or poor, has the effect of causing one to follow through with the course when he would otherwise drop it.

Back of all ideas is specialized knowledge.

Capability means imagination, the one quality needed to combine specialized knowledge, with ideas, in the form of organized plans designed to yield riches.

Step 5 - Imagination

It has been said that man can create anything which he can imagine.

Two Forms Of Imagination

The imagination faculty functions in two forms. One is known as “synthetic imagination,” and the other as “creative imagination.”

Synthetic Imagination:— Through this faculty, one may arrange old concepts, ideas, or plans into new combinations. This faculty creates nothing. It merely works with the material of experience, education, and observation with which it is fed. It is the faculty used most by the inventor, with the exception of the “genius” who draws upon the creative imagination when he cannot solve his problem through synthetic imagination.

Creative Imagination:— Through the faculty of creative imagination, the finite mind of man has direct communication with Infinite Intelligence. It is the faculty through which

“hunches” and “inspirations” are received. It is by the faculty that all basic or new ideas are handed over to man. It is through this faculty that thought vibrations from the minds of others are received. It is through this faculty that one individual may “tune in,” or communicate with the subconscious minds of other men.

The creative imagination works automatically, in the manner described in subsequent pages. This faculty functions only when the conscious mind is vibrating at an exceedingly rapid rate, as for example, when the conscious mind is stimulated through the emotion of strong desire.

The creative faculty becomes more alert, more receptive to vibrations from the sources mentioned in proportion to its development through use.

Both the synthetic and creative faculties of imagination become more alert with use, just as a muscle or organ of the body develops through use.

Your imagination faculty may have become weak through inaction. It can be revived and made alert through use. This faculty does not die, though it may become quiescent through lack of use.

Transformation of the intangible impulse, of desire, into the tangible reality, of money, calls for the use of a plan, or plans. These plans must be formed with the aid of the imagination, and mainly, with the synthetic faculty.

This earth, every one of the billions of individual cells of your body, and every atom of matter, began as an intangible form of energy.

Desire is thought impulse! Thought impulses are forms of energy. When you begin with the thought impulse, desire, to accumulate money, you are drafting into your service the same “stuff” that Nature used in creating this earth, and every material form in the universe, including the body and brain in which the thought impulses function.

You are now engaged in the task of trying to profit by Nature’s method. You are (sincerely and earnestly, we hope) trying to adapt yourself to Nature’s laws, by endeavoring to convert desire into its physical or monetary equivalent.

Strange and paradoxical as it may seem, the “secret” is not a secret. Nature, herself, advertises it in the earth on which we live, the stars, the planets suspended within our view, in the elements above and around us, in every blade of grass, and every form of life within our vision.

Do not become discouraged if you do not fully comprehend all that has been stated. Unless you have long been a student of the mind, it is not to be expected that you will assimilate all that is in this chapter upon a first reading.

God seems to throw Himself on the side of the man who knows exactly what he wants, if he is determined to get just that!

If you are one of those who believe that hard work and honesty, alone, will bring riches, perish the thought! It is not true! Riches, when they come in huge quantities, are never the result of hard work! Riches come, if they come at all, in response to definite demands, based upon the application of definite principles, and not by chance or luck.

Generally speaking, an idea is an impulse of thought that impels action, by an appeal to the imagination. All master salesmen know that ideas can be sold where merchandise cannot. Ordinary salesmen do not know this—that is why they are “ordinary.”

There is no standard price on ideas. The creator of ideas makes his own price, and, if he is smart, gets it.

First you give life and action and guidance to ideas, then they take on power of their own and sweep aside all opposition.

Ideas are intangible forces, but they have more power than the physical brains that give birth to them. They have the power to live on, after the brain that creates them has returned to dust.

Step 6 - Organized Planning

How to build plans which will be practical:

- (a) Ally yourself with a group of as many people as you may need for the creation and carrying out your plan, or plans, for the accumulation of money—making use of the “Master Mind” principle described in a later chapter. (Compliance with this instruction is absolutely essential. Do not neglect it.)
- (b) Before forming your “Master Mind” alliance, decide what advantages, and benefits, you may offer the individual members of your group, in return for their cooperation. No one will work indefinitely without some form of compensation, although this may not always be in the form of money.
- (c) Arrange to meet with the members of your “Master Mind” group at least twice a week, and more often if possible, until you have jointly perfected the necessary plan, or plans, for the accumulation of money.
- (d) Maintain perfect harmony between yourself and every member of your “Master Mind” group. If you fail to carry out this instruction to the letter, you may expect to meet with failure. The “Master Mind” principle cannot obtain where perfect harmony does not prevail.

Keep in mind these facts:—

FIRST. You are engaged in an undertaking of major importance to you. To be sure of success, you must have plans which are faultless.

SECOND. You must have the advantage of the experience, education, native ability, and imagination of other minds. This is in harmony with the methods followed by every person who has accumulated a great fortune.

No individual has sufficient experience, education, native ability, and knowledge to insure the accumulation of a great fortune without the cooperation of other people. Every plan you adopt, in your endeavor to accumulate wealth, should be the joint creating of yourself and every other member of your “Master Mind” group. You may originate your own plans, either in whole or in part, but see that those plans are checked and approved by the members of your “Master Mind” alliance.

If the first plan which you adopt does not work successfully, replace it with a new plan; if this new plan fails to work, replace it in turn with still another, and so on, until you find a plan which does work. Right here is the point at which the majority of men meet with failure, because of their lack of persistence in creating new plans to take the place of those which fail.

The most intelligent man living cannot succeed in accumulating money—nor in any other undertaking—without plans which are practical and workable. Just keep this fact in mind, and remember when your plans fail that temporary defeat is not permanent failure. It may only mean that your plans have not been sound. Build other plans. Start all over again.

Thomas A. Edison “failed” ten thousand times before he perfected the incandescent electric light bulb. That is—he met with temporary defeat ten thousand times, before his efforts were crowned with success.

Temporary defeat should mean only one thing—the certain knowledge that there is something wrong with your plan. Millions of men go through life in misery and poverty, because they lack a sound plan through which to accumulate a fortune.

We see men who have accumulated great fortunes, but we often recognize only their triumph, overlooking the temporary defeats which they had to surmount before “arriving.”

A quitter never wins—and—a winner never quits.

When you begin to select members for your “Master Mind” group, endeavor to select those who do not take defeat seriously.

Broadly speaking, there are two types of people in the world. One type is known as leaders, and the other as followers. Decide at the outset whether you intend to become a leader in your chosen calling, or remain a follower. Their difference in compensation is vast. The follower cannot reasonably expect the compensation to which a leader is entitled, although many followers make the mistake of expecting such pay.

It is no disgrace to be a follower. On the other hand, it is no credit to remain a follower. Most great leaders begin in the capacity of followers. They become great leaders because they were intelligent followers. With few exceptions, the man who cannot follow a leader intelligently cannot become an efficient leader. The man who can follow a leader most efficiently is usually the man who develops into leadership most rapidly. An intelligent follower has many advantages, among them the opportunity to acquire knowledge from his leader.

The Major Attributes Of Leadership

1. Unwavering courage based upon knowledge of self, and of one's occupation. No follower wishes to be dominated by a leader who lacks self-confidence and courage. No intelligent follower will be dominated by such a leader very long.
2. Self-control. The man who cannot control himself can never control others. Self-control sets a mighty example for one's followers, which the more intelligent will emulate.
3. A keen sense of justice. Without a sense of fairness and justice, no leader can command and retain the respect of his followers.
4. Definiteness of decision. The man who wavers in his decisions shows that he is not sure of himself. He cannot lead others successfully.
5. Definiteness of plans. The successful leader must plan his work, and work his plan. A leader who moves by guesswork, without practical, definite plans, is comparable to a ship without a rudder. Sooner or later he will land on the rocks.
6. The habit of doing more than paid for. One of the penalties of leadership is the necessity of willingness, upon the part of the leader, to do more than he requires of his followers.
7. A pleasing personality. No slovenly, careless person can become a successful leader. Leadership calls for respect. Followers will not respect a leader who does not grade high on all of the factors of a Pleasing Personality.
8. Sympathy and understanding. The successful leader must be in sympathy with his followers. Moreover, he must understand them and their problems.

9. Mastery of detail. Successful leadership calls for mastery of details of the leader's position.
10. Willingness to assume full responsibility. The successful leader must be willing to assume responsibility for the mistakes and the shortcoming of his followers. If he tried to shift this responsibility, he will not remain the leader. If one of this followers makes a mistake, and shows himself incompetent, the leader must consider that it is he who failed.
11. Cooperation. The successful leader must understand and apply the principle of cooperative effort and be able to induce his followers to do the same. Leadership calls for power, and power calls for cooperation.

There are two forms of Leadership. The first, and by far the most effective, is leadership of consent of, and with the sympathy of, the followers. The second is leadership by force, without the consent and sympathy of the followers.

History is filled with evidences that Leadership by Force cannot endure. The downfall and disappearance of "Dictators" and kings is significant. It means that people will not follow forced leadership indefinitely.

The 10 Major Causes Of Failure In Leadership

We come now to the major faults of leaders who fail, because it is just as essential to know what not to do as it is to know what to do.

1. Inability to organize details. Efficient leadership calls for ability to organize and to master details. No genuine leader is ever "too busy" to do anything which may be required of him in his capacity as leader. When a man, whether he is a leader or follower, admits that he is "too busy" to change his plans, or to give attention to any emergency, he admits his inefficiency. The successful leader must be the master of all details connected with his position. That means, of course, that he must acquire the habit of relegating details to capable lieutenants.
2. Unwillingness to render humble service. Truly great leaders are willing, when occasion demands, to perform any sort of labor which they would ask another to perform. "The greatest among ye shall be the servant of all" is a truth which all able leaders observe and respect.
3. Expectation of pay for what they "know" instead of what they do with that which they know. The world does not pay men for that which they "know." It pays them for that they DO, or induce others to do.
4. Fear on competition from followers. The leader who fears that one of his followers may take his position is practically sure to realize that fear sooner or later. The able

leader trains understudies to whom he may delegate, at will, any to the details of his position. Only in this way may a leader multiply himself and prepare himself to be at many places, and give attention to many things at one time. It is an eternal truth that men receive more pay for their ability to get others to perform than they could possibly earn by their own efforts. An efficient leader may, through his knowledge of his job and the magnetism of his personality, greatly increase the efficiency of others, and induce them to render more service and better service than they could render without his aid.

5. Lack of imagination. Without imagination, the leader is incapable of meeting emergencies, and of creating plans by which to guide his followers efficiently.
6. Selfishness. The leader who claims all the honor for work of his followers is sure to be met by resentment. The really great leader claims none of the honors. He is contented to see the honors, when there are any, go to his followers, because he knows that most men will work harder for commendation and recognition than they will for money alone.
7. Intemperance. Followers do not respect an intemperate leader. Moreover, intemperance in any of its various forms destroys the endurance and the vitality of all who indulge in it.
8. Disloyalty. Perhaps this should have come at the head of the list. The leader who is not loyal to his trust, and to his associates, those above him, and those below him, cannot long maintain his leadership. Disloyalty marks one as being less than the dust of the earth, and brings down on one's head the contempt he deserves. Lack of loyalty is one of the major causes of failure in every walk of life.
9. Emphasis of the "authority" of leadership. The efficient leader leads by encouraging, and not by trying to instill fear in the hearts of his followers. The leader who tried to impress his followers with his "authority" comes within the category of leadership through force. If a leader is a real leader, he will have no need to advertise that fact except by his conduct—his sympathy, understanding, fairness, and a demonstration that he knows his job.
10. Emphasis of title. The competent leader requires no "title" to give him the respect of his followers. The man who makes too much over his title generally has little else to emphasize. The doors to the office of the real leader are open to all who wish to enter, and his working quarters are free from formality or ostentation.

Adequacy of quality and quantity of service is not sufficient to maintain a permanent market for your services. The conduct, or the spirit in which you deliver service, is a strong determining factor in connection with both the price you receive and the duration of employment.

Andrew Carnegie stressed this point more than others in connection with his description of the factors which lead to success in the marketing of personal services. He emphasized again, and again, the necessity for harmonious conduct. He stressed the fact that he would not retain any man, no matter how great a quantity, or how efficient the quality of his work, unless he worked in a spirit of harmony. Mr. Carnegie insisted on man being agreeable.

The importance of a pleasing personality has been stressed because it is a factor which enables one to render service in the proper spirit. If one has a personality which pleases, and renders service in a spirit of harmony, these assets often make up for deficiencies in both the quality and the quantity of service one renders. Nothing, however, can be successfully substituted for pleasing conduct.

The Thirty Major Causes Of Failure

1. Unfavorable hereditary background. There is but little, if anything, which can be done for people who are born with a deficiency in brain power. This philosophy offers but one method of bridging this weakness—through the aid of the Master Mind. Observe with profit, however, that this is the only one of the thirty causes of failure which may not be easily corrected by any individual.
2. Lack of a well-defined purpose in life. There is no hope of success for the person who does not have a central purpose, or definite goal, at which to aim. Ninety-eight out of every hundred of those whom I have analyzed had no such aim. Perhaps this was the major cause of their failure.
3. Lack of ambition to aim above mediocrity. We offer no hope for the person who is so indifferent as not to want to get ahead in life, and who is not willing to pay the price.
4. Insufficient education. This is a handicap which may be overcome with comparative ease. Experience has proven that the best-educated people are often those who are known as “self-made” or self-educated. It takes more than a college degree to make one a person of education. Any person who is educated is one who has learned to get whatever he wants in life without violating the rights of others. Education consists not so much of knowledge, but of knowledge effectively and persistently applied. Men are paid not merely for what they know, but more particularly for what they do with that which they know.
5. Lack of self-discipline. Discipline comes through self-control. This means that one must control all negative qualities. Before you can control conditions, you must first control yourself. Self-mastery is the hardest job you will ever tackle. If you do not conquer self, you will be conquered by self. You may see at one and the same time both your best friend and your greatest enemy by stepping in front of a mirror.

6. Ill health. No person may enjoy outstanding success without good health. Many of the causes of ill health are subject to mastery and control. There, in the main are:
 - a. Overeating of foods not conducive to health
 - b. Wrong habits of thought; giving expression to negatives
 - c. Wrong use of, and over indulgence in, sex
 - d. Lack of proper physical exercise
 - e. An inadequate supply of fresh air, due to improper breathing
7. Unfavorable environmental influences during childhood. "As the twig is bent, so shall the tree grow." Most people who have criminal tendencies acquire them as the result of bad environment, and improper associates during childhood.
8. Procrastination. This is one of the most common causes of failure. "Old Man Procrastination" stands within the shadow of every human being, waiting his opportunity to split one's chances of success. Most of us go through life as failures, because we are waiting for the "time to be right" to start doing something worthwhile. 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.
9. Lack of persistence. Most of us are good "starters" but poor "finishers" of everything we begin. Moreover, people are prone to give up at the first signs of defeat. There is no substitute for persistence. The person who makes persistence his watch-word discovers that "Old Man Failure" finally becomes tired, and makes his departure. Failure cannot cope with persistence.
10. Negative personality. There is no hope of success for the person who repels people through a negative personality. Success comes through the application of power, and power is attained through the cooperative efforts of other people. A negative personality will not induce cooperation.
11. Lack of controlled sexual urge. Sex energy is the most powerful of all the stimuli which move people into action. Because it is the most powerful of the emotions, it must be controlled, through transmutation, and converted into other channels.
12. Uncontrolled desire for "something for nothing." The gambling instinct drives millions of people to failure. Evidence of this may be found in a study of the Wall Street crash of '29, during which millions of people tried to make money by gambling on stock margins.

13. Lack of a well-defined power of decision. Men who succeed reach decisions promptly, and change them, if at all, very slowly. Men who fail reach decisions, if at all, very slowly, and change them frequently, and quickly. Indecision and procrastination are twin brothers. Where one is found, the other may usually be found also. Kill off this pair before they completely “hog-tie” you to the treadmill of failure.
14. One of more of the six basic fears. These fears have been analyzed for you in a later chapter. They must be mastered before you can market your services effectively.
15. Wrong selection of a mate in marriage. This is a most common cause of failure. The relationship of marriage brings people intimately into contact. Unless this relationship is harmonious, failure is likely to follow. Moreover, it will be a form of failure that is marked by misery and unhappiness, destroying all signs of ambition.
16. Over-caution. The person who takes no chances generally has to take whatever is left when others are through choosing. Over-caution is as bad as under-caution. Both are extremes to be guarded against. Life itself is filled with the element of chance.
17. Wrong selection of associates in business. This is one of the most common causes of failure in business. In marketing personal services, one should use great care to select an employer who will be an inspiration, and who is, himself, intelligent and successful. We emulate those with whom we associate most closely. Pick an employer who is worth emulating.
18. Superstition and prejudice. Superstition is a form of fear. It is also a sign of ignorance. Men who succeed keep open minds and are afraid of nothing.
19. Wrong selection of a vocation. No man can succeed in a line of endeavor which he does not like. The most essential step in the marketing of personal services is that of selecting an occupation into which you can throw yourself wholeheartedly.
20. Lack of concentration of effort. The “jack-of-all-trades” seldom is good at any. Concentrate all of your efforts on one definite chief aim.
21. The habit of indiscriminate spending. The spend-thrift cannot succeed, mainly because he stands eternally in fear of poverty. Form the habit of systematic saving by putting aside a definite percentage of your income. Money in the bank gives one a very safe foundation of courage when bargaining for the sale of personal services. Without money, one must take what one is offered, and be glad to get it.
22. Lack of enthusiasm. Without enthusiasm one cannot be convincing. Moreover, enthusiasm is contagious, and the person who has it, under control, is generally welcome in any group of people.

23. Intolerance. The person with a “closed” mind on any subject seldom gets ahead. Intolerance means that one has stopped acquiring knowledge. The most damaging forms of intolerance are those connected with religious, racial, and political differences of opinion.
24. Intemperance. The most damaging forms of intemperance are connected with eating, strong drink, and sexual activities. Overindulgence in any of these is fatal to success.
25. Inability to cooperate with others. More people lose their positions and their big opportunities in life because of this fault than for all other reasons combined. It is a fault which no well-informed business man or leader will tolerate.
26. Possession of power that was not acquired through self effort. (Sons and daughters of wealthy men, and others who inherit money which they did not earn.) Power in the hands of one who did not acquire it gradually is often fatal to success. Quick riches are more dangerous than poverty.
27. Intention dishonesty. There is no substitute for honesty. One may be temporarily dishonest by force of circumstances over which one has no control, without permanent damage. But, there is no hope for the person who is dishonest by choice. Sooner or later, his deeds will catch up with him, and he will pay by loss of reputation, and perhaps even loss of liberty.
28. Egotism and vanity. These qualities serve as red lights which warn others to keep away. They are fatal to success.
29. Guessing instead of thinking. Most people are too indifferent or lazy to acquire facts with which to think accurately. They prefer to act on “opinions” created by guesswork or snap-judgements.
30. Lack of capital. This is a common cause of failure among those who start out in business for the first time, without sufficient reserve of capital to absorb the shock of their mistakes, and to carry them over until they have established a reputation.

Take Inventory Of Yourself

Self-Analysis Questionnaire for Personal Inventory

1. Have I attained the goal which I established as my objective for this year? (You should work with a definite yearly objective to be attained as a part of your major life objective.)

2. Have I delivered service of the best possible quality of which I was capable, or could I have improved any part of this service?
3. Have I delivered service in the greatest possible quantity of which I was capable?
4. Has the spirit of my conduct been harmonious, and cooperative at all times?
5. Have I permitted the habit of procrastination to decrease my efficiency and if so, to what extent?
6. Have I improved my personality, and if so, in what ways?
7. Have I been persistent in following my plans through to completion?
8. Have I reached decisions promptly and definitely on all occasions?
9. Have I permitted any one or more of the six basic fears to decrease my efficiency?
10. Have I been either “over-cautious,” or “under-cautious”?
11. Has my relationship with my associates in work been pleasant, or unpleasant? If it has been unpleasant, has the fault been partly, or wholly mine?
12. Have I dissipated any of my energy through lack of concentration of effort?
13. Have I been open-minded and tolerant in connection with all subjects?
14. In what way have I improved my ability to render service?
15. Have I been intemperate in any of my habits?
16. Have I experienced, either openly or secretly, any form of egotism?
17. Has my conduct toward my associates been such that it has induced them to respect me?
18. Have my opinions and decisions been based upon guesswork, or accuracy of analysis and thought?
19. Have I followed the habit of budgeting my time, my expenses, and my income, and have I been conservative in these budgets?
20. How much time have I devoted to unprofitable effort which I might have used to better advantage?

21. How may I re-budget my time, and change my habits so I will be more efficient during the coming years?
22. Have I been guilty of and conduct which was no approved by my conscience?
23. In what ways have I rendered more service and better service than I was paid to render?
24. Have I been unfair to anyone, and if so, in what way?
25. If I had been the purchaser of my own services for the year, would I be satisfied with my purchase?
26. Am I in the right vocation, and if not, why not?
27. Has the purchaser of my services been satisfied with the service I have rendered, and if not, why not?
28. What is my present rating on the fundamental principles of success? (Make this rating fairly, and frankly, and have it checked by someone who is courageous enough to do it accurately.)

Step 7 - Decision

Procrastination, the opposite of decision, is a common enemy which practically every man must conquer.

Analysis of several hundred people who had accumulated fortunes well beyond the million dollar mark disclosed the fact that every one of them had the habit of reaching decisions promptly, and of changing these decisions slowly, if, and when they were changed. People who fail to accumulate money, without exception, have the habit of reaching decisions, if at all, very slowly, and of changing these decisions quickly and often.

The majority of people who fail to accumulate money sufficient for their needs are, generally, easily influenced by the “opinions” of others. They permit the newspapers and the “gossiping” neighbors to do their “thinking” for them. “Opinions” are the cheapest commodities on earth. Everyone has a flock of opinions ready to be wished upon anyone who will accept them. If you are influenced by “opinions” when you reach decisions, you will not succeed in any undertaking, much less in that of transmuting your own desire into money.

If you are influenced by the opinions of others, you will have no desire of your own.

Close friends and relatives, while not meaning to do so, often handicap one through “opinions” and sometimes through ridicule, which is meant to be humorous. Thousands of men and women carry inferiority complexes with them all through life, because some well-meaning, but ignorant person destroyed their confidence through “opinions” or ridicule.

You have a brain and mind of your own. Use it, and reach your own decisions. If you need facts or information from other people, to enable you to reach decisions, as you probably will in many instances; acquire these facts or secure the information you need quietly, without disclosing your purpose.

Keep your eyes and ears wide open—and your mouth closed, if you wish to acquire the habit of prompt decision. Those who talk too much do little else. If you talk more than you listen, you not only deprive yourself of many opportunities to accumulate useful knowledge, but you also disclose your plans and purposes to people who will take great delight in defeating you, because they envy you.

Financial independence, riches, desirable business and professional positions are not within reach of the person who neglects or refuses to expect, plan, and demand these things.

Step 8 - Persistence

Persistence is an essential factor in the procedure of transmuting desire into its monetary equivalent. The basis of persistence is the power of will.

Will-power and desire, when properly combined, make an irresistible pair. Men who accumulate great fortunes are generally known as cold-blooded, and sometimes ruthless. Often they are misunderstood. What they have is will-power, which they mix with persistence, and place back of their desires to insure the attainment of their objectives.

The majority of people are ready to throw their aims and purposes overboard, and give up at the first sign of opposition or misfortune. A few carry on despite of opposition, until they attain their goal. These few are the Fords, Carnegies, Rockefellers, and Edisons.

Lack of persistence is a weakness common to the majority of men. It is a weakness which may be overcome by effort. The ease with which lack of persistence may be conquered will depend entirely upon the intensity of one's desire.

The starting point of all achievement is desire. Keep this constantly in mind. Weak desires bring weak results, just as a small amount of fire makes a small amount of heat. If you find yourself lacking in persistence, this weakness may be remedied by building a stronger fire under your desires.

Spasmodic, or occasional effort to apply the rules will be of no value to you. To get results, you must apply all of the rules until their application becomes a fixed habit with you. In no other way can you develop the necessary “money consciousness.”

Poverty is attracted to the one whose mind is favorable to it, as money is attracted to him whose mind has been deliberately prepared to attract it, and through the same laws. Poverty consciousness will voluntarily seize the mind which is not occupied with the money consciousness. A poverty consciousness develops without conscious application of habits favorable to it. The money consciousness must be created to order, unless one is born with such a consciousness.

You may find it necessary to “snap” out of your mental inertia, moving slowly at first, then increasing your speed, until you gain complete control over your will. Be persistent no matter how slowly you may, at first, have to move. With persistence will come success.

There is no substitute for persistence! It cannot be supplanted by any other quality! Remember this, and it will hearten you, in the beginning, when the going may seem difficult and slow.

Persistence is a state of mind, therefore it can be cultivated. Like all states of mind, persistence is based upon definite causes, among them these:—

- a. Definiteness of purpose. Knowing what one wants is the first and, perhaps, the most important step toward the development of persistence. A strong motive forces one to surmount many difficulties.
- b. Desire. It is comparatively easy to acquire and to maintain persistence in pursuing the object of intense desire.
- c. Self-reliance. Belief in one’s ability to carry out a plan encourages one to follow the plan through with persistence. (Self-reliance can be developed through the principle described in the chapter on auto-suggestion.)
- d. Definiteness of plans. Organized plans, even though they may be weak and entirely impractical, encourage persistence.
- e. Accurate knowledge. Knowing that one’s plans are sound, based upon experience or observation, encourages persistence; “guessing” instead of “knowing” destroys persistence.
- f. Co-operation. Sympathy, understanding, and harmonious cooperation with others tend to develop persistence.

- g. Will-power. The habit of concentrating one's thoughts upon the building of plans for the attainment of a definite purpose, leads to persistence.
- h. Habit. Persistence is the direct result of habit. The mind absorbs and becomes a part of the daily experiences upon which it feeds. Fear, the worst of all enemies, can be effectively cured by force repetition of acts of courage. Everyone who has seen active service in war knows this.

Measure yourself courageously, point by point, and see how many of the eight factors of persistence you lack. The analysis may lead to discoveries that will give you a new grip on yourself.

Most ideas are stillborn, and need the breath of life injected into them through definite plans of immediate action. The time to nurse an idea is at the time of its birth. Every minute it lives gives it a better chance of surviving. The fear of criticism is at the bottom of the destruction of most ideas which never reach the planning and action stage.

Many people believe that material success is the result of favorable "breaks." There is an element of ground for the belief, but those depending entirely upon luck are nearly always disappointed, because they overlook another important factor which must be present before one can be sure of success. It is the knowledge with which favorable "breaks" can be made to order.

The only "break" anyone can afford to rely upon is a self-made "break." These come through the application of persistence. The starting point is definiteness of purpose.

Riches do not respond to wishes. They respond only to definite plans, backed by definite desires, through constant persistence.

How To Develop Persistence

There are four simple steps which lead to the habit of persistence. They call for no great amount of intelligence, no particular amount of education, and but little time or effort.

The necessary steps are: —

1. A definite purpose backed by boring desire for its fulfillment.
2. A definite plan, expressed in continuous action.
3. A mind closed tightly against all negative and discouraging influences, including negative suggestions of relatives, friends and acquaintances.
4. A friendly alliance with one or more persons who will encourage one to follow through with both plan and purpose.

Step 9 - Power Of The Master Mind

Power may be defined as “organized and intelligently directed knowledge.” Power, as the term is here used, refers to organized effort, sufficient to enable an individual to transmute desire into its monetary equivalent. Organized effort is produced through the coordination of effort of two or more people, who work toward a definite end, in a spirit of harmony.

Power is required for the accumulation of money! Power is necessary for the retention of money after it has been accumulated!

Let us ascertain how power may be acquired. If power is “organized knowledge,” let us examine the sources of knowledge:

- a. Infinite Intelligence. This source of knowledge may be contacted through the procedure described in another chapter, with the aid of Creative Imagination.
- b. Accumulated experience. The accumulated experience of man (or that portion of it which has been organized and recorded) may be found in any well-equipped public library. An important part of this accumulated experience is taught in public schools and colleges, where it has been classified and organized.
- c. Experiment and research. In the field of science, and in practically every other walk of life, men are gathering, classifying, and organizing new facts daily. This is the source to which one much turn when knowledge is not available through “accumulated experience.” Here, too, the Creative Imagination must often be used.

Knowledge may be acquired from any of the foregoing sources. It may be converted into power by organizing it into definite plans and by expressing those plans in terms of action.

Examination of the three major sources of knowledge will readily disclose the difficulty an individual would have, if he depended upon his efforts alone, in assembling knowledge and expressing it through definite plans in terms of action. If his plans are comprehensive, and if they contemplate large proportions, he must, generally, induce others to cooperate with him, before he can inject into them the necessary element of power.

Gaining Power Through The “Master Mind”

The “Master Mind” may be defined as: “Coordination of knowledge and effort, in a spirit of harmony, between two or more people, for the attainment of a definite purpose.”

So you may better understand the “intangible” potentialities of power available to you, through a properly chosen “Master Mind” group, we will here explain the two characteristics of the Master Mind principle, one of which is economic in nature, and the other psychic. The economic feature is obvious. Economic advantages may be created by any person who surrounds himself with the advice, counsel, and personal cooperation of a group of men who are willing to lend him wholehearted aid, in a spirit of perfect harmony. This form of cooperative alliance has been the basis of nearly every great fortune. Your understanding of this great truth may definitely determine your financial status.

The psychic phase of the Master Mind principle is much more abstract, much more difficult to comprehend, because it has reference to the spiritual forces with which the human race, as a whole, is not well acquainted. You may catch a significant suggestion from this statement: “No two minds ever come together without, thereby, creating a third, invisible, intangible force which may be linked to a third mind.”

Energy is Nature’s universal set of building blocks, out of which she constructs every material thing in the universe, including man, and every form of animal and vegetable life. Through a process which only Nature completely understands, she translates energy into matter.

Nature’s building blocks are available to man, in the energy involved in thinking! Man’s brain may be compared to an electric battery. It absorbs energy from the ether, which permeates every atom of matter, and fills the entire universe.

It is a well-known fact that a group of electric batteries will provide more energy than a single battery. It is also a well-known fact that an individual battery will provide energy in proportion to the number and capacity of the cells it contains.

The brain functions in a similar fashion. This accounts for the fact that some brains are more efficient than others, and leads to this significant statement—a group of brains coordinated (or connected) in a spirit of harmony will provide more thought-energy than a single brain, just as a group of electric batteries will provide more energy than a single battery.

When a group of individual brains are coordinated and function in harmony, the increased energy created through that alliance becomes available to every individual brain in the group.

“Men take on the nature and the habits and the power of thought of those with whom they associate in a spirit of sympathy and harmony.”

The list of the chief sources from which power may be attained is, as you have seen, headed by Infinite Intelligence. When two or more people coordinate in a spirit of harmony, and work toward a definite objective, they place themselves in position,

through that alliance, to absorb power directly from the greater universal storehouse of Infinite Intelligence. This is the greatest of all sources of power. It is the source to which the genius turns. It is the source to which every great leader turns (whether he may be conscious of the fact or not).

The other two major sources from which the knowledge, necessary for the accumulation of power, may be obtained are no more reliable than the five senses of man. The senses are not always reliable, Infinite Intelligence does not err.

This is not a course on religion. No fundamental principle described in this book should be interpreted as being intended to interfere either directly, or indirectly, with any man's religious habits. This book has been confined, exclusively, to instructing the reader how to transmute the definite purpose of desire for money, into its monetary equivalent.

Every man who has accumulated a great fortune has recognized the existence of this stream of life. It consists of one's thinking process. The positive emotions of thought form the side of the stream which carries one to fortune. The negative emotions form the side which carries one down to poverty.

If you are in the side of the stream of power which leads to poverty, this may serve as an oar, by which you may propel yourself over into the other side of the stream. It can serve you only through application and use. Merely reading, and passing judgment on it, either one way or another, will in no way benefit you.

Step 10 - The Mystery Of Sex Transmutation

The meaning of the word "transmute" is, in simple language, "the changing, or transferring of one element, or form of energy, into another."

Because of ignorance on the subject, this state of mind is generally associated with the physical, and because of improper influences, to which most people have been subjected, in acquiring knowledge of sex, things essentially physical have highly biased the mind.

The emotion of sex has back of it the possibility of three constructive potentialities they are:—

1. The perpetuation of mankind.
2. The maintenance of health (as a therapeutic agency, it has no equal).
3. The transformation of mediocrity into genius through transmutation.

Sex transmutation is simple and easily explained. It means the switching of the mind from thoughts of physical expression, to thoughts of some other nature.

Sex desire is the most powerful of human desires. When driven by this desire, men develop keenness of imagination, courage, will-power, persistence, and creative ability unknown to them at other times. So strong and impelling is the desire for sexual contact that men freely run the risk of life and reputation to indulge it. When harnessed, and redirected along other lines, this motivating force maintains all of its attributes of keenness of imagination, courage, etc., which may be used as powerful creative forces in literature, art, or in any other profession or calling, including, of course, the accumulation of riches.

The transmutation of sex energy calls for the exercise of will-power, to be sure, but the reward is worth the effort. The desire for sexual expression is inborn and natural. The desire cannot, and should not be submerged or eliminated. But it should be given an outlet through forms of expression which enrich the body, mind, and spirit of man. If not given this form of outlet, through transmutation, it will seek outlets through purely physical channels.

A river may be dammed, and its water controlled for a time, but eventually, it will force an outlet. The same is true of the emotion of sex. It may be submerged and controlled for a time, but its very nature causes it to be ever seeking means of expression. If it is not transmuted into some creative effort it will find a less worthy outlet.

1. The men of greater achievement are men with highly developed sex natures; men who have learned the art of sex transmutation.
2. The men who have accumulated great fortunes and achieved outstanding recognition in literature, art, industry, architecture, and the professions, were motivated by the influence of a woman.

The emotion of sex is an “irresistible force,” against which there can be no such opposition as an “immovable body.” When driven by this emotion, men become gifted with a super power for action. Understand this truth, and you will catch the significance of the statement that sex transmutation will lift one to the status of a genius.

The emotion of sex contains the secret of creative ability.

Destroy the sex glands, whether in man or beast, and you have removed the major source of action. For proof of this, observe what happens to any animal after it has been castrated. A bull becomes as docile as a cow after it has been altered sexually. Sex alteration take out of the male, whether man or beast, all the fight that was in him. Sex alteration of the female has the same effect.

The Ten Mind Stimuli

The human mind responds to stimuli, through which it may be “keyed up” to high rates of vibration, known as enthusiasm, creative imagination, intense desire, etc. The stimuli to which the mind responds most freely are:—

1. The desire for sex expression
2. Love
3. A burning desire for fame, power, or financial gain, money
4. Music
5. Friendship between either those of the same sex, or those of the opposite sex
6. A Master Mind alliance based upon the harmony of two or more people who ally themselves for spiritual or temporal advancement
7. Mental suffering, such as that experienced by people who are persecuted
8. Auto-suggestion
9. Fear
10. Narcotics and alcohol

The desire for sex expression comes at the head of the list of stimuli, which most effectively “step-up” the vibrations of the mind and start “wheels” of physical action. Eight of these stimuli are natural and constructive. Two are destructive. The list is here presented for the purpose of enabling you to make a comparative study of the major sources of mind stimulation.

A definition of a genius is “a man who has discovered how to increase the vibrations of thought to the point where he can freely communicate with sources of knowledge not available through the ordinary rate of vibration of thought.”

The person who thinks will want to ask some questions concerning this definition of genius. The first question will be, “How may one communicate with sources of knowledge which are not available through the ordinary rate of vibration of thought?”

The next question will be, “Are there known sources of knowledge which are available only to geni, and if so, where are those sources, and exactly how may they be reached?”

“Genius” Is Developed Through The Sixth Sense

The reality of a “sixth sense” has been fairly well established. This sixth sense is “Creative Imagination.” The faculty of creative imagination is one which the majority of people never use during an entire lifetime, and if used at all, it usually happens by mere accident. A relatively small number of people use, with deliberation and purpose aforethought, the faculty of creative imagination. Those who use this faculty voluntarily, and with understanding of its functions, are geni.

The faculty of creative imagination is the direct link between the finite mind of man and Infinite Intelligence. All so-called revelations, referred to in the realm of religion, and all discoveries of basic or new principles in the field of invention take place through the faculty of creative imagination.

When ideas or concepts flash into one’s mind, through what is probably called a “hunch,” they come from one or more of the following sources:—

1. Infinite Intelligence
2. One’s subconscious mind, wherein is stored every sense impression and thought impulse which ever reached the brain through any of the five sense
3. From the mind of some other person who has just released the thought, or picture of the idea or concept, through conscious thought, or
4. From the other person’s subconscious store-house.

There are no other known sources from which “inspired” ideas or “hunches” may be received.

The creative imagination functions best when the mind is vibrating (due to some form of mind stimulation) at an exceedingly high rate. That is, when the mind is functioning at a rate of vibration higher than that of ordinary, normal thought.

When brain action has been stimulated, through one or more of the ten mind stimulants, it has the effect of lifting the individual far above the horizon of ordinary thought, and permits him to envision distance, scope, and quality of thoughts not available on the lower plane, such as that occupied while one is engaged in the solution of the problems of business and professional routine.

While on this exalted plane of thought, the creative faculty of the mind is given freedom for action. The way has been cleared for the sixth sense to function; it becomes receptive to ideas which could not reach the individual under any other circumstances. The “sixth sense” is the faculty which marks the difference between a genius and an ordinary individual.

The creative faculty becomes more alert and receptive to vibrations, originating outside the individual’s subconscious mind, the more this faculty is used, and the more the

individual relies upon it, and makes demands upon it for thought impulses. This faulty can be cultivated and developed only through use.

That which is known as one's "conscious" operates entirely through the faulty of the sixth sense.

The great artists, writers, musicians, and poets become great, because they acquire the habit of relying upon the "still small voice" which speaks from within, through the faculty of creative imagination. It is a fact well known to people who have "keen" imaginations that their best ideas come through so-called "hunches."

The reasoning faulty is often faulty, because it is largely guided by one's accumulated experience. Not all knowledge, which one accumulates through "experience," is accurate. Ideas received through the creative faulty are more more reliable, for the reason that they come from sources more reliable than any which are available to the reasoning faulty of the mind.

The scientific inventor, or "genius," begins an invention by organizing and combining the known ideas, or principles accumulated through experience, through the synthetic faulty (the reasoning faulty). If he finds this accumulated knowledge to be insufficient for the completion of his invention, he then draws upon the sources of knowledge available to him through his creative faulty. The method by which he does this varies with the individual, but this is the sum and substance of his procedure:

1. He stimulates his mind so that it vibrates on a higher-than-average plane, using one or more of the ten mind stimulants or some other stimulant of his choice.
2. He concentrates upon the known factors (the finished part) of his invention, and creates in his mind a perfect picture of unknown factors (the unfinished part) of his invention. He holds this picture in mind until it has been taken over by the subconscious mind, then relaxes by clearing his mind of all thought, and waits for his answer to "flash" into his mind.

Sometimes the results are both definite and immediate. At other times, the results are negative, depending upon the state of development of the "sixth sense," or creative faulty.

The human mind responds to stimulation!

Among the greatest, and most powerful of these stimuli is the urge of sex. When harnessed and transmuted, this driving force is capable of lifting men into that higher sphere of thought which enables them to master the sources of worry and petty annoyance which beset their pathway on the lower plane.

Unfortunately, only the genii have made the discovery. Others have accepted the experience of sex urge, without discovering one of its major potentialities—a fact which accounts for the great number of “others” as compared to the limited number of genii.

Sex energy is the creative energy of all genii. There never has been, and never will be a great leader, builder, or artist lacking in this driving force of sex.

Surely no one will misunderstand these statements to mean that all who are highly sexed are genii! Man attains to the status of genius only when, and if, he stimulates his mind so that it draws upon the forces available, through the creative faculty of the imagination. Chief among the stimuli with which this “stepping up” of the vibrations may be produced is sex energy. The mere possession of this energy is not sufficient to produce a genius. The energy must be transmuted from desire for physical contact, into some other form of desire and action, before it will lift one to the status of a genius.

Far from becoming genii, because of great sex desires, the majority of men lower themselves, through misunderstanding and misuse of this great force, to the status of the lower animals.

Why Men Seldom Succeed Before Forty

I discovered, from the analysis of 25,000 people, that men who succeed in an outstanding way, seldom do so before the age of forty, and more often they do not strike their real pace until they are well beyond the age of fifty.

This study disclosed the fact that the major reason why the majority of men who succeed do not begin to do so before the age of forty to forty, is their tendency to dissipate their energies through over indulgence in physical expression of the emotion of sex. The majority of men never learn that the urge of sex has other possibilities, which far transcend in importance, that of mere physical expression. The majority of those who make this discovery, do so after having wasted many years at a period when the sex energy is at its height, prior to the age of forty-five to fifty. This usually is followed by noteworthy achievement.

But let it be remembered that many such men have destroyed themselves in the end (men who used artificial mind stimulants in the form of alcohol and narcotics). Nature has prepared her own potions with which men may safely stimulate their minds so they vibrate on a plane that enables them to tune in to fine and rare thoughts which come from—no man knows where! No satisfactory substitute of Nature’s stimulants has ever been found.

A mind stimulant is any influence which will either temporarily, or permanently, increase the vibrations of thought. The ten major stimulants, described, are the most commonly resorted to. Through these sources one may commune with Infinite Intelligence, or

enter, at will, the storehouse of the subconscious mind, either one's own, or that of another person, a procedure which is all there is of genius.

A teacher, who has trained and directed the efforts of more than 30,000 sales people, made the astounding discovery that highly sexed men are the most efficient salesmen. The explanation is, that the factor of personality known as "personal magnetism" is nothing more nor less than sex energy. Highly sexed people always have a plentiful supply of magnetism. Through cultivation and understanding, this vital force may be drawn upon and used to great advantage in the relationships between people. This energy may be communicated to others through the following media:

1. The hand-shake. The touch of the hand indicates, instantly, the presence of magnetism, or the lack of it.
2. The tone of voice. Magnetism, or sex energy, is the factor with which the voice may be colored, or made musical and charming.
3. Posture and carriage of the body. Highly sexed people move briskly, and with grace and ease.
4. The vibrations of thought. Highly sexed people mix the emotion of sex with their thoughts, or may do so at will, and in that way, may influence those around them.
5. Body adornment. People who are highly sexed are usually very careful about their personal appearance. They usually select clothing of a style becoming to their personality, physique, complexion, etc.

People who lack sex energy will never become enthusiastic nor inspire others with enthusiasm, and enthusiasm is one of the most important requisites in salesmanship, no matter what one is selling.

Master salesmen attain the status of mastery in selling, because they, either consciously, or unconsciously, transmute the energy of sex into sales enthusiasm!

The salesman who knows how to take his mind off the subject of sex, and direct it in sales effort with as much enthusiasm and determination as he would apply to its original purpose, has acquired the art of sex transmutation, whether he knows it or not. The majority of salesmen who transmute their sex energy do so without being in the least aware of what they are doing, or how they are doing it.

Transmutation of sex energy calls for more will-power than the average person cares to use for this purpose. Those who find it difficult to summon will-power sufficient for transmutation, may gradually acquire this ability. Though this requires will-power, the reward for the practice is more than worth the effort.

The entire subject of sex is one with which the majority of people appear to be unpardonably ignorant. The urge of sex has been grossly misunderstood, slandered, and burlesqued by the ignorant and the evil minded, for so long that the very word sex is seldom used in polite society. Men and women who are known to be blessed—yes, blessed—with highly sexed natures, are usually looked upon as being people who will bear watching. Instead of being called blessed, they are usually called cursed.

Intemperance in sex habits is just as detrimental as intemperance in habits of drinking and eating. In this age in which we live, an age which began with the world war, intemperance in habits of sex is common. This orgy of indulgence may account for the shortage of great leaders. No man can avail himself of the forces of his creative imagination, while dissipating them. Man is the only creature on earth which violates Nature's purpose in this connection. Every other animal indulges its sex nature in moderation, and with purpose which harmonizes with the laws of nature. Every other animal responds to the call of sex only in "season." Man's inclination is to declare "open season."

Every intelligent person knows that stimulation in excess, through alcoholic drink and narcotics, is a form of intemperance which destroys the vital organs of the body, inducing the brain. Not every person knows, however, that over indulgence in sex expression may become a habit as destructive and as detrimental to creative effort as narcotics or liquor.

Seldom does an individual enter upon highly creative effort in any field of endeavor before the age of forty. The average man reaches the period of his great capacity to create between forty and sixty. These statements are based upon analysis of thousands of men and women who have been carefully observed. They should be encouraging to those who fail to arrive before the age of forty, and to those who become frightened at the approach of "old age," around the forty-five mark. The years between forty and fifty are, as a rule, the most fruitful. Man should approach this age, not with fear and trembling, but with hope and eager anticipation.

Between the ages of thirty and forty, man begins to learn (if he ever learns) the art of sex transmutation. This discovery is generally accidental, and more often than otherwise, the man who makes it is totally unconscious of his discovery. He may observe that his powers of achievement have increased the age of thirty-five to forty, but in most cases, he is not familiar with the cause of this change; that Nature begins to harmonize the emotions of love and sex in the individual, between the ages of thirty and forty, so that he may draw upon these great forces, and apply them jointly as stimuli to action.

Sex, alone, is a mighty urge to action, but its forces are like a cyclone—they are often uncontrollable. When the emotion of love begins to mix itself with the emotion of sex, the result is calmness of purpose, poise, accuracy of judgement, and balance.

When driven by his desire to please a woman, based solely upon the emotion of sex, a man may be, and usually is, capable of great achievement, but his actions may be disorganized, distorted, and totally destructive. When driven by his desire to please a woman, based upon the motive of sex alone, a man may steal, cheat, and even commit murder. But when the emotion of love is mixed with the emotion of sex, that same man will guide his actions with more sanity, balance, and reason.

Love, romance, and sex are all emotions capable of driving men to heights of super achievement. Love is the emotion which serves as a safety valve, and insures balance, poise, and constructive effort. When combined, these three emotions may lift one to an altitude of a genius.

The emotions are states of mind. Nature has provided man with a “chemistry of the mind” which operates in a manner similar to the principles of chemistry of matter. It is a well-known fact that, through the aid of chemistry of matter, a chemist may create a deadly poison by mixing certain elements, none of which are—in themselves—harmful in the right proportions. The emotions may, likewise, be combined so as to create a deadly poison. The emotions of sex and jealousy, when mixed, may turn a person into an insane beast.

The presence of any one or more of the destructive emotions in the human mind, through the chemistry of the mind, sets up a poison which may destroy one’s sense of justice and fairness. In extreme cases, the presence of any combination of these emotions in the mind may destroy one’s reason.

Encourage the presence of these emotions (sex, love, and romance) as the dominating thoughts in one’s mind, and discourage the presence of all the destructive emotions. The mind is a creature of habit. It thrives upon the dominating thoughts fed it. Through the faulty of will-power, one may discourage the presence of any emotion, and encourage the presence of any other. Control of the mind, through the power of will, is not difficult. Control comes from persistence, and habit. The secret of control lies in understanding the process of transmutation. When any negative emotion presents itself in one’s mind, it can be transmuted into a positive, or constructive emotion, by the simple procedure of changing one’s thoughts.

There is no other road to genius than through voluntary self effort! A man may attain to great heights of financial or business achievement, solely by the driving force of sex energy, but history is filled with evidence that he may, and usually does, carry with him certain traits of character which rob him of the ability to either hold or enjoy his fortune. This is worthy of analysis, thought, and meditation, for it states a truth, the knowledge of which may be helpful to women as well as men. Ignorance of this has cost thousands of people their privilege of happiness, even though they possessed riches.

Memories of love never pass. They linger, guide, and influence long after the source of stimulation has faded. There is nothing new in this. Every person, who has been moved by genuine love, knows that it leaves enduring traces upon the human heart. The effect

of love endures, because love is spiritual in nature. The man who cannot be stimulated to great heights of achievement by love, is hopeless—he is dead, though he may seem to live.

If you believe yourself unfortunate, because you have “loved and lost,” perish the thought. One who has loved truly, can never lose entirely. Love is whimsical and temperamental. Its nature is ephemeral, and transitory. It comes when it pleases, and goes away without warning. Accept and enjoy it while it remains, but spend no time worrying about its departure. Worry will never bring it back.

Dismiss, also, the thought that love never comes but once. Love may come and go, times without number, but there are no two love experiences which affect one in just the same way. There may be, and usually is, one love experience which leaves a deeper imprint on the heart than all the others, but all love experiences are beneficial, except to the person who becomes resentful and cynical when loves makes its departure.

There should be no disappointment over love, and there would be none if people understood the difference between the emotions of love and sex. The major difference is that love is spiritual, while sex is biological. No experience, which touches the human heart with a spiritual force, can possibly be harmful, except through ignorance, or jealousy.

Love is, without question, life’s greatest experience. It brings one into communication with Infinite Intelligence. When mixed with the emotions of romance and sex, it may lead one far up the ladder of creative effort. The emotions of love, sex, and romance are sides of the eternal triangle of achievement-building genius. Nature creates genii through no other force.

Love is an emotion with many sides, shades, and colors. The love which one feels for parents, or children is quite different from that which one feels for one’s sweetheart. The one is mixed with the emotion of sex, while the other is not.

The love which one feels in true friendship is not the same as that felt for one’s sweetheart, parents, or children, but it, too, is a form of love.

Then, there is the emotion of love for thing inanimate, such as the love of Nature’s handiwork. But the most intense and burning of all these various kinds of love is that experienced in the blending of the emotions of love and sex. Marriages, not blessed with the eternal affinity of love, properly balanced and proportioned, with sex, cannot be happy ones—and seldom endure. Love, alone, will not bring happiness in marriage, nor will sex alone. When these two beautiful emotions are blended, marriage may bring about a state of mind, closest to the spiritual that one may ever know on this earthly plane.

Fortunate is the husband whose wife understands the true relationship between the emotions of love, sex, and romance. When motivated by this holy triumvirate, no form of labor is burdensome, because even the most lowly form of effort takes on the nature of a labor of love.

It is a very old saying that “a man’s wife may either make him or break him,” but the reason is not always understood. The “making” and “breaking” is the result of the wife’s understanding, or lack of understanding of the emotions of love, sex, and romance.

Despite the fact that men are polygamous, by the very nature of their biological inheritance, it is true that no woman has as great an influence on a man as his wife, unless he is married to a woman totally unsuited to his nature. If a woman permits her husband to lose interest in her, and become more interested in other women, it is usually because of her ignorance, or indifference toward the subjects of sex, love, and romance. This statement presupposes, of course, that genuine love once existed between a man and his wife. The facts are equally applicable to a man who permits his wife’s interest in him to die.

Married people often bicker over a multitude of trivialities. If these are analyzed accurately, the real cause of the trouble will often be found to be indifference, or ignorance on these subjects.

Man’s greatest motivating force is his desire to please woman!

Men who accumulate large fortunes, and attain to great heights of power and fame, do so, mainly, to satisfy their desire to please women. Take women out of their lives, and great wealth would be useless to most men. It is this inherent desire of men to please woman, which gives woman the power to make or break a man.

The woman who understands man’s nature and tactfully caters to it, need have no fear of competition from other women. Men may be “giants” with indomitable will-power when dealing with other men, but they are easily managed by the women of their choice.

Most men will not admit that they are easily influenced by the women they prefer, because it is in the nature of the male to want to be recognized as the stronger of the species. Moreover, the intelligent woman recognizes this “manly trait” and very wisely makes no issue of it.

Some men know that they are being influenced by the women of their choice—their wives, sweethearts, mothers or sisters—but they tactfully refrain from rebelling against the influence because they are intelligent enough to know that no man is happy or complete without the modifying influence of the right woman. The man who does not recognize this important truth deprives himself of the power which has done more to help man achieve success than all other forces combined.

Step 11 - The Subconscious Mind

The subconscious mind consists of a field of consciousness, in which every impulse of thought that reaches the objective mind through any of the five senses, is classified and recorded, and from which thoughts may be recalled or withdrawn as letters may be taken from a filing cabinet.

It receives, and files, sense impressions or thoughts, regardless of their nature. You may voluntarily plant in your subconscious mind any plan, thought or purpose which you desire to, translate into its physical or monetary equivalent. The subconscious acts first on the dominating desires which have been mixed with emotional feeling, such as faith.

The subconscious mind works day and night. Through a method of procedure, unknown to man, the subconscious mind draws upon the forces of Infinite Intelligence for the power with which it voluntarily transmutes one's desires into their physical equivalent, making use, always of the most practical media by which this end may be accomplished.

You cannot entirely control your subconscious mind, but you can voluntarily hand over to it any plan, desire, or purpose which you wish transformed into concrete form.

There is plenty of evidence to support the belief that the subconscious mind is the connecting link between the finite mind of man and Infinite Intelligence. It is the intermediary thought which one may draw upon the forces of Infinite Intelligence at will. It, alone, contains the secret process by which mental impulses are modified and changed into their spiritual equivalent. It, alone, is the medium through which prayer may be transmitted to the source capable of answering prayer.

After you have accepted, as a reality, the existence of the subconscious mind, and understand its possibilities, as a medium for transmuting your desires into their physical or monetary equivalent, you will comprehend the full significance of the instructions given in the chapter on desire.

Remember, your subconscious mind function voluntarily, whether you make any effort to influence it or not. This, naturally, suggests to you that thoughts of fear and poverty, and all negative thoughts serve as stimuli to your subconscious mind, unless, you master these impulses and give it more desirable food upon which it may feed.

The subconscious mind will not remain idle! If you fail to plant desires in your subconscious mind, it will feed upon the thoughts which reach it as the result of your neglect.

For the present, it is sufficient if you remember that you are living daily, in the midst of all manner of thought impulses which are reaching your subconscious mind, without your knowledge. Some of these impulses are negative, some are positive. You are now engaged in trying to help shut off the flow of negative impulses, and to aid in voluntarily influencing your subconscious mind, through positive impulses of desire.

When you achieve this, you will possess the key which unlocks the door to your subconscious mind. Moreover, you will control that door so completely, that no undesirable thought may influence your subconscious mind.

There are seven major positive emotions, and seven major negative emotions. The negatives voluntarily inject themselves into the thought impulses, which insure passage into the subconscious mind. The positives must be injected, through the principle of auto-suggestion, into the thought impulses which an individual wishes to pass on to his subconscious mind.

You are preparing yourself to influence and control the “inner audience” of your subconscious mind, in order to hand over to it the desire for money, which you wish transmuted into its monetary equivalent. It is essential, therefore, that you understand the method of approach to this “inner audience.” You must speak its language, or it will not heed your call. It understands best the language of emotion or feeling.

The Seven Major Positive Emotions

The emotion of DESIRE

The emotion of FAITH

The emotion of LOVE

The emotion of SEX

The emotion of ENTHUSIASM

The emotion of ROMANCE

The emotion of HOPE

There are other positive emotions, but these are the seven most powerful, and the ones most commonly used in creative effort. Master these seven emotions (they can be mastered only by use) and the other positive emotions will be at your command when you need them.

The Seven Major Negative Emotions

(To Be Avoided)

The emotion of FEAR

The emotion of JEALOUSY

The emotion of HATRED

The emotion of REVENGE

The emotion of GREED

The emotion of SUPERSTITION

The emotion of ANGER

Positive and negative emotions cannot occupy the mind at the same time. One or the other must dominate. It is your responsibility to make sure the positive emotions constitute the dominating influence on your mind. Here the law of habit will come to your aid. Form the habit of applying and using the positive emotions! Eventually, they will dominate your mind so completely, that negatives cannot enter it.

Only by following these instructions literally, and continuously, can you gain control over your subconscious mind. The presence of a single negative in your conscious mind is sufficient to destroy all chances of constructive aid from your subconscious mind.

Most people resort to prayer only after everything else has failed! Or else they pray by ritual of meaningless words. And because it is a fact that most people who pray, do so only after everything else has failed, they go to prayer with their minds filled with fear and doubt, which are the emotions the subconscious mind acts upon, and passes on to Infinite Intelligence. Likewise, that is the emotion which Infinite Intelligence receives, and acts upon.

If you pray for a thing, but have fear as your pray, that you may not receive it, or that your prayer will not be acted upon by Infinite Intelligence, your prayer will have been in vain.

There are no toll-gates between the finite mind of man and Infinite Intelligence. The communication costs nothing except Patience, Faith, Persistence, Understanding, and a sincere desire to communicate.

Step 12 - The Brain

Every human brain is both a broadcasting and receiving station for the vibration of thought.

Through the medium of the ether, in a fashion similar to that employed by the radio broadcasting principle, every human brain is capable of picking up vibrations of thought which are being released by other humans.

When stimulated, or “stepped up” to a high rate of vibration, the mind becomes more receptive to the vibration of thought which reaches it through the ether from outside sources. This “stepping up” process takes place through the positive emotions, or the negative emotions. Through the emotions, the vibrations of thought may be increased.

Vibrations of an exceedingly high rate are the only vibrations picked up and carried, by the ether, from one brain to another. Thought is energy traveling at an exceedingly high rate of vibration. Thought, which has been modified or “stepped up” by any of the major emotions, vibrates at a much higher rate than ordinary thought, and it is this type of thought which passes from one brain to another, through the broadcasting machinery of the human brain.

You will see that the broadcasting principle is the factor through which you mix feeling, or emotion with your thoughts and pass them on to your subconscious mind.

The subconscious mind is the “sending station” of the brain, through which vibrations of thought are broadcast. The Creative Imagination is the “receiving set,” through which the vibrations of thought are picked up from the ether.

Consider now the principle of auto-suggestion, which is the medium by which you may put into operation your “broadcasting” station.

Operation of your mental “broadcasting” station is a comparatively simple procedure. You have but three principles to bear in mind, and to apply, when you wish to use your broadcasting station—the subconscious mind, creative imagination, and auto-suggestion. The stimuli through which you put these three principles into action have been described—the procedure begins with desire.

Step 13 - The Sixth Sense

The sixth sense is that portion of the subconscious mind which has been reared to as the Creative Imagination. It has also been referred to as the “receiving set” through which ideas, plans, and thoughts flash into the mind. The “flashes” are sometimes called “hunches” or “inspirations.”

The sixth sense defies description! It cannot be described to a person who has not mastered the other principles of this philosophy, because such a person has no knowledge, and no experience with which the sixth sense may be compared.

Understanding of the sixth sense comes only by meditation through mind development from within. The sixth sense probably is the medium of contact between the finite mind of man and Infinite Intelligence, and for this reason, it is a mixture of both the mental and the spiritual. It is believed to be the point at which the mind of man contacts the Universal Mind.

Through the aid of the sixth sense, you will be warned of impending dangers in time to avoid them, and notified of opportunities in time to embrace them.

There comes to your aid, and to do your bidding, with the development of the sixth sense, a “guardian angel” who will open to you at all times the door to the Temple of Wisdom.

The author is not a believer in, nor an advocate of “miracles,” for the reason that he has enough knowledge of Nature to understand that Nature never deviates from her established laws. Some of her laws are so incomprehensible that they produce what appear to be “miracles.” The sixth sense comes as near to being a miracle as anything I have ever experienced, and it appears so, only because I do not understand the method by which this principle is operated.

This much the author does know—that there is a power, or a First Cause, or an Intelligence, which permeates every atom of matter, and embraces every unit of energy perceptible to man—that this Infinite Intelligence converts acorns into oak trees, causes water to flow down hill in response to the law of gravity, follows night with day, and winter with summer, each maintaining its proper place and relationship to the other. This Intelligence may, through the principles of this philosophy, be induced to aid in transmuting desires into concrete, or material form. The author has this knowledge, because he has experimented with it—and has experienced it.

If you have not mastered the other principles, you must do so before you may determine, definitely, whether or not the claims made in this chapter are fact or fiction.

All men become what they are, because of their dominating thoughts and desires. I know that every deeply seated desire has the effect of causing one to seek outward expression through which that desire may be transmuted into reality. I knew that self-suggestion is a powerful factor in building character, that it is, in fact, the sole principle through which character is built.

Somewhere in the cell-structure of the brain, is located an organ which receives vibrations of thought ordinarily called “hunches.” So far, science has not discovered where this organ of the sixth sense is located, but this is not important. The fact remains that human beings do receive accurate knowledge, through sources other than the physical senses. Such knowledge, generally, is received when the mind is under the influence of extraordinary stimulation. Any emergency which arouses the emotions, and causes the heart to beat more rapidly than normal may, and generally does, bring the sixth sense into action. Anyone who has experienced a near accident while driving,

knows that on such occasions, the sixth sense often comes to one's rescue, and aids, by split seconds, in avoiding the accident.

The sixth sense is a subject that will be of great interest and benefit to the person whose aim is to accumulate vast wealth, but it need not claim the attention of those whose desires are more modest.

The sixth sense is not something that one can take off and put on at will. Ability to use this great power comes slowly, through application of the other principles outlined in this book. Seldom does any individual come into workable knowledge of the sixth sense before the age of forty. More often the knowledge is not available until one is well past fifty, and this, for the reason that the spiritual forces, with which the sixth sense is so closely related, do not mature and become usable except through years of meditation, self-examination, and serious thought.

The book is designed for the purpose of presenting a complete philosophy by which individuals may unerringly guide themselves in attaining whatever they ask of life. The starting point of all achievement is desire. The finishing point is that brand of knowledge which leads to understanding—understanding of self, understanding of others, understanding of the laws of Nature, recognition and understanding of happiness.

How To Outwit The Six Ghosts Of Fear

Before you can put any portion of this philosophy into successful use, your mind must be prepared to receive it. The preparation is not difficult. It begins with study, analysis, and understanding of three enemies which you shall have to clear out. These are indecision, doubt, and fear!

The sixth sense will never function while these three negatives, or any of them remain in your mind. The members of this unholy trio are closely related; where one is found, the other two are close at hand.

Indecision is the seedling of fear! Remember this, as you read. Indecision crystallizes into doubt; the two blend and become fear! The “blending” process often is slow. This is one reason why these three enemies are so dangerous. They germinate and grow without their presence being observed.

The Six Basic Fears

The fear of POVERTY
The fear of CRITICISM
The fear of HEALTH
The fear of LOSS OF LOVE OF SOMEONE

The fear of OLD AGE
The fear of DEATH

All other fears are of minor importance; they can be grouped under these six headings.

Fears are nothing more than states of mind. One's state of mind is subject to control and direction.

Man can create nothing which he does not first conceive in the form of an impulse of thought. Following this statement, comes another of still greater importance, namely man's thought impulses begin immediately to translate themselves into their physical equivalent, whether those thoughts are voluntary or involuntary. Thought impulses which are picked up through the ether, by mere chance (thoughts which have been released by other minds) may determine one's financial, business, professional, or social destiny just as surely as do the thought impulses which one creates by intent and design.

We are here laying the foundation for the presentation of a fact of great importance to the person who does not understand why some people appear to be "lucky" while others of equal or greater ability, training, experience, and brain capacity, seem destined to ride with misfortune. This fact may be explained by the statement that every human being has the ability to completely control his own mind, and with this control, obviously, every person may open his mind to the tramp thought impulses which are being released by other brains, or close the door tightly and admit only thought impulses of his own choice.

Nature has endowed man with absolute control over but one thing, and that is thought. This fact, coupled with the additional fact that everything which man creates begins in the form of a thought, leads one very near to the principle by which fear may be mastered.

If it is true that all thought has a tendency to clothe itself in its physical equivalent, it is equally true that thought impulses of fear and poverty cannot be translated into terms of courage and financial gain.

The Fear Of Poverty

There can be no compromise between poverty and riches! The two roads that lead to poverty and riches travel in opposite directions. If you want riches, you must refuse to accept any circumstance that leads toward poverty. (The word "riches" is here used in its broadest sense, meaning financial, spiritual, mental and material estates.)

Here, then, is the place to give yourself a challenge which will definitely determine how much of this philosophy you have absorbed. If, after reading this chapter, you are

willing to accept poverty, you may as well make up your mind to receive poverty. This is one decision you cannot avoid.

If you demand riches, determine what form, and how much will be required to satisfy you. You know the road that leads to riches. You have been given a road map which, if followed, will keep you on that road. If you neglect to make the start, or stop before you arrive, no one will be to blame but you. This responsibility is yours. No alibi will save you from accepting the responsibility if you now fail or refuse to demand riches of Life.

Fear of poverty is a state of mind, nothing else! But it is sufficient to destroy one's chances of achievement in any undertaking, a truth which became painfully evident during the depression.

This fear paralyzes the faculty of reason, destroys the faculty of imagination, kills off self-reliance, undermines enthusiasm, discourages initiative, leads to uncertainty of purpose, encourages procrastination, wipes out enthusiasm and makes self-control an impossibility. It takes the charm from one's personality, destroys the possibility of accurate thinking, diverts concentration of effort; it masters persistence, turns the will-power into nothingness, destroys ambition, beclouds the memory and invites failure in every conceivable form; it kills love and assassinates the finer emotions of the heart, discourages friendship and invites disaster in a hundred forms, leads to sleeplessness, misery and unhappiness—and all this despite the obvious truth that we live in a world of over-abundance of everything the heart could desire, with nothing standing between us and our desires, excepting lack of a definite purpose.

The Fear of Poverty is, without doubt, the most destructive of the six basic fears.

Nothing brings man so much suffering and humility as poverty! Only those who have experienced poverty understand the full meaning of this.

Self-analysis may disclose weakness which one does not like to acknowledge. This form of examination is essential to all who demand of Life more than mediocrity and poverty. Face the facts squarely. Ask yourself definite questions and demand direct replies. If you do not feel that you can be an impartial judge in this self-examination, call upon someone who knows you well to serve as judge while you cross-examine yourself. You are after the truth. Get, no matter at what cost, even though it may temporarily embarrass you!

The majority of people, if asked what they fear most, would reply, "I fear nothing." The reply would be inaccurate, because few people realize that they are bound, handicapped, whipped spiritually and physically through some form of fear. So subtle and deeply seated is the emotion of fear that one may go through life burdened with it, never recognizing its presence. Only a courageous analysis will disclose the presence of this universal enemy. Here is a list of the symptoms for which you should look:

Symptoms Of The Fear Of Poverty

INDIFFERENCE. Commonly expressed through the lack of ambition; willingness to tolerate poverty; acceptance of whatever compensation life may offer without protest; mental and physical laziness; lack of initiative, imagination, enthusiasm and self-control.

INDECISION. The habit of permitting others to do one's thinking. Staying "one the fence."

DOUBT. Generally expressed through alibis and excuses designed to cover up, explain away, or apologize for one's failures, sometimes express in the form of envy of those who are successful, or by criticizing them.

WORRY. Usually expressed by finding fault with others, a tendency to spend beyond one's income, neglect of personal appearance, scowling and frowning; intemperance in the use of alcoholic drink, sometimes through the use of narcotics; nervousness, lack of poise, self-consciousness and lack of self-reliance.

OVER-CAUTION. The habit of looking for the negative side of every circumstance, thinking and talking of possible failure instead of concentration upon the means of succeeding. Knowing all the roads to disaster, but never searching for the plans to avoid failure. Waiting for "the right time" to being putting ideas and plans into action, until the waiting becomes a permanent habit. Remembering those who have failed, and forgetting those who have succeeded. Pessimism, leading to indigestion, poor elimination, auto-intoxication, bad breath and bad disposition.

PROCRASTINATION. The habit of putting off until tomorrow that which should have been done last year. Spending enough time in creating alibis and excuses to have done the job. This symptom is closely related to over-caution, doubt and worry. Refusal to accept responsibility when it can be avoided. Willingness to compromise rather than put up a stiff fight. Compromising with difficulties instead of harnessing and using them as stepping stones to advancement. Bargaining with Life for a penny, instead of demanding prosperity, opulence, riches, contentment and happiness. Planning what to do if and when overtaken by failure, instead of boring all bridges and making retreat impossible. Weakness of, and often total lack of self-confidence, definiteness of purpose, self-control, initiative, enthusiasm, ambition, thrift and sound reasoning ability. Expecting poverty instead of demanding riches. Association with those who accept poverty instead of seeking the company of those who demand and receive riches.

Money Talks!

Why measure riches in dollars, alone? Yes, there are riches which cannot be measure in terms of dollars.

There are treasures of the heart and should which money cannot buy, but most people, being broke, are unable to keep this in mind and sustain their spirits. When a man is down and out and on the street, unable to get any job at all, something happens to his spirit which can be observed in the droop of his shoulders, the set of his hat, his walk and his gaze. He cannot escape a feeling of inferiority among people with regular employment, even though he knows they are definitely not his equal in character, intelligence or ability.

He may borrow for a time, but not enough to carry on in his accustomed way, and he cannot continue to borrow very long. But borrowing in itself, when a man is borrowing merely to live, is a depressing experience, and the money lacks the power of earned money to revive his spirits.

The Fear Of Criticism

Just how man originally came by this fear, no one can state definitely, but one thing is certain—he has it in a highly developed form.

The fear of criticism takes on many forms, the majority of which are petty and trivial.

The astute manufacturers of clothing have not been slow to capitalize on the basic fear of criticism, with which all mankind has been cursed. Every season the styles in many articles of wearing apparel change.

No man wants to drive an automobile which is not of the latest style, although the older model may actually be the better car.

We have been describing the manner in which people behave under the influence of fear of criticism as applied to the small and petty things of life. Let us now examine human behavior when this fear affects people in connection with the more important events of human relationships.

The fear of criticism robs man of his initiative, destroys his power of imagination, limits his individuality, takes away his self-reliance, and does him damage in a hundred other ways. Parents often do their children irreparable injury by criticizing them.

It should be recognized as a crime (in reality it is a crime of the worst nature) for any parent to build inferiority complexes in the mind of a child, through unnecessary criticism. Employers who understand human nature, get the best there is in men, not by criticism, but by constructive suggestion. Parents may accomplish the same results with their children. Criticism will plant fear in the human heart, or resentment, but it will not build love or affection.

Symptoms Of The Fear Of Criticism

This fear is almost as universal as the fear of poverty, and its effects are just as fatal to personal achievement, mainly because this fear destroys initiative, and discourages the use of imagination.

SELF-CONSCIOUSNESS. Generally expressed through nervousness, timidity in conversation and in meeting strangers, awkward movement of the hands and limbs, shifting of the eyes.

LACK OF POISE. Expressed through lack of voice control, nervousness in the presence of others, poor posture of body, poor memory.

PERSONALITY. Lacking in firmness of decision, personal charm, and ability to express opinions definitely. The habit of sidestepping issues instead of meeting them squarely. Agreeing with others without careful examination of their opinions.

INFERIORITY COMPLEX. The habit of expressing self-approval by word of mouth and by actions, as a means of covering up a feeling of inferiority. Using “big words” to impress others (often without knowing the real meaning of the words). Imitating others in dress, speech and manners. Boasting of imaginary achievements. This sometimes gives a surface appearance of a feeling of superiority.

EXTRAVAGANCE. The habit of trying to “keep up with the Joneses,” spending beyond one’s income.

LACK OF INITIATIVE. Failure to embrace opportunities for self-advancement, fear to express opinions, lack of confidence in one’s own ideas, giving evasive answers to questions asked by superiors, hesitancy of manner and speech, deceit in both words and deeds.

LACK OF AMBITION. Mental and physical laziness, lack of self-assertion, slowness in reaching decisions, easily influenced by others, the habit of criticizing others behind their backs and flattering them to their faces, the habit of accepting defeat without protest, quitting an undertaking when opposed by others, suspicious of other people without cause, lacking in tactfulness of manner and speech, unwillingness to accept the blame for mistakes.

The Fear Of Ill Health

This fear may be trace to both physical and social heredity. It is closely associated, as to its origin, with the causes of fear of Old Age and the fear of Death, because it leads one closely to the border of “terrible worlds” of which man knows not. Also, certain unethical people engaged in the business of “selling health” have had not a little to do with keeping alive the fear of ill health.

In the main, man fears ill health because of the terrible pictures which have been planted in his mind of what may happen if death should overtake him. He also fears it because of the economic toll which it may claim.

It has been shown most convincingly that the fear of disease, even where there is not the slightest cause for fear, often produces the physical symptoms of the disease feared.

Powerful and mighty is the human mind! It builds or it destroys.

Disappointments in business and in love stand at the head of the list of causes of fear of ill health.

Symptoms Of The Fear Of Ill Health

AUTO-SUGGESTION. The habit of negative use of self-suggestion by looking for, and expecting to find the symptoms of all kinds of disease. "Enjoying" imaginary illness and speaking of it as being real. The habit of trying all "fads" and "isms" recommended by others as having therapeutic value. Talking to others of operations, accidents and other forms of illness. Experimenting with diets, physical exercise, reducing systems, without professional guidance. Trying home remedies, patent medicines and "quack" remedies.

HYPOCHONDRIA. The habit of talking of illness, concentrating the mind upon disease, and expecting its appearance until a nervous break occurs. Nothing that comes in bottles can cure this condition. It is brought on by negative thinking and nothing but positive thought can effect a cure. Hypochondria (a medical term for imaginary disease) is said to do as much damage on occasion, as the disease one fears might do.

EXERCISE. Fear of ill health often interferes with proper physical exercise, and results in over-weight, by causing one to avoid outdoor life.

SUSCEPTIBILITY. Fear of ill health breaks down Nature's body resistance, and creates a favorable condition for any form of disease one may contact. The fear of ill health often is related to the fear of Poverty, especially in the case of the hypochondriac, who constantly worries about the possibility of having to pay doctor's bills, hospital bills, etc. This type of person spends much time preparing for sickness, talking about death, saving money for cemetery lots, and burial expenses, etc.

SELF-CODDLING. The habit of making a bid for sympathy, using imaginary illness as the lure. (People often resort to this trick to avoid work.) The habit of feigning illness to cover plain laziness, or to serve as an alibi for lack of ambition.

INTEMPERANCE. The habit of using alcohol or narcotics to destroy pains such as headaches, neuralgia, etc., instead of eliminating the cause.

The Fear Of Loss Of Love

This fear is the most painful of all the six basic fears. It probably plays more havoc with the body and mind than any of the other basic fears, as it often leads to permanent insanity.

The fear of the loss of love probably dates back to the stone age, when men stole women by brute force. They continue to steal females, but their technique has changed. Instead of force, they now use persuasion, the promise of pretty clothes, motor cars, and other "bait" much more effective than physical force. Man's habits are the same as they were at the dawn of civilization, but he expresses them differently.

Careful analysis has shown that women are more susceptible to this fear than man. This fact is easily explained. Women have learned, from experience, that men are polygamous by nature, that they are not to be trusted in the hands of rivals.

Symptoms Of The Fear Of Loss Of Love

JEALOUSY. The habit of being suspicious of friends and loved ones without any reasonable evidence of sufficient grounds. (Jealousy is a form of dementia praecox which sometimes becomes violent without the slightest cause.) The habit of accusing wife or husband of infidelity without grounds. General suspicion of everyone, absolute faith in no one.

FAULT FINDING. The habit of finding fault with friends, relatives, business associates and loved ones upon the slightest provocation, or without any cause whatsoever.

GAMBLING. The habit of gambling, stealing, cheating, and otherwise taking hazardous chances to provide money for loved ones, with the belief that love can be bought. The habit of spend beyond one's means, or incurring debts, to provide gifts for loved ones, with the object of making a favorable showing. Insomnia, nervousness, lack of persistence, weakness of will, lack of self-control, lack of self-reliance, bad temper.

The Fear Of Old Age

The possibility of ill health, which is more common as people grow older, is also a contributing cause of this common fear of old age. Eroticism also enters into the cause of the fear of old age, as no man cherishes the thought of diminishing sex attraction.

The most common cause of fear of old age is associated with the possibility of poverty. It throws a chill into the mind of every person who faces the possibility of having to spend his declining years on a poor farm.

Another contributing cause of the fear of old age is the possibility of loss of freedom and independence, as old age may bring with it the loss of both physical and economic freedom.

Symptoms Of The Fear Of Old Age

The tendency to slow down and develop an inferiority complex at the age of mental maturity, around the age of forty, falsely believing oneself to be “slipping” because of age. (The truth is that man’s most useful years, mentally and spiritually, are those between forty and sixty.)

The habit of speaking apologetically of one’s self as “being old” merely because one has reached the age of forty, or fifty, instead of reversing the rule and expressing gratitude for having reached the age of wisdom and understanding.

The habit of killing off initiative, imagination, and self-reliance by falsely believing one’s self too old to exercise these qualities. The habit of the man or woman of forty dressing with the aim of trying to appear much younger, and affecting mannerisms of youth; thereby inspiring ridicule by both friends and strangers.

The Fear Of Death

To some this is the cruelest of all the basic fears. The terrible pangs of fear associated with the thought of death, in the majority of cases, may be charged directly to religious fanaticism. So-called “heathen” are less afraid of death than the more “civilized.”

The fear of death is not as common now as it was during the age when there were no great colleges and universities. Men of science have turned the spotlight of truth upon the world, and this truth is rapidly freeing men and women from this terrible fear of death. Through the aid of biology, astronomy, geology, and other related sciences, the fears of the dark ages which gripped the minds of men and destroyed their reason have been dispelled.

Insane asylums are filled with men and women who have gone mad, because of the fear of death.

This fear is useless. Death will come, no matter what anyone may think about it. Accept it as a necessity, and pass the thought out of your mind. It must be a necessity, or it would not come to all. Perhaps it is not as bad as it has been pictured.

The entire world is made up of only two things, energy and matter. Neither matter nor energy can be created or destroyed. Both matter and energy can be transformed, but neither can be destroyed.

Life is energy, if it is anything. If neither energy nor matter can be destroyed, of course life cannot be destroyed. Life, like other forms of energy, may be passed through various processes of transformation, or change, but it cannot be destroyed. Death is mere transition.

If death is not mere change, or transition, then nothing comes after death except a long, eternal, peaceful sleep, and sleep is nothing to be feared. Thus you may wipe out, forever, the fear of death.

Symptoms Of The Fear Of Death

The habit of thinking about dying instead of making the most out of life, due, generally, to lack of purpose, or lack of a suitable occupation. This fear is more prevalent and the aged, but sometimes the more youthful are victims of it. The greatest of all remedies for the fear of death is a burning desire for achievement, backed by useful service to others. A busy person seldom has time to think about dying. He finds life too thrilling to worry about death. Sometimes the fear of death is closely associated with the Fear of Poverty, where one's death would leave loved ones poverty-stricken. In other cases, the fear of death is caused by illness and the consequent breaking down of physical body resistance. The commonest causes of the fear of death are: ill-health, poverty, lack of appropriate occupation, disappointment over love, insanity, religious fanaticism.

Old Man Worry

Worry is a state of mind based upon fear. It works slowly, but persistently. It is insidious and subtle. Step by step it "digs itself in" until it paralyzes one's reasoning faculty, destroys self-confidence and initiative. Worry is a form of sustained fear caused by indecision, therefore it is a state of mind which can be controlled.

An unsettled mind is helpless. Indecision makes an unsettled mind. During periods of economic unrest, the individual is handicapped, not alone by his inherent nature to be slow at reaching decision, but he is influenced by the infections of others around him who have created a state of "mass indecision."

We do not worry over conditions, once we have reached a decision to follow a definite line of action.

The six basic fears become translated into a state of worry, through indecision. Relieve yourself, forever of the fear of death, by reaching a decision to accept death as an inescapable event. Whip the fear of poverty by reaching a decision to get along with whatever wealth you can accumulate without worry. Put your foot upon the neck of the fear of criticism by reaching a decision not to worry about what other people think, do, or say. Eliminate the fear of old age by reaching a decision to accept it, not as a

handicap, but as a great blessing which carries with it wisdom, self-control, and understanding not known to youth. Acquit yourself of the fear of ill health by the decision to forget symptoms. Master the fear of loss of love by reaching a decision to get along without love, if that is necessary.

Kill the habit of worry, in all its forms, by reaching a general, blanket decision that nothing which life has to offer is worth the price of worry. With this decision will come poise, peace of mind, and calmness of thought which will bring happiness.

A man whose mind is filled with fear not only destroys his own chances of intelligent action, but, he transmits these destructive vibrations to the minds of all who come into contact with him, and destroys, also, their chances.

Even a dog or a horse knows when its master lacks courage; moreover, a dog or a horse will pick up the vibrations of fear thrown off by its master, and behave accordingly. A honey-bee immediately sense fear in the mind of a person—for reason unknown, a bee will sting the person whose mind is releasing vibrations of fear, much more readily than it will molest the person whose mind registers no fear.

Mental telepathy is a reality. Thoughts pass from one mind to another, voluntarily, whether or not this fact is recognized by either the person releasing the thoughts, or the persons who pick up those thoughts.

The person who release thoughts of a destructive nature must suffer damage through the breaking down of the faculty of creative imagination. Secondly, the presence in the mind of any destructive emotion develops a negative personality which repels people, and often converts them into antagonists. The third source of damage to the person who entertains or releases negative thoughts, lies in this significant fact—these thought-impulses are not only damaging to others, but they imbed themselves in the subconscious mind of the person releasing them, and there become a part of his character.

One is never through with a thought, merely by releasing it. When a thought is released, it spread in every direction, through the medium of the ether, but it also plants itself *permanently* in the subconscious mind of *the person releasing it*.

To be successful, you must find peace of mind, acquire the material needs of life, and above all, attain happiness. All of these evidences of success begin in the form of thought impulses.

You may control your own mind; you have the power to feed it whatever thought impulses you choose. You may influence, direct, and eventually control your own environment, making your life what you want it to be—or, you may neglect to exercise the privilege which is yours, to make your life to order, thus casting yourself upon the broad sea of “Circumstance.”

The Devil's Workshop - The Seventh Basic Evil

In addition to the Six Basic Fears, there is another evil by which people suffer. It is so subtle that its presence often is not detected. For want of a better name, let us call this evil susceptibility to negative influences.

You should examine yourself very carefully, to determine whether you are susceptible to negative influences. If you neglect this self-analysis, you will forfeit your right to attain the object of your desires.

After you read the questions prepared for this self-analysis, hold yourself to a strict accounting in your answers. Go at the task as carefully as you would search for nay other enemy to be awaiting you in ambush and deal with your own faults as you would with a more tangible enemy.

This evil is also dangerous because it strikes in as many different forms as there are human experiences. Sometimes it enters the mind through the well-meant words of one's own relatives. At other times, it bores from within, through one's own mental attitude. Always it is as deadly as poison, even though it may not kill as quickly.

How To Protect Yourself Against Negative Influences

To protect yourself against negative influences, recognize that you have a will-power, and put it into constant use, until it builds a wall of immunity against negative influences in your own mind.

Recognize the fact that you, and every other human being, are, by nature, lazy, indifferent, and susceptible to all suggestions which harmonize with your weaknesses.

Recognize that you are, by nature, susceptible to all the six basic fears, and set up habits for the purpose of counteracting all those fears.

Recognize that negative influences often work on you through your subconscious mind, therefore they are difficult to detect, and keep your mind closed against all people who depress or discourage you in any way.

Deliberately seek the company of people who influence you to think and act for yourself.

Without doubt, the most common weakness of all human beings is the habit of leaving their minds open to the negative influence of other people. This weakness is all the more damaging, because most people do not recognize that they are cursed by it, and many who acknowledge it, neglect or refuse to correct the evil until it becomes an uncontrollable part of their daily habits.

Self-Analysis Test Questionnaire

Do you complain often of “feeling bad,” and if so, what is the cause?

Do you find fault with other people at the slightest provocation?

Do you frequently make mistakes in your work, and if so, why?

Are you sarcastic and offensive in your conversation?

Do you deliberately avoid the association of anyone, and if so, why?

Do you suffer frequently with indigestion? If so, what is the cause?

Does life seem futile and the future hopeless to you? If so, why?

Do you like your occupation? If not, why?

Do you often feel self-pity, and if so why?

Are you envious of those who excel you?

To which do you devote the most time, thinking of success, or of failure?

Are you gaining or losing self-confidence as you grow older?

Do you learn something of value from all mistakes?

Are you permitting some relative or acquaintance to worry you? If so, why?

Are you sometimes “in the clouds” and at other times in the depths of despondency?

Who has the most inspiring influences upon you? What is the cause?

Do you tolerate negative and discouraging influences which you can avoid?

Are you careless of your personal appearance? If so, when and why?

Have you learned how to “drown your troubles” by being too busy to be annoyed by them?

Would you call yourself a “spineless weakling” if you permitted others to do your thinking for you?

Do you neglect internal bathing until auto-intoxication make you ill-tempered and irritable?

How many preventable disturbances annoy you, and why do you tolerate them?

Do you resort to liquor, narcotics, or cigarettes to “quiet your nerves”? If so, why do you not try will-power instead?

Does anyone “nag” you, and if so, for what reason?

Do you have a definite major purpose, and if so, what is it, and what plan have you for achieving it?

Do you suffer from any of the Six Basic Fear? If so, which ones?

Have you a method by which you can shield yourself against the negative influences of others?

Do you make deliberate use of auto-suggestion to make your mind positive?

Which do you value most, your material possessions, or your privilege of controlling your own thoughts?

Are you easily influenced by others, against your own judgement?

Has today added anything of value to your stock of knowledge or state of mind?

Do you face squarely the circumstances which make you unhappy, or sidestep the responsibility?

Do you analyze all mistakes and failures and try to profit by them or, do you take the attitude that this is not your duty?

Can you name three of your most damaging weaknesses? What are you doing to correct them?

Do you encourage other people to bring their worries to you for sympathy?

Do you choose, from your daily experiences, lessons or influences which aid in your personal advancement?

Does your presence have a negative influence on other people as a rule?

What habits of other people annoy you most?

Do you form your own opinions or permit yourself to be influenced by other people?

Have you learned how to create a mental state of mind with which you can shield yourself against all discouraging influences?

Does your occupation inspire you with faith and hope?

Are you conscious of possessing spiritual forces of sufficient power to enable your mind free from all forms of fear?

Does your religion help you to keep your own mind positive?

Do you feel it your duty to share other people's worries? If so, why?

If you believe that "birds of a feather flock together" what have you learned about yourself by studying the friends whom you attract?

What connection, if any, do you see between the people with whom you associate most closely, and any unhappiness you may experience?

Could it be possible that some person whom you consider to be a friend is, in reality, your worst enemy, because of his negative influence on your mind?

By what rules do you judge who is helpful and who is damaging you?

Are your intimate associates mentally superior or inferior to you?

How much time out of every twenty-four hours do you devote to:

- a. your occupation
- b. sleep
- c. play and relaxation
- d. acquiring useful knowledge
- e. plain waste

Who among your acquaintances,

- a. encourages you most
- b. cautions you most
- c. discourages you most
- d. helps you most in other ways

What is your greatest worry? Why do you tolerate it?

When others offer you free, unsolicited advice, do you accept it without question, or analyze their motive?

What, above all else, do you most desire? Do you intend to acquire it? Are you willing to subordinate all other desire for this one? How much time daily do you devote to acquiring it?

Do you change your mind often? If so, why?

Do you usually finish everything you begin?

Are you easily impressed by other people's business or professional titles, college degrees, or wealth?

Are you easily influenced by what other people think or say of you?

Do you cater to people because of their social or financial status?

Whom do you believe to be the greatest person living? In what respect is this person superior to yourself?

How much time have you devoted to studying and answer these questions? (At least one day is necessary for the analysis and the answering of the entire list.)

Study the questions carefully, come back to them once each week for several months, and be astounded at the amount of additional knowledge of great value to yourself, you will have gained by the simple method of answering the questions so truthfully. If you are not certain concerning the answers to some of the questions, seek the counsel of those who know you well, especially those who have no motive in flattering you, and see yourself through their eyes.

You have absolute control over but one thing, and that is your thoughts. If you fail to control your own mind, you may be sure you will control nothing else.

Mind control is the result of self-discipline and habit. You either control your mind or it controls you. There is no half-way compromise. The most practical of all methods for controlling the mind is the habit of keeping it busy with a definite purpose, backed by a definite plan.

“Fifty-Seven” Famous Alibis - By Old Man If

People who do not succeed have one distinguishing trait in common, they know *all the reasons for failure*, and have what they believe to be airtight alibis to explain away their own lack of achievement.

The world wants to know only one thing—have you achieved success?

A character analyst compiled a list of the most commonly used alibis. As you read the list, examine yourself carefully, and determine how many of these alibis, if any, are your own property. Remember, too, the philosophy presented in this book makes every one of these alibis obsolete.

IF I didn't have a wife and family...
IF I had enough "pull"...
IF I had enough money...
IF I had a good education...
IF I could get a job...
IF I had good health...
IF I only had time...
IF times were better...
IF other people understood me...
IF conditions around me were only different...
IF I could live my life over again...
IF I did not fear what "they" would say...
IF I had been given a chance...
IF I now had a chance...
IF other people didn't "have it in for me"...
IF nothing happens to stop me...
IF I were only younger...
IF I could only do what I want...
IF I had been born rich...
IF I could meet "the right people"...
IF I had the talent that some people have...
IF I dared assert myself...
IF I only had embraced past opportunities...
IF people didn't get on my nerves...
IF I didn't have to keep house and look after the children...
IF I could save some money...
IF the boss only appreciated me...
IF I only had somebody to help me...
IF my family understood me...
IF I lived in a big city...
IF I could just get started...
IF I were only free...
IF I had the personality of some people...
IF I were not so fat...
IF my talents were known...
IF I could just get a "break"...
IF I could only get out of debt...
IF I hadn't failed...
IF I only knew how...
IF everybody didn't oppose me...
IF I didn't have so many worries...

IF I could marry the right person...
IF people weren't so dumb...
IF my family were not so extravagant...
IF I were sure of myself...
IF luck were not against me...
IF I had not been born under the wrong star...
IF it were not true that "what is to be will be"...
IF I did not have to work so hard...
IF I hadn't lost my money...
IF I lived in a different neighborhood...
IF I didn't have a "past"...
IF I only had a business of my own...
IF other people would only listen to me...
IF * * * and this is the greatest of them all * * *

I had the courage to see myself as I really am, I would *find out what is wrong with me, and correct it*, then I might have a chance to profit by my mistakes and learn something from the experience of others, for I know that there is something wrong with me, or I would now be where *I would have been if I had spent more time analyzing my weaknesses, and less time building alibis to cover them.*

Building alibis with which to explain away failure is a national pastime. The habit is as old as the human race, and *is fatal to success!* They defend their alibis because they create them!

Plato had this truth in mind when he said, "The first and best victory is to conquer self. To be conquered by self is, of all things, the most shameful and vile."

"It was a great surprise to me when I discovered that most of the ugliness I saw in others, was but a reflection of my own nature."

"It has always been a mystery to me," said Elbert Hubbard, "why people spend so much time deliberately fooling themselves by creating alibis to cover their weaknesses. If used differently, this same time would be sufficient to cure the weakness, then no alibis would be needed."

Previously you may have had a logical excuse for not having forced Life to come through with whatever you asked, but that alibi is now obsolete, because you are in possession of the Master Key that unlocks the door to Life's bountiful riches.

The Master Key is intangible, but it is powerful! It is the privilege of creating, *in your own mind*, a boring desire for a definite form of riches. There is no penalty for the use of the Key, but there is a price you must pay if you do not use it. The price is failure. There is a reward for stupendous proportions if you put the Key to use. It is the satisfaction that comes to all who *conquer self and force Life to pay whatever is asked.*