

ROSICRUCIAN PRINCIPLES

for the

Home and Business

Twenty-First Century Edition

by H. Spencer Lewis

Rosicrucian Classics Series

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DEDICATED

*To the student of all natural and
spiritual laws who remembers
that Great Master Jesus
taught the first lessons
in the art of living
a practical and
useful life.*



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PREFACE

to the Twenty-First Century Edition

Rosicrucian Principles for the Home and Business was first published in 1929, and, given the major business troubles of that fateful year, this new book could not have been more timely as it guided its readers through the tumultuous depression years of the 1930s. H. Spencer Lewis's enlightened advice for those involved in the world of business proves to be as relevant today as it was then.

Although business conditions have changed greatly since 1929, the principles behind good business practice remain the same. They are as timeless as the laws of human nature. The chapters of this book are actually specific and practical lessons in the application of certain mystical and natural laws.

While the basic concepts presented here are as true today as they were then, some of the examples, phrases, and references in the original edition do not fully address themselves to today's fast-paced world of business and finance. For example, many of today's businesses are owned, guided, and managed by women as well as men; credit is much more accessible now than in the past; and today's business climate is much more open and diverse than it was in 1929. In fact, this important book undoubtedly contributed to the more open and honest business environment of today. For all these reasons, it was vitally important that H. Spencer Lewis's timeless concepts for the home and business be brought into the context of the twenty-first century.

Therefore, our purpose in revising this Rosicrucian Classic is to make it more comprehensive for today's readers. Leaving the book's basic message intact, we have clarified and updated information while providing more contemporary and relevant examples for twenty-first-century readers. And though we can't be sure of this, we would like to think that this is the book H. Spencer Lewis would have written if he were alive today.

We would like to take this opportunity to define the word *cosmic* as it is used throughout this book. Some of our readers may not be familiar with this term. To Rosicrucians, the Cosmic represents the totality of natural, universal, and spiritual laws by which Divine Intelligence expresses Itself throughout Creation. Consequently, we are all permanently united to that Intelligence and we possess It in the innermost part of ourselves.

We hope readers will enjoy and value this new edition of an age-old classic.

—*The Editors*

INTRODUCTION

How This Book Came About

FOR MANY YEARS prominent businesspeople in New York and other cities sought out Rosicrucian Imperator H. Spencer Lewis as their advisor in special business matters. Even before H. Spencer Lewis founded the American branch of the Rosicrucian Order, AMORC, and became its chief executive, his astute business acumen and excellent understanding of human psychology made him an invaluable asset on many business teams. His unusual ability to sense conditions intuitively, his ready contact with the minds of others and with the universal mind of the masses, plus his extraordinary ability to direct or engineer the successful manifestation of the most involved and difficult plans, attracted the attention of important people in the business world. H. Spencer Lewis soon became the “silent partner” in many corporations and organizations, accepting only donations toward the great work of AMORC as his compensation. Wherever he traveled on behalf of his work for AMORC, people in business sought him out for brief, yet invaluable, consultations, and it became notable that whenever H. Spencer Lewis gave his approval to a plan and indicated that he would use his “special methods” to bring the matter to a conclusion, there was eminent success.

After a number of Better Business Bureaus, boards of trade, business guilds, clubs, and associations had invited H. Spencer Lewis to speak at their weekly or monthly sessions, he was asked to prepare a series of talks to be delivered to one of the largest assemblies of businesspeople ever organized to hear a series of lectures about the mystical principles involved in “good business,” or business for the good of all.

These lectures enabled those attending to achieve such phenomenal success in their personal and business affairs that reports of the results spread throughout the country, from city to city, and from one person to another.

Meanwhile, in the years following the establishment of the Rosicrucian Order, AMORC, in America, hundreds of members who had become familiar with the advanced ethical and mystical principles taught by the Order petitioned AMORC's officers for more detailed information about how they could put the Rosicrucian teachings and principles to work in their business affairs. After all, Rosicrucianism, as presented by AMORC throughout the world today, is a practical philosophy, a science of demonstrable laws. And Rosicrucians have always been practical individuals, working with nature's laws for the sole purpose of improving their own and others' lives here on Earth, now.

According to the Rosicrucian ideal, each person should attempt, by every means ethical, moral, and cosmically approved, to succeed in life; to enjoy health, happiness, material comforts and the comforts of physical existence; and to attain spiritual peace and attunement. In fact, Rosicrucians have ever held that to truly fulfill the mission of our existence here on Earth, and thereby carry out the Divine Will, we should neither slight nor negate the material or worldly obligations that are incumbent upon all of us, but should meet them, master them, and make an eminent success of our earthly life. This, say the Rosicrucians, will bring us more truly in contact with the universal laws of nature and attune us more consciously with the universal scheme of things, rather than living a life of speculative abstraction or spiritual monasticism.

As examples to Rosicrucians, all of the great avatars and teachers of the past have devoted the larger part of their lives to the application of knowledge for the alleviation of suffering, the advancement of learning, the promulgation of science, and the achievement of worldly happiness and prosperity. Each has left a legacy to humanity through intimate contact with the problems of daily life and through their association with people struggling to live better and more exemplary lives.

None of these cosmic messengers ever lost the human touch, the companionship with their earthly siblings, nor the opportunity to work out, in a material way, the solution to humanity's actual physical problems.

Therefore, it was natural that students of the Rosicrucian teachings would become imbued with this practical and humanitarian way of life and would seek more information about how they could solve their problems and better live and prosper in today's world. The organization expected—even anticipated—this need, and through publishing *Rosicrucian Principles for the Home and Business*, the Rosicrucian Order has demonstrated its unique and distinct place in the lives of humans by providing answers to profound questions regarding the successful pursuit of health, happiness, and peace.

This book is the result of hundreds of requests that came to Rosicrucian headquarters from all over the United States and Canada asking that the original business lectures presented by H. Spencer Lewis be reproduced in print so that Rosicrucians and the public could have ready access to them. The lectures were so popular that several business magazines of the time offered to serialize the lectures in their publications, and book publishers likewise offered sizable sums of money for the exclusive right to commercialize the lectures. It was decided, however, by H. Spencer Lewis himself, that in keeping with the ideals of AMORC, instead of allowing corporate publishers to issue and sell these lecture-lessons at great profit, AMORC would publish this invaluable material in a book to be made available to Rosicrucians and the public alike for a reasonable price with a nominal profit, which profit would be used to further AMORC's important work in the world.

Rosicrucian Principles for the Home and Business resulted from this decision. The original lectures given by H. Spencer Lewis have been augmented, revised, and extended to fit the book format. None of the private teachings of the Rosicrucian Order are presented in their fullness, but every mystical method is utilized. In fact, the principles presented in this book were extracted from hundreds of AMORC's lessons that deal with numerous other vital matters, such as the development of latent abilities, the awakening of dormant talents, and

the building up of such functions as intuition, mental creation, and healing powers that enable Rosicrucian students to master their lives and succeed in being healthy, prosperous, and happy. Therefore, for Rosicrucians, the information presented in this book will build on the knowledge they are already studying in the Rosicrucian monographs, while all our readers will find the information presented here to be most beneficial, constructive, and applicable in their lives.

Most people in today's business world—especially those who are likely to become students of the Rosicrucian teachings—are in business because they enjoy its activities, seek to contribute to the world's progress, and desire to meet their obligations, fulfill their duties, and carry on with their mission in life while enjoying sufficient prosperity to be able to help others as well as to help themselves. Surely, no higher motive can actuate any being in any endeavor or aspiration.

These people deserve to succeed, for their success and prosperity in the world of business not only helps them, it also helps their families and associates, their communities, and the economy and society in general. For these reasons, the Rosicrucian Order is happy to aid and guide, to the best of its ability, our members and friends in attaining success in life and in business. We are pleased that thousands have enjoyed increased happiness and success in business and in life due to the application of the important principles explained in this book.

Chapter 1

THE TRUTH ABOUT AFFIRMATIONS

“Whatever you may have read or learned about affirmations should be set aside if you would succeed with the instructions given in these lessons... and you will soon find that you have contacted a new world of possibilities and a new life of realities.”

THE FRENCH PSYCHOLOGIST, Émile Coué, did not introduce anything new into the American popular misunderstanding of psychological principles when he promulgated his attractively worded affirmation, “Every day, in every way, I am getting better and better.” In the West the value or usefulness of affirmations to affect one’s physical, mental, or material conditions generally has been greatly misunderstood, and the same may be said of the real fundamentals of applied psychology.

In the East, those long familiar with the mystical laws of life are quite aware of the fact that the mere affirmation of wealth or health will not bring these desirable things into the environment where they do not already exist. The real mystics of every land, and especially those who have been thoroughly trained in the Rosicrucian principles, know that certain affirmations under certain conditions have some value and a real place in the scheme of things; however, they also know that an untrue or unsound affirmation is not only valueless but really detrimental.

How can the affirmation “I am in perfect health and in complete attunement with the Divine” have any effect upon the physical condition of a person who, at the very moment of making the affirmation, is suffering from pain due to some diseased or abnormal condition? Pain, as we shall see later on in another chapter, is not something that should be affirmed out of existence as a condition unwarranted by nature and unauthorized by the Divine. It is one of the Divine’s own creations and it is a perfectly natural thing when the body is diseased or in some abnormal physical or mental condition. Pain always has a cause for its existence and a reason for its manifestation. The cause may be unnatural; it generally is unnecessary. Yet pain as a result of disease is perfectly logical, natural, and a divinely authorized principle.

To affirm, therefore, that one has no pain when pain is quite manifest is attempting to deny the existence of something that not only logically exists but which also has a good purpose for its existence and a motive which will serve and help us if we simply realize it. Therefore, not pain but the cause of the pain should be considered as the undesirable condition to be relieved. Nevertheless disease, or any abnormal condition of the mind or body, cannot be relieved by affirming its nonexistence.

Poverty and failure in business and material affairs cannot be altered by the affirmation that these conditions do not exist and are only imaginary things to be swept out of the consciousness and cleansed out of the mind by a denial that they exist. For a person who seeks relief from debt and solicits the Cosmic’s aid in having an abundant supply of necessities to affirm that “I am not in debt, and I have the riches of the Cosmic at my disposal” is merely to attempt to blind the consciousness to the existing conditions. It is an attempt to so charm the objective mind by a false picture of imaginary conditions that, for the time being, all effort to relieve the situation in the proper way is cast aside. In this attitude of self-induced confusion, one can believe that all is well and that there is no need for effort or even thought in any other direction.

The person who has become a drug addict and who shuts out the worries, trials, and problems of the hour by inducing sleep or stimulating a flighty imagination with glorious pictures of wealth and

contentment is no less a victim to a false practice than someone who affirms the nonexistence of real conditions and proclaims the actual existence of imaginary bounties.

The misunderstanding regarding affirmations came about through a miscomprehension of the Eastern and mystical conceptions of the fundamental laws of psychological consciousness. As may be judged by the foregoing remarks, mystics who are truly familiar with the laws of nature and the operation of cosmic methods know that personal control over their own affairs and the use of their will to regulate conditions must be directed toward changing the causes of conditions rather than denying the manifestations of these causes.

True mystics know that it is wrong and unsound to admit outwardly or inwardly the existence of a condition that is not real. Mystics will not accept that they must continue to suffer from pain, disease, poverty, or the lack of necessities. They will even go so far as to deny these things the power to enslave them. Mystics are quite positive in their negation of the omnipotent power assigned to material things of their earthly life to control their lives and to limit the enjoyment of cosmic blessings. But mystics deny these things and rule them out of life not by affirming that the manifestations do not exist but by affirming that these things shall not continue to be and are not what they seem to be and must submit to their will.

In later chapters, we shall see that just as pain is a natural result of a cause, so are poverty and a lack of the necessary things of life, or even life's luxuries; the cause must be discovered and changed.

When one suffers from the agonizing pains of toothache, it is indeed foolhardy and entirely inconsistent with cosmic and natural law to affirm, "I have no toothache and am at peace with the universe." Such an affirmation neither affects the toothache as a pain, the cause of the toothache and its pain, nor anything else concerned therewith. Nor does it bring about any substantiating proof that the sufferer is, at the time, at peace with the universe. The practical mystic— who does not dwell in the clouds of hypothetical postulations and ethereal speculations based upon theories promulgated by eminent founders of various schools of thought— knows that they must direct the

use of willpower and the magnificent creative forces of mind to the immediate alteration of the condition which is the real cause of the pain in the tooth, thereby relieving the pain without giving it any undue consideration in a negative sense.

The mystic thus informed brings their suffering to an end and quickly demonstrates that one can be “at peace with the universe” and truly “a child of the Divine’s love” by reestablishing harmonium in the body through removal of the cause of disease and suffering.

The individual who is without the immediate necessities to meet a material emergency of financial or any other form will find that the affirmation of “I need have no concern, for the abundant supply is mine” brings no relief. It simply inhibits as well as prohibits such action on the part of the individual as would actually bring about the desired relief.

In the following chapters of this book—which are really specific and practical lessons in the application of certain mystical laws—the correct use of the proper affirmations will be explained. It is the purpose of this preliminary lesson to remove from your mind the misunderstanding and misconception that may exist regarding affirmations as generally promulgated by popular lecturers. These lecturers are generally less informed regarding the mystical laws of the universe than they are about the superstitious beliefs of a multitude of people who think that a few lessons in psychology will furnish the key to mastership of all of life’s problems.

Therefore, whatever you may have read or learned about affirmations should be set aside if you would succeed with the instructions given in these lessons. If you have become so fond of the use of affirmations through an intimate acquaintance with them, and because of their alluring attractiveness, you cannot reject all that you have read and learned about them, at least take these nice beliefs of yours and wrap them up for the time being; place them in your treasure chest among the family heirlooms and rare possessions of this material world until such time as you have become familiar and well acquainted with the newer ideas contained in this book.

Then, after you are as intimate with these new ideas as you are with the others, you may occupy a rainy Sunday by taking the old ones from their hiding places, comparing them with the newer ones, and deciding for yourself which you shall make your real jewels and your ornaments of life. But until you are as well acquainted with the use of the new tools as you are with the old ones, and until you have given the newer principles as much time to prove their efficacy and demonstrate their power as you have given the older ones in your hopes and frustrated realizations, you are not competent to judge which will serve you best; you will not be fair to yourself in rejecting what is now offered to you.

Therefore, proceed with these new ideas with an open mind and, without bias or prejudice, give them an opportunity to register their logical basis and appeal to your common sense. You will soon find that you have contacted a new world of possibilities and a new life of realities.

Chapter 2

THE COSMIC AND YOU

“Whatever is lacking in your life, whatever may be among your needs, exists for you to possess, to have and to hold, so long as you use it appropriately.”

THERE ARE TWO universal ideas connected with the practical application of psychology and metaphysics in the West that are generally associated with affirmations and with conscious or subconscious ideas held by those who are seeking the blessings of the Cosmic. One of the ideas is that each one of us is “at one with the Divine” or “a child of the Divine’s perfect manifestation.” The other idea is that “the abundant supply of the Cosmos is at our disposal,” or “the blessings of the Divine are mine.”

With both or either one of these ideas as a fundamental belief, it is natural for us to feel that suffering and pain, disease and ill-health, poverty or the lack of necessities in life are not only essentially wrong, but due entirely to some trick of the mortal mind or some lack of realization of divine or cosmic contact.

If it were true that ill-health and suffering or disease were the result of some mental trick of the mortal mind, or some aberration of the mortal mind’s memory of its divine attunement, then we would be justified in believing that it would be necessary only to untrick the mind, or to establish a conscious realization of divine attunement, in order to cleanse the body or the consciousness of all suffering, disease,

and pain. In other words, if all pain and suffering were the result of some false reasoning on the part of the mind, and both the cause and the manifestation of disease and pain were the reactions of a false belief within the mortal mind alone, then it would be logical to conclude that the cleansing of the mind's conceptions and the repeated affirmation that disease and pain do not exist would alter the conditions and leave one free from all suffering.

Such is not the case, fortunately. I say fortunately, even though on the face of the matter it seems that it would be a very fortunate thing if all disease and suffering were the result of mere mistaken beliefs in the mortal mind, for that would seemingly leave healing and health easily attainable. But it is fortunate that such is not the case, for that would eventually demonstrate the superiority of the dominion of mortal mind over human will or over the fundamental and natural laws of the universe; and that cannot be, for humanity is ever and anon subject to natural laws and spiritual laws, all of which are laws of the Divine.

We cannot change, regulate, or modify—least of all negate and set aside—any of the natural laws or any of the spiritual laws. We must abide by them! But we have the will, and with it the privilege and power of using natural law and spiritual law, to regulate our lives. We must abide by these laws, and either cooperate with them or run counter to them. Nevertheless, we are ever affected by them, and our hope and salvation from disease, pain and suffering, poverty, and discomfort lie in cooperating with natural and spiritual laws and applying them to our own advancement and perfection, rather than running counter to them.

Disease and suffering, poverty, and discomfort are invariably the result of the violation of natural or spiritual laws. The sufferer, or the victim of circumstances, may not always be the one who has violated the law, for it is true that “unto the third and fourth generation will the law make itself manifest.” But regardless of the cause, and regardless of who violated the laws, the sufferer therefrom and the victim thereof has it within their power to adjust the conditions by directing, in their behalf, the operation of other natural and spiritual laws and living in harmony with them.

It is perfectly true that as human beings we are the highest expression of Divinity's creation. It is also true that being created in the Divine's spiritual image, we are children of Divine Consciousness and an intimate part of the Divine's own being. Therefore, it is more than a mere logical conclusion that we are children of love, perfectly created, and having within us the creative powers and the essential goodness and divinity of the Divine's own consciousness. But this alone is not sufficient to prevent the development of disease within our bodies or to keep us continually healthy and happy, regardless of our own voluntary actions and our methods of living and thinking. We may create a perfect piece of machinery, and, if it is misused, or if it is neglected or damaged, it will cease to be the perfect thing it was or could be.

It is useless to argue the point as to whether the Divine also created malevolence and disease, suffering, pain, and poverty as the opposites of all that is good. The fact is that such things do exist, and what we should be concerned with in any practical study of metaphysics or ontology is the cause of their existence in our own affairs, in our own environments, or within our own bodies.

Regardless of whether the Divine created the dark night as well as the bright day, we know that the night is caused by the absence of light. And we know likewise that light will dispel darkness. We know these things because they are demonstrations of natural law and spiritual law. And we have come to realize that to affirm in the darkness that there is no darkness results in no coming forth of light. Mystics may have their own symbolic interpretation of light and metaphysical understanding of darkness. But such mystics do not allow their symbolic light to become a material thing, nor their metaphysical darkness to become such an equivocal thing that in the midst of actual darkness they would affirm the existence of light while denying the existence of its opposite. Mystics know that there is but one thing that will dispel darkness and that is light. And they know that there is but one thing that will affirm the light and that is the actual light itself.

So it is that a practical mystic, trained in the Rosicrucian principles, is aware of the fact that all disease and suffering have resulted from the violation of natural laws or the failure to abide by natural laws through a voluntary disobedience of their authority.

To return to the familiar toothache, we may say that the tooth aches because of some cause within the tooth. The cause is a diseased condition of the tooth or the gums surrounding the tooth. This diseased condition is a result of the violation of some law of nature. The violation was not a metaphysical one, a mystical one, nor a mere trick of the mortal mind in believing that it had violated some law.

It is difficult for people to imagine that which they have never experienced nor realized. The mind that has never realized the agony of a toothache cannot conceive or imagine it and produce through its imagination a synthetic demonstration. The mortal mind can be conscious of a toothache only through having the experience. The mortal mind may give a false importance to the toothache or may attribute to it a mistaken sense of authority, and it may even credit the toothache with the right to enslave its victim. But it cannot create that toothache nor can it negate it out of existence. The ache is a pain, and pain is the result of a cause, and the mortal mind cannot create the cause nor can it remove the cause.

As we have said in the previous chapter, the Eastern mystics have used affirmations and their will power to prevent the mortal mind from giving undue power and authority to the ache or its ability to enslave them. They have learned how to negate the mortal mind's acceptance of a false belief in the power of pain to enslave them, but they have never misapplied their correct understanding of the use of such a negative affirmation to the imbecilic practice of positively affirming the nonexistence of the pain itself.

As Rosicrucians and practical mystics with our feet firmly on the ground during our earthly existence and ever conscious of the material laws as well as the spiritual laws, we use our will in directing the natural creative forces within the body, and throughout the universe, to remove the cause of pain and to cure the toothache by curing the condition that resulted from the violation of some natural law. As we have intimated, this is practical mysticism. It is reasonable, rational, and sound in every way. It neither denies the existence of the Divine and the Divine's means and methods, nor does it aggrandize the material part of a human being and make that superior to the spiritual part of our being.

An abundant supply does exist, not only in the Cosmic, but throughout all of nature. The Divine has provided bountifully for all the needs and most of the luxuries required or desired by every human being. These constitute the rich blessings that the Divine promises all creatures and which the Divine has so beautifully provided throughout all the ages.

Whatever is lacking in your life, whatever may be wanting among your needs, exists for you to possess, to have and to hold, so long as you use it appropriately. What you lack is not in your possession, or at your disposal, because you have not attuned yourself to it or have not attracted it to yourself. Affirming that you have it when you do not have it will not attract or manifest it. Nor will the belief that since you do not have it, you cannot have it affect the fact that you still may have it if you earn it, deserve it, or attract it and bring it into your consciousness.

All things that we may require are ours essentially and potentially, but they may not be ours actually, because of some principle, some law exercised by us or denied by us, which withholds the realization of the things that we lack. To affirm, therefore, that since we are perfectly created and perfect in the image of the Divine, we shall have no disease, regardless of how we think, live, or act, is as inconsistent as saying that regardless of the fact that it is the middle of the night, and by natural and divine law, the sun does not shine, the sun is still shining because we have affirmed that the sun exists and the darkness is not.

And to affirm that because there is an abundant supply for all, because essentially every blessing and bounty of the Divine is at our disposal, that we therefore have everything and lack nothing while at the time we are objectively conscious of our needs is simply proclaiming a falsehood and hoping that our own predicament will be magically transformed by a formula that is as unscientific and unsound metaphysically as anything can be. Therefore, in a practical way, I shall attempt to show you how we may attract and bring into our existence the things that we lack and which our divine perfection and an abundant supply have established for us.

Chapter 3

MENTAL ALCHEMY

“There is a considerable difference between concentrating upon a dream or hope, and concentrating upon building that dream into realization.”

ONE OF THE most popular beliefs in the Western world regarding the application of psychological principles to our everyday affairs is in connection with the so-called art of concentration.

It is generally believed, by those who have heard public lecturers propound the simplest aspects of psychology, that through concentration upon a specific need some magical processes are set into motion that bring into materialization the thing desired. It matters little what the thing may be, or when or how we concentrate upon it, for according to the various lecturers and teachers of this “art,” there are as many methods as there are teachers who offer their personal instruction.

One public lecturer, renowned for her years of devotion to expounding the simple formulas of psychological magic, frankly admitted that after investigating her own private formula for many years, and examining the reports of her thousands of paying students, she guaranteed her concentration method to be sixty-five percent efficient! It would seem that if there is any psychological, metaphysical, or mystical law involved in the “art of concentration,” one hundred

percent efficiency should be guaranteed as the standard. However, thirty-five percent admittedly failed, according to this one lecturer.

My own investigations, and the reports I have received from perhaps 50,000 people who have tried all of the personally discovered and unique systems of concentration taught in the self-help classes conducted by these itinerant teachers, have shown that ten percent of the tests of such methods produce results that may be attributed to the practice.

Yet it cannot be denied that there is an art to concentrating and that this art can be used to bring into our lives the things that we desire or need. There is a method known to the Rosicrucians that is easily guaranteed to be one hundred percent efficient, if used as directed. I will address this later. The point I wish to make is that there is nothing wrong with the principle of concentration, but that it is often employed incorrectly by those who foster in the minds of the public the false belief that it is a simple process, requiring no other consideration than to concentrate, wish for something, and desire to turn the wish into materialization.

It is an easily demonstrable fact that of the many things we need in our lives, or wish for the most, those things upon which we concentrate our attention and our thoughts most continuously and sincerely are likely to be brought into realization. It would be trite to say that through concentration upon a desire, we tend to bring it into realization. But the fact remains that there is a considerable difference between centering our conscious thoughts upon our great desire and keeping it foremost in our consciousness and the so-called secret methods of concentrating on each and every little thing that appears upon the prospective horizon as a necessity or a desirability.

Undoubtedly, we are more apt to bring into our lives that thing or condition to which we devote most of our attention or to which we give the utmost thought. When we become obsessed with a wish, a hope, or a desire to such an extent that it blots out all other temptations and puts far into the background all other seeming needs or wants, we are very likely to make every one of our acts contribute toward the

fulfillment or realization of the wish and to expend every possible effort as a contributing factor in its materialization.

I have found, through conversations with hundreds of people who have discussed their goals and desires with me, that for most of these individuals there has been an entire absence of true concentration effectively applied in the proper manner toward the object or goal desired.

Let me illustrate my point with a typical example. A young woman was employed for several years in the business office of a major building supply company here in the West. Her parents, successful business professionals, desired that she follow them into the business world. However, their daughter was not interested in that path. She dreamed of someday becoming an architect. Her parents agreed that this was indeed a noble profession and ambition, and they had offered to pay her way through university so that she could complete the course in architectural design and become an architect. However, the young woman refused their offer, insisting that she would not have her education paid for nor accept any further money from her parents but would find her own way in life. I believe that this independent attitude on the part of the young woman actually impressed her mother and father, but the problem remained: how was she to become an architect?

The young woman admitted that she had held this desire to become an architect for many years. She said it was her dream and her hope to one day become an architect and design beautiful buildings. She had always heard that if one held fast to a belief, a hope, or an ambition, or had maintained that wish steadfastly for a number of years, that it would lead the seeker on some path toward the desired goal. Yet here she was, doing the same work in the same way, day after day, with no indication that her great dream was to be fulfilled.

When I asked her if she had concentrated upon this great hope or dream, she enthusiastically replied that it was the main thing she thought about all the time. She said that she had no other particular ambition and had laid aside other interests to focus her energy on this great hope.

However, my careful questioning of her revealed that her idea of concentration was much like someone who sits on a park bench and gazes across the lawn towards a beautiful home and wishes that they could possess such a home, live in the home, be inside enjoying a wonderful meal in the posh dining room while appreciating the warmth and comfort of the fireplace—the dreamer wishes and wishes and wishes some more. At the time, the wishes and desires seem so real as the dreamer concentrates on attaining the comforts of life that others seem to enjoy. But can one say that such intermittent wishing, or the holding of a consistent desire, really constitutes the art of concentration?

The young woman admitted that in the building supply office where she worked she often met professionals in the building industry who came there to secure blueprints or to discuss their plans with the company managers. Through her work she was constantly brought into contact with architects, builders, and contractors, and through working with these professionals, she had become somewhat familiar with the process of designing and constructing buildings. She had witnessed many conversations about the intricate problems and challenges of architecture and building, and it was all very fascinating to her. However, careful questioning revealed that she had not concentrated enough on her wonderful dream of becoming an architect to make the dream a true passion. The dream had not become so dominating a factor in her thinking and acting as to have led her into conversation with architects so that she could find out how she might actually become a student of architecture.

In her desire to become an architect, the young woman had not even considered the possibility of visiting architects in their offices and observing them at work. Nor had she been urged by her dream or hope to borrow any of their books about the art of architecture. She had not even told anyone except her parents and one or two friends about her great desire to pursue architecture. Even her employer at the building supply company did not know about her desire to become an architect, nor did the drafters and designers associated with the company have any idea that this young person was eager to take up the study of

architecture and thereby become a valuable aid to the company for which she was working. Concentration, indeed!

There is a considerable difference between concentrating upon a dream or hope and concentrating upon building that dream into realization.

Had this young person been truly concentrating on building her dream into realization, she would have talked architecture, thought architecture, and acted architecture every waking moment of her life. She could not have been kept away from the presence of architects, nor away from the building plans, drawing boards, and bookshelves of architects' offices and designers' studios. Real concentration on her great hope would have led her within a short time to trying her hand at creating plans and drawings, and, undoubtedly, she would have become acquainted with those who would have advised her, helped her, and mentored her, even while holding her regular job and earning an income. And her employers declared later that they would have gladly apprenticed her to work in the drafting studio in her spare hours to learn some of the practical and fundamental lessons of the first stages of creative planning and building.

To summarize, if this young person had devoted all of her energy and concentration to becoming an architect instead of just dreaming about being an architect, there is no doubt in my mind that she would have succeeded in receiving all the education, experience, and encouragement necessary for her to be successful in her career, and, thus, she would have fulfilled her aspiration in life to become an architect and design beautiful buildings.

In another example, a young man, nineteen years of age, took a job working in a photo studio doing ordinary work for average wages. He had always been fascinated with photography and loved to photograph nature scenes, but he had never had any formal training in this skill. Nevertheless, his interest in the art of photography helped him immensely in his new job, and he looked forward to learning all he could about the basics of professional photography. It wasn't long before this young fellow realized that his job had opened a whole new dimension in his life.

One day he had occasion to see some special photo work brought to the studio for duplication, and its very nature, beauty, and rareness attracted his attention for he had never before seen such superb nature photographs. He found out that the pictures brought into the studio for duplication were the result of a little-known process. It was used almost in secret by only a few master photographers who had learned the art abroad and were capable not only of creating the most attractive and beautiful reproductions of nature, but of earning a good income and enjoying a good standard of living as they pursued their profession. The young man became obsessed with the desire to learn this unusual art and decided to devote himself to this goal. The idea—the hope and ambition—came into birth almost spontaneously as he listened to his employer's fascinating story of the rareness, beauty, and profits connected with this unusual art. For many days the young man dreamed about it, and gradually his ambition became an all-absorbing, dominating obsession in his consciousness.

In every spare moment he sought out other specimens of this exquisite art. In the process he visited art galleries, studied books about nature photography, read magazines about special effects photography, and took evening classes in photography—determined to pursue this dream and ambition. Everywhere about him, especially in nature, he saw scenes that he felt would be worthy of reproduction if he could only discover or learn this special process. His heightened awareness of the beauty in nature that might be reproduced through this unique process excited him to further exploration. He was always alert for some possible clue that might lead him to discover some description of the secret photographic method that could reproduce such beauty. Every conscious moment was centered upon doing those things, learning those things, thinking those thoughts, and arranging those thoughts that would bring him nearer to his ambition. He thoroughly investigated all possibilities. He thought photography, dreamed photography, and acted photography. He was concentrating in the true sense of the word upon what he wanted, and there was no mystical, secret principle about his concentration so far as he knew.

Unaware of any doubts or psychological impediments as to why he might not succeed on this chosen path, the young photographer-in-

training did not waste time consulting fortunetellers or crystal gazers to find out whether he would ever be successful in materializing his dream. He had no question in his mind or doubt in his consciousness that he had selected the right course of action in his life and that it would be realized!

Eventually his great desire and concentration led him to locate the master photographer who had brought the first specimens to the studio. Since the young man was now a serious student of photography, he found reason to call on this man in a professional way with other matters connected with the art. He called at a time of day when the photographer was working in his studio. In hurried interviews with the photographer, the young man's eyes registered everything within sight, with that keenness that comes through real concentration. He noticed names on instruments, imprints on catalogs, and other details in the photographer's workroom. Later he hurried to art stores and photography supply outlets where he purchased similar instruments and other things, little by little as his means afforded. He experimented with the process by following the very brief and almost enigmatic instructions that accompanied everything he bought. And eventually, through meditation, concentration, and inspiration, there seemed to come to him shafts of light in the form of bits of wisdom that informed him, as if intuitively, how to experiment and what to do. The results of all this effort and inspiration were small, crude specimens of pictures that were far from being admirable but were, nevertheless, unique in their process.

Finally, the young photography student took several specimens of his work to the master photographer who knew the whole art. The photographer was so astounded at the youth's "discovery" of part of the secret process of this hidden art that he unintentionally, or diplomatically perhaps, told the young man where he had made some errors and why his work was not exactly as it should be. This led to further experiments that produced better results, which he again shared with the master photographer, who came to appreciate the young man's enthusiasm and obvious artistic talents. Impressed by this young person's enthusiasm and determination to discover and refine this special photographic process, the master photographer asked him

to become his assistant—an apprentice in the craft—so that he could further instruct him in the special process. This was a dream come true for the young photography student, and within a year his success in this effort and the application of all he was learning was bringing him a good income and recognition in the world of art photography that was unusual for one so young. Within another year, his dreams and hopes were being fulfilled abundantly.

Concentration did it! But it was not the form of concentration that is taught in a course of “Five Easy Lessons,” nor learned in an inexpensive paperback book on “how to concentrate upon the abundant supply for your needs.” The Rosicrucians know that to truly concentrate means to have one absorbing idea at a time and to think of it to the exclusion of everything else, and then let your entire life, for the time being, cooperate with your concentration to bring into realization the thing that you desire.

This does not mean that to concentrate successfully dreamers or thinkers must remove themselves from their professions, businesses, duties, or obligations and isolate themselves in the proverbial cave or mountaintop where they can do nothing else but think and meditate upon that one desire. Such would surely frustrate every possibility of fulfillment. Nor does it mean that concentration should be indulged in only when the mind is free, and the body is at rest before the fireside in the evening or upon retiring at night. It means concentration in every possible moment of relaxation from the duties at hand. It means sacrificing every other thought that is not productive or essential. It means devoting every spare moment and every moment that is not absolutely necessary to life and its duties. It involves forsaking the pleasures and temptations, and the casual things of life, for more profound and more extended thought upon the one desire. It takes time, for it requires time. It means effort, for it requires mental activity, not passivity. It involves action, for it cannot be associated with relaxation and dormancy of the faculties. It requires faith and confidence, for the elements of doubt and suspicion will frustrate every possibility of fulfillment.

As we proceed with these little talks in the next chapters, the art of proper concentration will be made plain and more practical. One of the

most important principles, however, which must be understood and brought into use before concentration becomes useful, is that of mental alchemy. The Rosicrucians of the past were well known as preeminent alchemists. Not only have they been credited with having succeeded in making pure gold out of dross metals, and thereby bringing into realization one of their fond dreams, but it has been conceded that the Rosicrucian art, with its usual teachings and knowledge, enables its students and adepts alchemically to bring into materialization everything that they can mentally conceive and create in imagination. Thus, they were proficient in the art of mental alchemy as well as in the alchemy of the crucible and physical alchemy.

Among all creatures, we have within our beings creative powers that are a part of the Divine Consciousness; thus human beings are uniquely endowed. We have the rare privilege and ability to concentrate and create mentally that which we desire to create eventually in material form. In this process of mentally conceiving and mentally creating, humans are the equal in some degree to the Divine, since it is a Divinity-given privilege for humans to use the creative power which brought into existence in this universe all that is.

But the art of mentally creating is little understood in the Western world and is practiced almost exclusively by those adepts who are often considered to be the white magicians of this earth. I say they are considered "the white magicians," for their magic is white magic, free from bad intent and free from any destructive nature, as the power that they use is part of the creative power of the Divine Consciousness. This creative power is incapable of creating that which is harmful or that which is destructive.

The undeveloped or unevolved mind may conceive of ill intent and of things destructive, but we cannot mentally create or bring these things into materialization in the mystical manner by which good and constructive things will come into material form when created by the cosmic power in the mind.

When we conceive of that which is not good and seek to bring it from our mind into material form, we must labor with the grossly material elements and bring them into irrational, illogical, and

unnatural relationship in order to make them manifest as so-called evil in the material realm. But when we conceive of that which is good and constructive, we may mentally create it through the alchemical processes of our mind in attunement with the alchemical processes of the Cosmos. As a result of such attunement, the thing created will sooner or later become manifest outwardly through the creative processes existing within our consciousness and our being.

It is, therefore, only necessary when seeking an improvement in our environment, an answer to our needs, or a beneficent item added to our possessions, to mentally create the thing we desire through concentration and mental visualization. We should do this day by day, hour by hour, whenever time permits, until the thing conceived of and in the process of creation becomes a living, vital, vibrating thing in our consciousness. It must become so real that its reality is omnipresent and so effectual in its existence that it modifies, controls, directs, and influences our thinking, acting, and living.

Such a mental creation soon ceases to appear to be a thing of the mind alone. When the eyes are closed, it is clearly seen; when the mind is in relaxation, it takes possession of our being. It is ever present in all of its forms, color, size, weight, and power, regardless of its nature. It is like the unborn in the womb of its mother, ready for delivery into this material world.

All things that the Divine created were first conceived by the Divine in this manner. All things that materialize on this Earth as blessings for humanity and contributions to our essential needs were alchemically created in the Cosmic before their existence was projected into material form on this earth plane. We must therefore exemplify and emulate the cosmic processes and the divine scheme. We cannot materialize into this world that which we have conceived without the proper process of maturing development.

In my experience with businesspeople, firms, boards of directors, and corporations that have labored incorrectly and therefore unsuccessfully with great plans or important matters, I have found that what they desired to bring about had not been properly conceived in the first place. Seeds that are lacking in consistent relationship, or which are

unimportant in nature, inharmonious in vibration, or the offspring of bad parents, cannot be brought together to effect a perfect conception or to vitalize an idea. And I have found that even where the conception was complete and more or less perfect in every requisite, there had been no period for proper gestation, and no logical, natural course of development to bring the conception into a living, vibrant form for final expression.

It is fortunate, indeed, that all our passing conceptions and all of our mental images do not take form and parade about us to enslave us and clutter the world with misconceived ideas. It is fortunate that only those things that have been carefully synthesized and developed in the crucible of the mental laboratory of divine consciousness can come into being, into concrete and material realization. However, because there is this element of time, and this necessity for proper development and maturity, individuals become impatient and seek shorter methods and easier ways to bring their dreams and desires into fulfillment. In this they most surely fail and through such failure lose faith and confidence and dethrone the creative power within as a pretender.

It is not difficult for the human mind to visualize in all of its details that which the mind can conceive as a thing desired. It must be done through the concentration of the objective faculties and the use of the will power directed from the outer self inwardly, as though there were within the human consciousness a sanctum for the preparation and creation of all things desired by us.

Little by little, part by part, element by element, the thing must be put together in its visualized form, and after each addition of each stage of development, it must be examined, tested, and tried, to discover if any element has been overlooked, any part neglected, or any adjustment or association of parts and elements wrongly made. As one would build a house by constructing the walls, brick by brick, so each part of the thing desired must be mentally created and visualized until it is ready to burst forth in its completed state and stand in the consciousness of the creator as a thing actually existing and in our possession.

So much for mental alchemy—the art of mentally creating and visualizing the thing desired. Nothing pertaining to the desire must

be overlooked. One must keep in mind the usefulness of the thing desired. One must avoid attempting to create that which has no practical use and which will bring neither profit nor benefit to anyone. The dangers from its misuse must be considered and guarded against during the process of creating. Its benefits to others must be included, and it must be so created that it cannot fail to be useful to others and to be of benefit generally to humanity. It must be so created or of such a nature that when it comes into final manifestation objectively, it will become no charge upon the happiness, peace, health, and contentment of others, nor carry within it the sacrifices and sorrow of others. It must be desired with as little selfishness as is consistent with the need of the thing. Its possession must be inspired by no motive associated with revenge or anger, hatred or jealousy, pride or arrogance. Its development and growing reality in the consciousness of its creator should occasionally inculcate a sense of humility and humbleness, for as it comes into form, the magnificence of humanity's creative powers should make the creator of each thing realize one's obligation to the Divine and one's attunement with Divinity's kingdom.

If all of these things are considered and made a part of the process, then truly one may feel that success and satisfying realization are imminent and assured.

Chapter 4

COMMANDING COSMIC HELP

“How can I put my interests and talents together to make a living, provide a necessary service to others, and make the world a better place?”

REAL MYSTICS KNOW that they must work through the Cosmic and with cosmic law in order to bring about the realization of their conceived and visualized dreams and plans. They never forget cosmic law and never fail to take the Cosmic into partnership in all their plans and desires. However, there is a great difference between commanding cosmic help and demanding cosmic help. One may command cosmic help through one's worthiness, sincerity, loyalty, and devotion to cosmic ideals, but one can never demand anything from the Cosmic, for the attitude of demanding would immediately preclude any consideration on the part of the Cosmic for the wishes and desires of the petitioner.

Still, we read in many popular forms of applied psychology, and even in much of the so-called mystical literature of the day, how one may demand of the Cosmic or through the Cosmic, the realization, mediate and immediate, of those things greatly desired. Such an idea is responsible for the many failures experienced by thousands in trying to bring about concrete demonstrations of mystical processes.

Before giving you the definite methods for bringing about certain hopes and ambitions in your life, I wish to complete these preliminary lessons by devoting the next few pages to a proper explanation of how you may secure the cooperation of the Cosmic, and how you may avoid interfering with the cosmic methods for cooperation.

When one seeks the cooperation of the Cosmic in bringing about a realization of some plan, one assumes that the Cosmic can help, and while it knows how to help and is unlimited in its means and methods, it would be almost futile to ask the Cosmic to help in many of the problems which we must solve. It is natural to think that no one would appeal to the Cosmic for help in regard to a proposition or plan which can be easily worked out by the individual independently of the Cosmic. Surely, we do not appeal to the Cosmic for help every moment of the day in mastering the minor routine problems of life. We have learned about our own possibilities as individuals because of the cosmic creative powers resident within us and realize that most of our daily tasks and passing problems are solved or mastered without appeal to the Cosmic. This is precisely as it should be and as the Divine and the Cosmic intended it to be. We appeal to the Cosmic only when our plans seem to meet insurmountable obstacles, or when our efforts and endeavors have been frustrated, and the efforts and endeavors of others around us seem to be of no avail. The mystic knows that they should not bring to the Cosmic—which is the court of last appeal in a mystical sense—any problem that can be solved without its help.

We must not forget the ancient injunction that by the sweat of our brows shall we labor and produce the necessary things of life. Those who labor diligently and persistently in an effort to produce and bring about the things they need in life meet with the greatest success, while those who dream and plan and expect the Cosmic to labor for them in the fulfillment of their dreams, are doomed to failure. Yet that is precisely the situation in the world today as a result of the mistaken information that has been taught and disseminated by so-called practical psychologists and new-thought teachers.

As stated above, Cosmic help can be secured and should be secured at such times as the individual is incapable of coping with the situation, or the situation is one which is beyond human control or of such a general nature or intense nature that too many problems or points are involved for one mind to master.

Assuming, therefore, that the Cosmic can help through unlimited means and methods at its disposal, we must realize at once that any attempt to tell the Cosmic how to bring about the desires or plans uppermost in our minds is not only an imposition on the intelligence and universal wisdom of the Cosmic, but it is one of the most frequent and positive reasons for the negative results that are so often attained.

Let me state this point again, in another way, so as to give it the utmost emphasis. Since the Cosmic has unlimited ways and means of carrying out anything that it decides to do, wishes to do, or agrees to do, it is inconsistent and injurious to the success of the plans to tell the Cosmic how to work out the solution. However, this is precisely what thousands are doing in every attempt they make to secure cosmic cooperation, and I hope that this particular lesson will prevent anyone from ever forgetting the fundamental principles involved.

Here is an example that demonstrates how one should go about securing cooperation with the Cosmic. We will begin by explaining the ineffective approach, and then demonstrate the correct and effective way of achieving one's goal. A mother and father and their two children want to move to another part of the country—in this case California—where employment and educational opportunities are much better than where they are presently living. In order to do this, they must sell their home and surrounding acreage so that they will have enough money to buy another home and establish themselves in the region where they plan to move, and the mother and father both need to find employment in the new area where they want to live. They have secured the services of a real estate agent and their home has been on the market for many months, but so far there have been no buyers. After many months of trying to sell their home, three prospective buyers eventually emerge.

The first possible buyer would purchase the family's home immediately for cash if he could just get his case settled in court, which would bring him enough money to buy the property outright. However, the case is in the hands of an arbiter who delays in rendering a decision in the case. Prospect number two would also buy the property immediately, except that her business is in the hands of a receiver, and she is waiting for cash to come as a result of a settlement among creditors and others. The situation is complicated by the fact that this person's recent business bankruptcy could well prevent her from securing a mortgage to finance buying the home. Prospect number three is a young person without any credit history who genuinely wants to buy the property, but who needs to secure a loan from his parents in order to do so, and the parents are not terribly enthusiastic about loaning their son the money or cosigning on a mortgage.

The family appeals to the Cosmic for help in this situation. The father and mother concentrate on the Cosmic and visualize what they would like to have made manifest or what they would like to see come about—namely, the sale of their home. Following what they believe to be the most effective way of concentrating on what they want, they project to the Cosmic Mind their requests and demands, which go something like this:

“We want to sell our home so that we can move our family to California and buy a home and start life anew. However, we cannot sell our home unless one of these three prospects secures the money to buy it. Therefore, please help prospect number one to have the referee make a favorable decision. Or in the case of prospect number two, please have the receiver bring about a settlement to that person's business. Or in the case of prospect number three, have the parents of that young man make a decision to loan their son the money or cosign on the mortgage so that he can buy our home.”

The father and mother then concentrate upon and visualize the arbiter looking over the legal papers and reaching a decision to release the money needed by the first prospect. Then they visualize the receiver working over their papers and coming to a favorable decision for

prospect number two. They then visualize the parents of the young man deciding to loan him the money or cosign on a mortgage so that he can buy their home.

After spending half an hour in concentration and visualization, the mother and father feel that they have made perfectly plain to the Cosmic just what they want. And the family waits day after day for the Cosmic to bring about a solution to their problem, but nothing happens. What could possibly be wrong?

Let us examine the family's problem and see whether or not they have been doing the most effective thing to realize their dream. In the first place, when this family consulted me—and I have selected this case from an actual occurrence—they impressed upon me very strongly the fact that their great desire was to sell their home to one of these three prospects so that they could get the money and move out West and begin life anew. That was the uppermost thought in their minds in all of their concentrating, their visualizations, and their appeals to the Cosmic.

However, when you think about it, what was their original goal? I am sure you will agree that after all is said and done, what the family wanted least of all was to sell their home and get the money. In fact, the sale of their property and the securing of the money was not the vital issue or the real thing that they desired most.

What the family really wanted was to move out West and start life over again. I demonstrated this by asking them, "Suppose you didn't sell your home but had an offer from a firm in California to come out there and work in one of the state's new expanding industries, and this offer was accompanied by a promise to pay your moving expenses and help you in relocating and finding a nice home? Would you accept that offer?"

They immediately replied, "That is exactly what we want! We would gladly accept the offer."

So you see, the real desire of this family's hopes and dreams was not to sell their home. However, from their limited, material, earthly point of view, there was only one way by which they could move to California and start life anew, and that was by selling their property and using the money to carry out their plans in the new location. The mother and father never, for one moment, considered the possibility that the Cosmic might have other ways of bringing about a fulfillment of their desires.

In other words, their desire was to move to California. So they had thought about it, reasoned it out, and from their point of view they had decided arbitrarily and finally that there was only one way for them to succeed with this plan, and that was by selling their home. Then they proceeded in all their thinking, planning, and concentrating to use this arbitrary decision, this final conclusion, this reasoning and judgment, as being the ultimate, the perfect, the only way to bring about the realization of their goal. Having once decided on this plan, they proceeded to then tell the Cosmic that it should or must accept their decision, their plan, their solution, and work it out for them. Certainly that is an imposition upon the Cosmic, and at the same time it was the worst thing they could do to bring about the realization they expected.

In other words, the family was appealing to the Cosmic to sell their home, instead of appealing to the Cosmic to help them move to California and start a new life. Or, to further illustrate their dilemma, it could be said that the family was demanding of the Cosmic, "We want your help in bringing about a realization of our plans. But listen, Cosmic, we have decided how it should be done and how it can come about and how you should assist. We are telling you just what we want you to do, and we want our plans fulfilled in just this way and no other way. We don't want you to provide us with some unexpected money so that we can fulfill our plans. Nor do we desire that you have any money come to us through a will or a gift or through any other channel, except through the sale of our home. We want you to give us the money solely through the sale of our property. We are not asking that you have any company or organization offer us positions or a new

home in the West. We want to go there with our children and find jobs and a place to live, and find these in our own way, and bring about the goal of our plan in the way that we have decided. We do not want you to do anything unique or original that we haven't already thought of but simply follow our instructions, and then we will know that the Cosmic is our partner."

Now I will leave it to the common sense of my reader as to whether or not such reasoning and such appealing to the Cosmic is apt to bring the desired results or not. The proof of my contention lies in the fact that after I had talked with this family and pointed out the limitations that they were placing on the solution of their problem and the dictatorial attitude they had taken toward the Cosmic, they went home and proceeded to concentrate in the correct and most effective manner, after which they succeeded in having their hopes and dreams fulfilled abundantly. The family concentrated on the following picture.

They saw themselves traveling— not necessarily by automobile or airplane or even train— but nevertheless traveling, to California. The father and mother pictured themselves finding good jobs, excellent positions which would make the best use of their capabilities and provide good salaries and other benefits. They saw themselves in a nice and comfortable home without attempting to visualize all the sundry details of such a home—such as whether the home had a porch or no porch, whether it had a tile roof or a stucco exterior, whether it was one or two stories in height, with a big yard or a small yard, and so on—but a home nevertheless, comfortable and cozy and in accordance with what they actually needed. This is all they had in mind when they concentrated and appealed to the Cosmic. They were absolutely indifferent as to all the little details, such as exactly where in California they would live, whether they would move there right away or in a few weeks or months, exactly how they would travel there, and specifically what kind of jobs they would have once they arrived there. All of these minor details and ways and means they left entirely to the Cosmic.

What was the result of this change in their approach to the Cosmic? A friend of the family who had casually contacted an acquaintance

in California about this family's desires received news that there was a job opening in a new printing plant that was being established in California, and since the father in the family had worked as a press operator and a production manager in this particular industry, and knew from firsthand experience all that needed to be done in setting up a new printing plant, there was a possibility of a position for him available in California. Upon hearing about this job possibility, the father immediately contacted the management of the printing plant, and they were thrilled to find someone with his experience to help them get the printing plant up and running. He was offered the position plus an advancement of salary and a housing allowance sufficient to bring him and the family to the West.

After our initial conversation, the mother in the family, who was a nurse, had realized that there was a nationwide skilled nursing shortage, and she was sure that she would be able to find a new position in California. Through a professional organization to which she belonged, she was provided with a list of available nursing positions in hospitals throughout California. There would be a position open for her; she had no doubt about this in her mind.

In less than two weeks the family was on their way to California, eagerly anticipating their new jobs and new life on the West Coast. Precisely three weeks after they had moved to California and were becoming settled in their new jobs, the children in their new school, and the family in their new temporary home, a real estate firm in their hometown notified the family that a local developer, heretofore not even considered as a prospect for buying the family's property, had made a good cash offer for the home and property, and that the offer had come "out of the blue." Hence the family found itself comfortably settled in a new home, in a new position, in a new part of the country, with money from the sale of their home to apply to the purchase of a new home in California. All of the family's hopes and dreams had been fulfilled and even more, and yet not one detail of the realization was similar to what they had been concentrating upon in their original attempts to demand of the Cosmic its cooperation.

In another illustration, a woman whose husband died was suddenly thrown into the situation of needing to earn an income to maintain her home and support herself and her sixteen-year-old son so that he could finish high school, go on to college, and prepare himself for a career. Before appealing to the Cosmic for help, she quickly reasoned as to how she could bring about her hopes, and she decided that the only thing she could do to earn an income would be to sell flowers on the street with the help of her son, who would pick up and deliver the flowers to various locations where she would sell them. She had reached this decision about selling flowers by analyzing herself and determining, as she explained to me, that since she had no business training, and it had been many years since she had worked at a job outside the home, there was no other way for her to earn an income.

In other words, after fifteen or twenty minutes of self-analysis, she was fully convinced that she knew all about herself and knew all she could possibly do in this world to contribute to its needs or to produce anything of usefulness. I may say, in passing, that this is one of the big mistakes a great many people make in connection with their personal problems. They attempt to decide what possibilities they have in this world. They believe themselves to be the best judges, even better than the Cosmic or the Divine. And whatever conclusion they may reach regarding their capabilities and limitations, it is always ultimate, final, supreme, and quite definite. It never dawns upon the minds of these people that there may be a higher and better judge or that there may be an Intelligence that knows better than any living being just what they can do in life. It never seems to come to the minds of these people that each one of us has a certain mission to fulfill in life, that in order to fulfill this mission there are various means by which it may be brought about, and that the Divine or the Cosmic may know more about this than we do.

However, the woman proceeded to concentrate day after day for several weeks, asking the Cosmic to help her sell these flowers, which were of inferior quality because of her inexperience and lack of a source for the best quality flowers. Her poor son was neglecting his studies and tiring out his young body trying to deliver and help her sell these

flowers from place to place. Together, they had very little success, and as the family funds became exhausted and the onset of cold weather threatened to severely limit her street sales, the woman came to me in desperation and explained her problem. She wanted to know how to get the Cosmic to help her sell flowers. All she could think of was the sale of the flowers and the continuance of her efforts in that direction.

When I asked her why she wanted to sell flowers, she said it was because she wanted to earn an income. When I asked her why she wanted to earn an income, she said it was so she could maintain her home and provide for her son's education. When I asked her why she wanted to maintain a home and provide for her son's education, she said it was because she wanted him to finish high school, go on to college, and complete his education so that he would be a success in life. So we see that after all her real problem was not that of selling flowers but of maintaining her home and providing an education for her son.

But that was not the picture she had presented to the Cosmic. That was not the picture she had concentrated upon. She had been asking the Cosmic to help bring about the ultimate desires of her heart, but at the same time she had been telling the Cosmic that it could be done only through selling flowers. Since the Cosmic probably did not agree with that plan or that decision, it did not cooperate. It had ways and means of its own in bringing about her desires, but since the woman had limited the Cosmic's cooperation to the strategy of selling flowers, the Cosmic offered no other form of help.

After explaining to this woman how to concentrate upon the real desire of her heart and how to refrain from thinking about the method the Cosmic should use in working out her problem, it was brought to a manifestation.

Our talk changed her perspective, and she realized how she could put her real talents and gifts fully to use. With proper training geared to her talents and abilities, she found a job where she could engage in much more rewarding and constructive work than she ever could have done selling flowers; her son was able to continue his education

and eventually go on to college. The solution to her problem was one she had never conceived of and one that had never been suggested to her. Here was the perfect answer to the question “How can I put my interests and talents together to make a living, provide a necessary service to others, and make the world a better place?”

These illustrations should make plain to you what I mean by concentrating on the ultimate desire of your dreams, the eventual hope in your plans, without limiting the Cosmic to ways and means of bringing it about.

In all of the explanations of methods for seeking cosmic help given in the following pages, it should be kept in mind that the fundamental principle outlined in this lesson should be carefully followed.

Chapter 5

SECURING MONEY

“The Cosmic cannot deliver actual cash into our possession but must bring this about through various earthly channels.”

ONE OF THE two most often desired gifts from the Cosmic is, perhaps, that of money—actual cash. The other is health.

It is strange indeed that in the ultimate analysis of most of the cases where petitioners are asking the Cosmic for money, we discover that it is not the actual cash in dollars and cents, or gold or silver, that is desired, but the credit. There is a considerable difference between securing credit in order to enable one to purchase, buy, or secure certain necessities, and the possession of the actual cash in material form for the same purpose. And from the cosmic point of view also, there is a considerable difference.

We would hardly think that anyone believes that the Cosmic conducts a bank and has in its vaults gold and silver, copper and nickel, as well as paper, in the form of coins and bills of all denominations and of all countries. It would seem that only the child's mind would conceive of the Cosmic being able to deposit actual money into the hands of a petitioner, like raindrops falling from the sky. The moment we realize that the Cosmic cannot deliver actual cash into our possession, but must bring this about through various earthly channels, we see at once that it may be that the Cosmic can pay us in our financial needs in a manner quite distinct from delivering the material form of coin to us.

Those who have read the preceding chapter will realize that in a great many cases those who are seeking or asking for money through any occult, mystical, or psychological process may not be asking for what they really need at all. Let us say that I need a new coat and decide that I will buy it at a certain store for a certain price. In order to do this, I must either have the actual cash in my hand or be able to pay for it through credit. Of course, it is preferable that I earn the money and secure the coat through my own efforts, as the Cosmic and all natural law intends. But let us say that right now I need the coat and do not have the money or credit to purchase it. Therefore, I proceed to concentrate upon asking the Cosmic to give me the actual money or provide the credit so that I can pay for the new coat. My entire concentration is upon the amount of money that I believe I need. The purchase of the coat or the necessity for having the coat is of secondary consideration. However, if I proceeded properly, the coat would be the primary consideration, and whether I purchased it with actual cash, paid for it by credit, or it was given to me by a friend would be immaterial. I would be glad to leave the arrangements to the Cosmic, feeling quite satisfied that the Cosmic would see to it so that I received the coat.

However, there are instances where the necessity for money in some form, or for credit to an equivalent amount, is the paramount desire, and these occasions require as much serious consideration on the part of the mystic as any other necessity or desire of a legitimate nature.

From the cosmic point of view, the use of money as it is used today is fundamentally wrong and is a method or means arbitrarily established by humanity for the purpose of getting around and avoiding most of the ethical principles established by the Cosmic. I will touch on this subject in another part of these lessons, but it should be kept in mind that the Cosmic generally is not in sympathy with the use of money, and whenever and wherever it can bring about the desired results without recourse to the use of money, it will do so. Therefore, we will presume that petitioners who are seeking money with the help of the Cosmic will have reached the conclusion that they must have money only after analyzing their necessities very carefully and knowing positively that

nothing else except money in some form, or the equivalent credit, will serve their purpose.

Now there are two ways by which most petitioners expect the Cosmic to help them receive money. The first way is in asking the Cosmic to help them borrow what they need from a financial institution or from someone they believe is financially capable of lending them the amount. The other way is in asking the Cosmic to help them collect either an amount that is justly owed them or which they expect through the settlement of some estate, will, legal paper, or other form of benevolence.

We must examine each of these situations separately and consider the proper methods whereby mental or mystical laws can be used to help bring about the desired results.

When money is owed to you, and you cannot collect it because of the indifference, temporary inability, or stubbornness on the part of the person who should pay it, then you may rightfully and ethically ask the Cosmic to help you secure what is justly yours. I must warn you, however, that if there is even a fair reason for the debtor to hold back the payment while some investigation is made, while an adjustment is made, or until you comply with some just conditions, then you cannot expect that the Cosmic is going to aid you; the Cosmic will not set aside the rights and interests of the person who owes you the money and force that person to make an immediate settlement with you against their own best interests.

It has been found in many cases that where Jones owed a bill of \$1,000 to Smith, and Smith was asking the Cosmic to force Jones to pay the money right away, that Jones was holding up the payment of the sum because Smith had not fully complied with the conditions that brought about the \$1,000 obligation. It might also have been that Smith was not willing to concede some point or agree to some just and proper point previously arranged, or that Smith was perhaps attempting to secure the money in a shorter period than had been agreed upon. In such cases, the Cosmic will not act differently than a judge in any court would act if they knew both sides of the case.

The Cosmic will insist upon being fair to everyone, and it is simply impossible for petitioners to come to the Cosmic with their requests and desires thinking that they can hold back some facts about the matter and fool the Cosmic into granting them their special wishes immediately and without investigation. If you will stop a moment, you will realize that the Cosmic, if it has any mystical, universal mind and power at all, is just as familiar with the reasons, demands, and rights of the person who owes the money as with the person who desires the money. So we have found that petitioners seeking the payment of money that they claim is owed them must approach the Cosmic as one would must approach a court of law—with “clean hands.”

But if the money is justly due you, and there is no reason for its nonpayment except the indifference or stubbornness or forgetfulness of the person who can and should pay it, then you may concentrate upon the Cosmic and, with patience, petition the Cosmic to intercede for you and see that your just debt is paid. As to what method to use in concentrating for such a purpose, I will have more to say briefly.

In asking the Cosmic to bring money to you that you believe is coming to you, or should come to you through an estate, a court settlement, a will, legacy, or a donation of some kind, we find that here again petitioners must be sure that they are justified in assuming and believing that the money will be given to them by the giver's own volition, but that the whole affair has been delayed through forgetfulness, indecision, or something of that kind. In this latter case, we will see an analogy with the former case. Petitioners must again come into court with “clean hands.” They must be receptive and ready to receive the money they desire. It must be free from entanglements that are unethical, and it must not be money that will bring pleasure to the petitioner alone and bring sorrow, suffering, and regrets to others; in such a case, the Cosmic will not think of giving its aid to carrying out a wish, a gift, or help of any kind that will make just one or two happy while it makes many others sad and unhappy.

Of course there are those cases where people petition the Cosmic for some money to meet an emergency, when they have no definite idea where the money may come from, because no one owes them any particular amount, and they do not expect any money through a legacy

or a donation of any kind. Such a situation is a very difficult one in which to give advice and suggestions. In a great many cases of this kind, the person soliciting the money is not warranted in expecting money from any source and certainly is not warranted in asking the Cosmic to create an immediate situation wherein the petitioner is suddenly made the beneficiary of cosmic gifts which have not been earned, arranged, or donated in any way.

Speaking in a general sense, the securing of money through cosmic aid reduces itself to a form of concentration that is simple and effective. After having determined that the actual money is what is needed, and not the things which are to be purchased with it, then the petitioner should decide what is the precise amount, or the smallest possible amount, that will meet the conditions. Not too much, or not more than is necessary, should be asked for. On the other hand, a sufficient sum should be included in the asking to take care of the immediate as well as the longer term needs. This amount of money should be visualized in its figures and not in its form.

In other words, the money should not be visualized as gold or silver, or bills, or in any particular denomination or form of currency. If \$1,000 is desired, the figure or amount of \$1,000 should be concentrated upon, regardless of whether that \$ 1,000 will eventually show itself in the form of a check, a draft, a money order, actual cash, or a savings bond. And every morning, every noon, and every night, at a time just preceding the meal, one should attune oneself through relaxation and concentration with the Cosmic and Universal Mind, and hold in one's mind, at the same time, the thought and impression of the amount of money that one needs. After doing this for a few minutes, with the eyes either open or closed, the person should dismiss the matter by the simple statement of "This I ask of the Cosmic!"— and then go about the business of the day unconcerned about the coming of the money or the method by which the Cosmic will answer the petition.

Doing this for four or five days will unquestionably bring some result in the process leading to the realization of the amount of money desired. In addition, if this amount of money is justly owed to you by a particular person, you should concentrate on that person in connection with the \$1,000 and hold the picture of that person in

your mind, along with the amount of money, so that the Cosmic will receive directly from you an impression of the person who should pay the money to you. Again, I must warn you about the necessity of being sure that the money is justly owed to you at the moment, that the delay in receiving it is not a just delay, and also that you are entitled to its immediate payment without further delay. Of course, after what I explained in the preceding chapter, you will not attempt to visualize how the Cosmic will make the person pay you, or just what hour it shall be handed to you, or brought to you, or placed to your credit, or otherwise made available. Such concentration upon the amount of money and the person who owes it, three times a day for a number of days, will undoubtedly help to bring about an attitude on the part of the person who owes the money that will lead to action and the eventual realization of your desires.

In the case where money is desired from an estate or from some person who is settling an estate and where there is a delay or a hesitancy or a possible frustration through so-called legal red tape, you must be sure that there is no just reason for the delay and that you are fully entitled to have the Cosmic come to your rescue and make immediate settlement. If you are sure of this point, then you may again visualize the amount of money desired, and with that visualization keep in mind the person or the condition surrounding the delay, with the idea that the Cosmic will contact the right person or people and set into action the process that will lead to the proper settlement.

It has been found that in these cases where an arbiter, a judge, or any other individual is attempting to make up their mind and decide whether to do a thing or not to do a thing, or whether to grant a request to one person or to another, that if one appeals to the Cosmic to bring about a decision favorable to the petitioner, the Cosmic will affect the hesitating mind of the referee, judge, or other person and cause them to suddenly make a decision in favor of the person who is concentrating on the Cosmic for cooperation. I have known personally of many cases where judgments or decisions have been held up for months, and in some cases years, because a certain person could not come to a definite decision and was hesitating until a proper decision could be reached. A few days' concentration, however, upon this person

and upon the necessity for an immediate decision caused the person to suddenly come to a conclusion that had been delayed for too long, and a favorable decision was then rendered to one of the parties concerned. In several cases, an investigation afterwards or an interview with the person who made the decision revealed that during the evening hours, while in relaxation, the individual suddenly had an impression that they must come to a certain conclusion that appeared to the individual to be absolutely fair and just.

You can rest assured that when the Cosmic takes up your case and impresses someone who has the right to decide about making a decision in your favor, it is because the Cosmic knows that such a decision is just and correct. In other words, the Cosmic will not make a judge or referee or anyone else decide in your favor just because you petitioned the Cosmic to do so, and the other party did not make such a petition. We see by this that if both parties concerned in such a matter were to petition the Cosmic, and each asked for a favorable decision, that the Cosmic would have to decide and impress the hesitating judge with what is their duty and what is proper in the points in question.

As for borrowing money, many other things must be taken into consideration. The Cosmic is not loathe to aid in the matter of borrowing, provided there is a good and justifiable motive behind the desire to borrow and the borrower has proved to the Cosmic and to others that they are trustworthy and repays whatever amount is promised to be repaid. Again, we realize that the Cosmic will not aid in any injustice or in any matter that will be unfair or injurious to another person. If, therefore, you are attempting to borrow money without having any real need for the money or, if a real need exists, without having any ideas as to where, how, or when you will be able to secure sufficient money to repay what you borrow, you can rest assured that the Cosmic is not going to aid you in the matter.

If, on the other hand, in your previous transactions of small or large amounts, you have always repaid what you borrowed, always given back what has been loaned to you, always met your just obligations with every endeavor to fulfill what you have promised to do, then you may be sure that the Cosmic will aid you if there is a real need for the money you are seeking. You cannot go to the Cosmic with a vague

hope that the borrowed money will be repaid some time in some way, or with the idea that when it comes time for you to pay the money back to the person you have borrowed it from, you will appeal again to the Cosmic to deliver some more money to you in order that you may square your left hand while you get ready to hold out your right hand for something more.

In seeking the aid of the Cosmic in borrowing money, it is presumed that you have in mind some person or institution, such as a bank or financial institutional, from which to borrow the money; that in the case of a person, that such person can loan the money to you without injury to himself or herself; and that you will make it a regular business transaction, clean-cut, and of the proper ethical form. With these points being true, you may then visualize the amount of money and the person or financial institution from which you desire to borrow it. By concentrating upon such a visualization three times a day you may count upon the Cosmic's help, provided, of course, you have made the regular earthly, physical, material appeal to the person or financial institution in addition to concentrating upon the Cosmic.

It is not to be presumed that you may want to borrow some money from Mr. Smith and, without ever letting Mr. Smith know you want the money, proceed to concentrate upon the Cosmic and ask the Cosmic to urge Mr. Smith to come over to your house and hand you the money, as though he were being forced to do that by the Cosmic. In all cases of borrowing, it is proper that you should make your appeal and request to the people first in a regular way and acquaint them with the knowledge that you wish to borrow from them.

In attempting to borrow money from anyone, it is always advisable to use the utmost frankness and be extremely specific. To approach any person or institution, such as a bank or loan association, and ask for an indefinite amount of money in a way that demonstrates that you are not familiar with what you want and why you want it will surely bring a negative result. And to be evasive in your answers will likewise jeopardize your success with any person or institution, just as it would with the Cosmic.

It is understood, of course, that borrowing money is considered to be an ethical process, and many institutions and people earn more money by loaning money. Banks would cease to exist and would go out of business if they did not loan money as well as receive money from people who place it on deposit in their care. A bank's only real excuse for existing is to receive money from depositors and then loan and invest that money in diverse ways so that it will earn an income and produce more money. Some people have money which they are willing and ready to loan under certain conditions, and just as with banks, such people demand the utmost frankness and security.

In talking to the manager of one of the largest loan associations in America, the manager frankly told me that in their institution, where billions of dollars are loaned through their various branches every month, a borrower's apparent stability and integrity are major factors in deciding whether or not to make the loan. Of course, all the necessary forms are filled out and interviews conducted; however, this manager told me that such procedures and papers usually prove to be of no value whatsoever if the borrower lacks integrity.

With this loan association, and with individuals and financial institutions throughout the world, the hesitating, evasive borrower is given a negative answer in the mind of the person or entity who has the money to loan long before any words are ever spoken. The shifting eye, the hesitating voice, the indefinite explanation are earmarks of irresponsibility. When borrowers are quite positive and definite about why they need the borrowed money, what they intend to do with it, and when they expect to pay it back, they will find a ready listener and ready money at their disposal.

Most loan associations, banks, credit unions, and people who make a business of loaning money are interested not only in the borrower's integrity, but also in the purpose for which the money is being borrowed. You can well imagine that neither a bank nor an individual would loan money to a person when that person says they want to use it for gambling or betting at the racetrack or for some other questionable or irregular form of speculation.

Everyone who has money to loan would hesitate to loan it to a borrower to buy luxuries instead of necessities. Clothing, food, the payment of rent, doctors' bills, the purchase of materials for business, the investment of money into a growing and successful business proposition, the buying of tickets to travel to some point for business purposes, and the buying of a home that is a good real estate investment are generally considered good motives for borrowing. Borrowing money for the college education of one's children is often considered a good investment. On the other hand, to borrow in order to enjoy a pleasure trip to an exotic faraway country might be considered a risk, and at the same time indicate that the person asking for the money has little or no sense of business values or personal priorities.

Every firm or individual who loans money expects interest at the legal rate or sometimes a little higher. Very few people are willing to take their money out of the bank where it is earning four or five percent and loan it to someone on the promise of securing six percent. The risk of loaning their money plus the trouble of collecting it and the delays in having the installments met promptly so that they would bear the proper amount of interest, would more than offset the benefit of an additional one percent or two percent that they would secure from the borrower instead of from the bank. So you must be prepared, in many cases, to pay more than the usual rate of interest if you expect anyone to take a risk of this kind.

You need not feel that you are damaging your integrity or your standing in a social or business way by borrowing money, for many of the larger firms, the most successful business institutions, and the most prosperous individuals find it necessary to borrow money from their banks or from other people at times in order to expand their business or carry on a special deal in an emergency. What will hurt you more than borrowing money is failure to keep your promises regarding making the return payments. What will injure your prospects of securing borrowed money more than anything else is the record of the manner in which you have lived and spent money when you have had it. People who have had plenty of money or sufficient money at one time or another and have squandered it for purposes that are not ethical cannot expect

to have others loan them more money. All these things are taken into consideration by the Cosmic as well as by the human mind.

Therefore, in asking the Cosmic's cooperation, you must be absolutely sure that you are appealing with "clean hands." And you must have made your solicitations to the people or institutions in the usual way before you ask the Cosmic to help bring it about. The Cosmic is not going to communicate with banks all over the country and tell them you want some money and that one of them should loan it to you. But the Cosmic will help, if you are worthy and deserving of the loan, to impress upon the minds of the people who can make the loan that you are worthy and that the loan should be made, and it will even go to the extent of urging them to make the loan more quickly or with less delay than usual.

In securing money for business purposes, always be sure that your business venture is one that is really capable of becoming a successful, paying concern. Fantasies and purely speculative schemes are neither supported by the Cosmic nor bankrolled by financiers, and investors are usually reluctant to invest in pursuits that are highly speculative and risky.

I recall how years ago I was approached by some people with ideas for building experimental aircraft that were simply so ridiculous that one could hardly keep from laughing, and yet, with no aeronautical or engineering background, these speculators expected someone to loan them thousands of dollars to build what was only a fantasy or daydream in their minds. If you haven't built or designed airplanes or worked on them or piloted them, then you cannot expect that your speculative and untried ideas about how to further develop aircraft will attract financial backing. On the other hand, if you have worked in the manufacture of airplanes for a number of years; have had considerable experience flying them; and have discovered through experimentation, building of models, and testing that you have some new and better ideas about designing airplanes, you might be able to find financial backing.

Here is how we can apply these important principles to the present day. In order to secure financial backing for projects and

business ventures, you should have the education, training, or practical experience appropriate to the business venture or profession that you want your investors to support. This is not to say that there are not occasional exceptions where someone with little training or experience, but with an inventive mind and an outstanding idea for a new product, is able to attract the rapt attention of those with money to invest. But this is the exception rather than the rule.

For example, if you are a realtor and have succeeded in your profession but now have an idea that you would like to open a pharmacy because you believe there is more money in that business, do not expect anyone to agree with you in your decision and advance the money to start you in the pharmacy business, unless it is someone who does not care what happens to their money. But if you have been a successful pharmacist and you wish to move into a new neighborhood and open a larger pharmacy where there is little competition and every possibility of success, you will find others ready to help you with your plan.

On the other hand, if you are a successful realtor and you would like to expand your realty business by taking advantage of further training toward becoming a broker, or perhaps moving into the mortgage end of the business, or even opening a second realty office, your proven track record should help you secure financial backing for your plans. There is plenty of opportunity, for the Cosmic is always at work, and those who are attuned with the Cosmic know that there are always new ideas, new possibilities, and new ventures ready to come into manifestation through the application of Cosmic Law.

Therefore, if you are a good accountant, hairdresser, baker, engineer, or whatever your profession, you can secure money to help you improve the business you are in, provided you are honest, skillful, and dependable. And the Cosmic will help you in all these legitimate propositions, and it will silently smile, by negative action, at the unrealistic ideas of the impractical dreamer.

Chapter 6

THE ATTAINMENT OF WEALTH

“The person who has a good idea, a workable idea, and a creative mind in which that idea can be mastered and visualized is a person who has wealth, boundless wealth, potent wealth.”

CONTENTED IN LIFE, indeed, is the person who has no desire for the attainment of wealth. There are few who do not have this desire to some extent or who do not express it in some form. Fortunately, not all of us measure wealth by the same standard, nor do we desire richness in the same measure. Regardless of what we may possess, or what may be our privilege to enjoy, most of us seek some things in abundance, and that abundance may be our wealth.

Before taking up several points of a practical process, which will enable us to bring wealth into our possession, let us consider what constitutes wealth for the average human being. It may be trite to say that one person's wealth may be another's burden, or that what one person cherishes as a rare and costly gift may be of no value to another, but it is true nevertheless. There seems to be but one material thing that, through common acceptance by people of all minds, constitutes wealth—and that is money. However, there is one immaterial possession or blessing which most of us enjoy, and which, by common consent

also, is considered as the equal of wealth in any form—and that is health.

The power of money in the world today is unquestionably a curse for those who do not know its real place in the scheme of things and who cannot relegate it to its proper place. In a preceding chapter, I said I would speak about money, and this is my opportunity. If there were no money in the world, or no material thing that represented wealth or had the power of fictitious valuation, health and the freedom of existence would constitute the real wealth of every human being.

In the proper scheme of things, human beings should labor to assist in producing and materializing the things necessary to live in the world. There should be no other motive for our daily labor, no other incentive for our dreaming and planning, than to assist in the carrying out of the Divine's constructive work. We should feel that we will share in the world's blessings with all beings. We should know that a portion of what we assist in producing will be enjoyed by us and a portion will be enjoyed by our children or elders who are too young or old or incapable of producing. We should know that unless we contribute to the universal effort and take our proper place in the world, we cannot hope to enjoy the blessings of the universe nor to indulge in the beneficent joys resulting from the labors of others.

This is no utopian plea, nor political doctrine. It is merely the mystical viewpoint of life as it should be. However, people have learned that they may enjoy life's blessings and indulge in the necessities as they understand them by buying them with fictitious symbols which have the power to secure those things which have not been earned or paid for. Thus, some may labor diligently, and even to great extremes, to keep body and soul together and to provide the bare necessities for their families, while others may labor not at all, nor produce, nor even plan or create, but live a life of laziness and indolence. Yet, through an inherited possession or unfair scheming, the latter are able to buy with the gold that they have not mined from earth, the metals that they have not labored to extract, or the jewels that they have not physically produced such luxuries, privileges, and such abundant supplies as permit them to flaunt their extravagant wealth. Meanwhile others cry for the things these individuals have cast aside.

It is unquestionably true that the average person who finds life devoid of the necessities or luxuries, and whose longing is for wealth in some form, is a victim of the human-made process of rewarding labor with money, or compensating effort with symbols of fictitious value. If money were not the thing with which the necessities and luxuries of life could be secured, then few indeed would be without that which they need most. It is neither the sluggard or indolent person, nor the person who need not work or labor who most generally petitions the Cosmic or prays to the Divine of all beings to aid them in attaining wealth. It is the person who is laboring industriously, consistently, and fairly; it is the person who is devoting most daytime hours to laboring by the sweat of the brow and by the torment of the body; it is the one who is striving in every honorable way, and against seemingly insurmountable obstacles, to earn and deserve the necessities of life.

Those who find the battle against poverty and sorrow a most difficult one should, without losing faith or hope, and without giving up their tiresome efforts, appeal to the Cosmic and to the higher laws of the universe for aid and assistance in securing for themselves, and those dependent upon them, that which will bring them joy with their health and happiness with their necessities. Such people seek to attain wealth, and theirs is a wealth that is deserved; their desires and petitions should be answered.

Among the practical considerations we must analyze at this time are the facts that material wealth does not always bring into our lives the real wealth we seek and that very often we unconsciously associate the importance of money with thoughts about our needs.

In speaking with hundreds of people who believed that the attainment of wealth was their real ambition, we have found that in nearly every case money was desired in order to secure, purchase, or even attract other things which it was believed could not be secured or attracted except through the power of money. In the preceding chapter, I have tried to show that petitioning for money in most cases was not the right way to bring about the ultimate desires within one's heart. I would like to show at this time, however, that the petitioning for wealth—abundant wealth— may be a proper procedure, and that the desire for it may be a proper thought.

Among my intimate associates in the business world was that master of finance and big business Mr. Arthur E. Stilwell (1859-1928), who built more railroads in America than any other living being and who was a power on Wall Street. I have had the pleasure of being the adviser to Mr. Stilwell in many and great business propositions. Some of them were cast aside after brief consideration, sometimes upon my own private recommendation, while others were developed and enlarged into successful national operations solely through the personal effort it was my pleasure to institute.

Mr. Stilwell was a person of remarkable mental and psychic development. Always one who paid attention to hunches and the “still, small voice within,” Mr. Stilwell often recalled how his “weirdest hunch of all” warned him not to make Galveston, Texas, which is located directly on the Gulf of Mexico, the terminus of his Kansas City Southern Railroad. According to his hunch, that city was destined to be destroyed by a tidal wave, which actually happened four years later in 1900. Following his intuition, Mr. Stilwell found a more protected location on the Texas Gulf Coast and proceeded to build the City of Port Arthur and the Port Arthur Ship Channel and harbor, making that city the railroad terminus.

I am glad to note that Mr. Stilwell published articles in some national magazines reviewing his mental and psychological contests with major business deals and the victories that came into his life—many a time through the application of mystical laws that were demonstrated to him in secret sessions we held while I was his silent partner during the course of a number of years.

Mr. Stilwell’s idea of wealth, however, was not wealth that gradually accumulated for him in the vaults of Wall Street or even in his holdings in international markets. His idea of great wealth was the wealth of character and of mental power. He considered that there was no power in the world as strong, as mighty, or as indefatigable in its processes of overcoming the obstacles of life as the creative power of mind. His daily petition to the Universal Mind and Consciousness was a prayer for the continuation of health and especially of that power which was developing in his mental faculties.

On many occasions, when Mr. Stilwell telephoned me late in the night to come to his private office in New York, he greeted me with a joyous grip, a hearty smile, and the exuberant claim that "I am truly wealthy tonight, for I have a great idea!" As we would discuss his idea, I could not help noting that he enjoyed the thought that he held. He cherished it like a loving child, not because he could see that the idea would someday produce money for himself and others, but because the idea was a thing alive with possibilities and because it could be visualized, matured, and eventually materialized into a vibrating magnetic demonstration of mental laws.

There was often no selfish interest in these ideas of his, for I have spent long hours with him discussing an idea that both of us realized we would have to pass on to another to turn into commercial form, for neither one of us would have the time nor the interest in developing the idea along business channels. But we could see in the idea a seed, and we could see this seed conscious and active with life and possibility. Often such ideas were passed over to his associates, some of whom were connected with the Standard Oil Company or with other large industries whose executives we were acquainted with and whose planners and builders were also individuals who appreciated the value of ideas and had the true standard of wealth in their consciousness.

The person who has a good idea, a workable idea, and a creative mind in which that idea can be mastered and visualized is a person who has wealth, boundless wealth, potent wealth. The individual who has money, who has jewels, who has gold and silver in sufficiency or in abundance, but who has not the creative power to use such wealth is not rich, but poor indeed.

In petitioning the Cosmic, or in using the psychological processes to bring wealth into one's personal environment, the less thought given to wealth as represented by money or gold or silver, the more quickly petitioners will attract to themselves the ways and means of attaining that which really will constitute wealth in this life.

First of all, those who believe they are deprived of life's necessities, or think they lack the abundance which should be theirs, should seek to build up the greatest wealth and blessing that is within their reach,

and that is health. Perfect health, with the harmonious functioning of all the inner faculties cooperating with the functioning faculties of the outer consciousness, is one of the greatest blessings that anyone can possess. When such health is in the body, the mind is keen and alert, and the creative powers of the Divine Mind, working through the mortal mind, are active and productive. We are then able to direct and control the obstacles that stand between us and the attainment of our desires. We are able to appeal to the minds of others without doubt and without hesitancy. We are truly masters of our lives and captains of our ships, and it is just as possible for us to steer our ship of fate and our life of destiny toward the goal of our dreams, and toward the pot at the end of the rainbow, as it is for the experienced navigator to navigate a ship to a distant point on any horizon.

The next great blessing is that of receptivity. To receive, one must give. And as we give, we receive. It is the law of compensation. No person as yet has successfully avoided this law nor found a way to contest and negate it. Our mind must become receptive to the intuitional impressions sent forth by the Cosmic; it must become receptive to the still, small voice within that seeks to guide and direct all of our actions, all of our thinking and planning. We must become receptive to the inspirational urges of the Universal Mind. We must become receptive to the cries and the needs, the desires and the wishes, of the mass mind of humanity. Then we may hear the pleas of individuals and the hopes of groups of people who are sending out into universal space their creative ideas, seeking assistance in their fulfillment and materialization. The receptive mind must be able to sense what another needs as well as what is needed by the self. The receptive mind must be attuned to the Divine Consciousness so that it may have the unlimited wisdom, the infinite knowledge, and the universal apprehension of things as they really are. To be receptive, one must be productive. One must contribute in order to expect anything in return. Life will give back precisely what one puts into it and in a greater measure.

Let those who seek great wealth beware of seeking gold unless it be to materialize it into the beautiful things of life, symbolized by the very nature of the metal. Let those who would be wealthy guard themselves against seeking for money, as money may come into our hands and

pass out again without ever leaving its imprint of joy or a realization of the dreams that sought its coming.

In the home and in business, let each of us daily, nightly, or at every possible opportunity, petition the Cosmic for wealth of health, the wealth of mind power, the wealth of joy in living, and the wealth of contentment that comes from adjusting ourselves to the conditions that surround us and then slowly improving them. Let us appeal for the wealth of happiness that exists in our lives if we will but discover it, for the wealth of peace that the universe affords all its beings, and for the wealth of life itself that permits us to know what we are and that we are who we are. Such petitions for wealth as these, followed by prayers of thankfulness for what we have, will daily attune the individual to the abundant wealth of the universe, and each will soon find that affluence and prosperity, health and happiness, and material blessings and spiritual benedictions are flowing freely and bountifully into the filling cup of life.

Then each one of us will know what really constitutes wealth and what is meant by mystics when they seek the attainment of wealth.

Chapter 7

SEEKING EMPLOYMENT

“The moment we attribute our failure in securing anything in life to exterior influences which we imagine exist, we shut the door against self-analysis and fail to learn an invaluable lesson.”

WE MUST NOT overlook the fact that not everyone who is seeking help in business matters is looking for money, for speculation or investment, or even any specific prize or reward in life's journey. Many ask only for an opportunity to serve and to earn all of the necessities of life, plus a few of its luxuries. In other words, not everyone is looking for large sums of money for the fulfillment of great dreams. Perhaps most of those who appeal to us for help are those who are seeking to secure better positions in the business world or for opportunities whereby they may improve their employment.

In today's business world the outstanding qualifications for employment tend to be experience and capability. I know thousands of business professionals who frankly say that when they have a vacancy that calls for a capable person, they care little whether the successful applicant is a man or a woman, or a person of a specific race, ethnicity, or religion. What they are looking for is a capable person who is experienced, trustworthy, and efficient and who will successfully meet the demands of the job.

I know there are those who will disagree with me because they feel that they have been removed from a position to be replaced by

a woman, a man, or by a person of another race; or they have been unsuccessful in securing a position because the successful applicant was a man, a woman, or a person of a particular race or ethnicity, or a specific religion, or what have you. If you are seeking employment and you are holding in your mind such ideas as these, you are prejudicing your mind and you are building up the first great psychological obstacle to your success in securing a new position or in securing a promotion in your present position.

Too many employees today fail to realize that the business world demands efficiency. Capability is the standard by which every successful business gauges its employees. And while there may be some employers who intentionally employ inexperienced and untrained people as a cost-saving strategy because they can get away with paying these employees less, sooner or later such employers will learn an invaluable lesson: namely, that they will receive in return exactly the level of efficiency and capability that they pay for. Therefore, because capability is the standard by which successful businesses gauge their employees, if you want to be successful in your business career, you will avoid seeking positions with employers who do not have such a standard for the selection of their employees.

It is therefore quite evident that when one seeks a new position or promotion in business, ideas about prejudice blocking one's way should be laid aside and immediately dismissed. As a seeker of employment, you should analyze yourself and your capabilities with no other thought in mind than that you must discover and determine how well qualified you are as an individual to fill the position you are seeking.

These remarks are preliminary to some of the important things I would impress upon your mind as a seeker of employment.

In interviewing hundreds of people each year who are seeking new positions or better positions, and who tell me of their failures to secure what they seek, I find that they generally have a tendency to blame their failure upon certain preconceived ideas or false beliefs that they have established in their minds.

Foremost among the false beliefs is the idea that “pull,” or personal influence of some kind, is a very important factor. I have found from my own experience, and in conversation with many thousands of businesspeople, that the only way in which they have ever noticed that pull or influence brought someone into their employ was through the assistance of another in letting someone else know that there was a vacancy. In other words, let’s assume that a top administrator is contemplating hiring a new administrative assistant or a new department manager, and expresses this intention to a friend, remarking that if the friend knows of a very capable and efficient person, the friend should suggest that person contact the administrator. If the applicant is truly as capable, efficient, and qualified for the position as the administrator would expect such a new employee to be, then they may be hired to fill that position. In this way it might be said that some pull or influence enabled the employee to secure a very fine position. But you will note that I have distinctly said that if the employee was as capable and efficient as the employer expected, then the employee might secure the position.

I know that businesspeople will not engage an employee of inferior qualifications or capabilities just because that person comes well recommended from some friend or has some pull or influence with some acquaintance, with the employer, or with the business concern. In fact, I know of thousands of instances where influence and so-called pull have tried to place an unqualified or partially qualified person in an important position, but when the employer interviewed the applicant, and found the applicant unworthy of the position, the influence of friend or family, or even the political or financial pull of important members of the firm, has failed to secure the position for that applicant.

Of course, it is quite natural for many employees to consider themselves to be as well qualified for many positions as those who are employed alongside them in a business, and it is also natural for them to feel, when one of their colleagues or associates has been promoted to a higher position, that some influence has been brought to bear in making the selection. Natural though that feeling may be, it is generally wrong. Thus, the employee who has failed to be promoted, or who has failed to secure an expected position, and who blames his failure on

influence and pull, is generally doing himself or herself an injustice, as well as doing an injustice to the successful applicant.

The moment we attribute our failure in securing anything in life to the exterior influences which we imagine exist, we shut the door against self-analysis and fail to learn an invaluable lesson. The man or woman who fails in securing a desired position, or a desired favor at the hands of another, should turn that failure into a very valuable steppingstone to rise higher. This person should immediately proceed to discover why the other person succeeded and why they failed, and if this examination and analysis is properly conducted and conscientiously carried out, it will probably enable the unsuccessful applicant to discover how they may improve and prepare for a more successful attempt.

Many businesses promote employees from lower to higher echelons as employees demonstrate proficiency in their present jobs and potential for promotion to positions of greater responsibility. However, sometimes there is a point in the promotion ladder for each employee where further promotion is not possible, regardless of the employee's efficiency and proficiency in the present job, and in spite of the fact that there may be openings for employees at higher levels in the business. Needless to say, this can be very frustrating. Therefore, when employees find that they have reached a point where they can no longer secure a promotion and find that others are being brought in from outside the business to fill positions which these employees feel perfectly capable of filling, they should not attribute the hiring of others as due to influence, nor even feel that their failure to be promoted is due to incapability on their part. Such employees should have a frank talk with their employer or manager to discover whether they have truly reached the height of their efficiency with that firm or whether further training and education might help such employees secure higher positions.

The one thing that warrants employers in promoting employees is the spirit of service. Employees who give only as much time and labor and thought to their work as they are paid for are sure to find at the end of the year that they are being paid only for what they are giving. Employees who feel that they are hired and paid for doing eight hours' work a day, and that the giving of a ninth hour should be compensated

for as extra labor, will eventually find that promotions do not come their way, and even increases in salary are delayed or refused. On the other hand, employees who show that they are eager to help in every department of the business while specializing in none, and who hurry through their assigned work in order to make their willingness to work in other departments quite evident to their employer, may give the employer the impression that they are not sufficiently focused on their assigned work and not giving it the careful attention that it deserves.

I have actually seen employees who were busy helping in so many departments, and trying to make themselves useful in more ways than they were engaged to be, lose their positions in a few months. The employer felt that they were not focusing their attention and their efforts on the assigned work and therefore were neglecting some aspect of it or failing to find in their particular work the possibilities of growth and extra efforts that were close at hand. However, it is natural that an employer will appreciate every special effort and every extended endeavor that an employee puts into the business, regardless of the time clock or the salary being paid.

I have heard so many employees say that if their employer would give them a little interest in the business, or even a fractional percentage of the profits being accrued, they would be willing to put more personal interest into the work at hand. And while profit sharing may act as a good incentive, employees should be willing to give employers their best efforts, regardless of whether the employer shares the firm's profits with them or pays a straight salary. Let your employer discover that you have more than merely a salary interest in the business, and the employer will gladly see to it that you are compensated accordingly. The demonstration must begin on your part and not on the part of the employer.

Another issue that is responsible for many employees losing their positions, or failing to be promoted, is the lack of loyalty to the employer or the institution wherein they are employed. Taking time off to seek better positions, or stealing occasional minutes to interview someone about a position in another firm or ways and means for securing promotion, have caused many employees to lose their positions. An employer has a right to believe that you should be loyal to your

position and to your employer and that while you are working for your employer you are devoting all your energy and attention to your job. To discover an employee seeking another position outside of the firm is a signal to any employer to release that employee and secure another one. The employer does not want to be caught off guard by having you suddenly resign, thus leaving your position unfilled and your work unattended to. If an employer believes you are seeking another position outside the firm, the employer is apt to feel that you are undependable and not loyal.

For the same reason, thousands of people seeking employment fail to secure desirable positions for which they may be well qualified in a mental or physical way. Such people frankly tell their prospective employers that they have worked for a number of different firms but have left each one because they wanted to improve themselves or secure a better position. To an employer this admission signifies that the applicant is not dependable and that to engage this person today may mean losing him or her a month from now. And if there is any one thing that harasses, bothers, annoys, and infuriates an employer it is constantly seeking new employees, interviewing them, and training them in their positions.

On the other hand, the employee who thinks that they will take advantage of this fact and demands to be promoted or given an increase in salary so as to avoid vacating their position and causing the employer the trouble of seeking a new employee, is proceeding very foolishly and against their own best interests. Any employer would rather go through the tiresome procedure of seeking and interviewing new applicants, and having them trained into new positions, than to be subjected to such coercion.

From a mystical or cosmic point of view, loyalty to your employer is the keynote to success for those who are employed, and such loyalty is not only of the physical body, but of the mind and heart. And it is not something that exists only for eight hours while at the office or on the job but should be here twenty-four hours a day.

Every employer realizes that an employee may be worth more to the employer's competitors, or to someone else in a similar line of business needing a similar person, than the employee is to him or her.

Therefore, most employers try to offer the most competitive salaries and benefits that they can afford in order to attract good employees and retain their valued employees. However, in return, employers expect and count on the loyalty and reliability of their employees. Employers often offer training and educational benefits to their employees, with the dual purpose of improving and expanding the employees' skills and efficiency while also expanding and building the employers business through better-trained and more efficient employees. However, employees who take advantage of this by seeking employment elsewhere upon the completion of their training are not doing their employer or themselves any favors. Chances are that a new or potential employer will cast a wary eye on the employee who has jeopardized the former employer's faith by leaving after receiving training. In the minds of most employers this raises a warning signal and a wariness concerning the potential employee's faithfulness and trustworthiness. Cosmically speaking, the inexperienced employee who does this sort of thing brings about a karmic condition upon himself that may bring failure and discontent for some time.

Let me give you a practical example of how karma works in this regard. A person who has just graduated from a business course applies for a position in a corporation. The employer, who needs another person trained in this particular position, hires the applicant and proceeds to use the corporation's time and equipment, including the time and assistance of a number of the other employees, to train and educate this new employee so that they will learn the job and become proficient and efficient in this particular job. To start off, the employer is paying the new employee—the trainee—a nominal salary, with the promise that once the employee is trained and then successfully applies the results of this training on the job, there will be an increase in salary. During the training the new untrained employee is probably in fact receiving more salary than they are actually worth or is actually earning in that position. According to the law of averages in business, the new employee-in-training is probably receiving seventy-five percent more

salary than they are actually worth to the employer when it is taken into consideration that the employer's time and the time of a number of other employees must be used to help the new employee become completely familiar with the duties of the job. However, the employer is investing time and money into the training of this new employee with the expectation that in future months and years this newly trained employee will successfully apply the results of the training, earn the company more money, and bring the company more customers and more business. Thus the employer's investment of time and energy into the training of this new employee will eventually pay off.

However, after the first six months have passed, the new employee, convinced that they have truly earned every cent received, demands a substantial increase in salary. The employer realizes that instead of now having the opportunity to make good on the investment of time and money in the training of this new employee, the employer must either meet the substantially higher salary demands and continue to lose money on this employee or face the reality of losing the employee and having to hire and train another applicant. In the employee's mind, however, there is but one thought: they are now trained and, with the six months of experience, can go to another similar business and find a similar job at a higher salary. In other words, this employee is ready to take advantage of the training and experience provided at someone else's expense and turn it to profit—ungrateful and unmindful of the obligation owed to their present employer. Being refused a substantial increase in salary, the employee leaves the present employer and goes to another business.

A record carefully kept of 1,000 employees doing this sort of thing has shown that at the end of a year these employees were again out of positions, and in two years their changes in positions, with periods of unemployment, showed that they had earned less in the two years through their many changes than they would have earned had they remained in their initial positions, learned more on their jobs, and successfully applied what they learned to make themselves more valuable to their employers—which would undoubtedly have gained them the higher salaries they were seeking. Furthermore, their continuous changing of positions has given them a record which no

employer values, and they soon find themselves among the ranks of the unemployed—disgruntled, discontented, and suspicious of the entire employment system.

In seeking a position, therefore, be sure that you are well qualified, that you are ready to give it your loyalty and entire support, and that you are willing to work with the concern for such a length of time as enables it to secure from your services such reward as will make increases profitable to them and to you. If you are seeking promotion in your present concern or position, you will be sure of securing it if you give less thought to the promotion or to the possibility that lies before you and more thought during your business hours to the work you have at hand.

Let your thinking about your advancement or change in position occur during your hours of relaxation while you are at home; rather than concentrate upon your employer's mind with all kinds of silly demands that they grant your request for promotion, concentrate your mind for a moment or two on yourself. See if you can find how you can go into your present position the next morning and do your work a little better or improve the affairs of your business for your employer and thereby attract the employers attention to your desires. In appealing to the Cosmic, or through any mystical laws, for advancement, promotion, or the securing of a new position, be sure that you have in mind a definite position in a definite line of work of which you are capable and in which you can demonstrate efficiency.

In interviewing an employer regarding a change or a new position, follow the suggestions given in the next chapter about interviewing and selling, for you must sell yourself. But in addition to following those suggestions, be sure that you make it plain to your employer that you are not offering the employer just your eight hours of physical labor each day, but you are offering your best mental services, your loyalty, your interest, and that degree of efficiency which may be expected.

With all of these suggestions in mind, and with the advice given in future chapters, you should be able to make your life as an employee just as successful and profitable to you as any business in which you might engage yourself and become an employer.

Chapter 8

IMPRESSING OTHERS

“Just as you cannot send a message to someone if you do not know what it is you wish to say, neither can you convey an idea from your mind to the mind of another if you do not have a clear picture of that idea in your mind to begin with.”

THERE ARE CERTAIN psychological principles that may be used and applied very efficiently, even by those who have not taken a thorough course in the subpsychology or who have not had long experience with the intricate principles involved. The most careful use of these psychological principles—in connection with that of impressing the mind of another person and the art of making the proper impression—is very important to those who are attempting to convey a message of a definite nature.

Whether you are trying to sell some merchandise to a person, or sell yourself, it is absolutely necessary that you create in the mind of your prospective buyer a duplicate of the picture that you have in your mind. Really it is the art of thought transference, but instead of being accomplished by the process of mental telepathy exclusively, you have the additional advantage of using words and using some other psychological laws that I will explain.

With some people, the most difficult thing in the world is to talk to another and talk so impressively or so efficiently that the correct message is conveyed. Many people find it more convenient and certainly more efficient to write letters or emails than to talk, and I

have known hundreds of successful salespeople who did all their selling by correspondence and who were eminently successful. However, the moment they faced a prospective buyer and attempted to say in words what they had been accustomed to saying in writing, they became self-conscious, unfocused in their concentration, and weak in their presentation.

If you are one of those persons who can write a strong message and present your proposition in writing better than you can in person, you certainly have an advantage and I question whether it will pay you to attempt to change your methods.

But if you are in a position where you must face your prospective buyer, or where personal interviews are absolutely necessary, then there are certain principles that you can use and which will make your work more sure of results.

As I have said above, whether you are selling merchandise, applying for a position, or seeking favors or benefits of any kind, you are either selling some material thing or selling yourself. In either case, you must create in the mind of your prospective buyer, or the person you are interviewing, that sort of impression and that sort of picture which you already have in your own mind.

Just as you cannot send a message to someone if you do not know what it is you wish to say, neither can you convey an idea from your mind to the mind of another if you do not have a clear picture of that idea in your mind to begin with. What you want your prospective buyer to build up in their mind must be so concrete and definite in your own mind that you never have to hesitate a moment in the process of transferring the impression from your mind to the buyer's mind.

On the other hand, you cannot convey to the mind of another person an impression of positive affirmation and of wholehearted conviction, if in your own mind the impression you have there is weak, negative, or the opposite of what you wish to convey.

In other words, you cannot face your interviewer and glibly talk, positively, about the goodness and merits of something you wish to sell, while in your own mind there is doubt about the goodness of

the product and a conviction that the product has no merit. You can train your lips to speak a lie, and you can glibly juggle your words so that you are conveying a double meaning, but you cannot trick your mind into forgetting the facts it knows and creating momentarily a false picture in agreement with the false words you are speaking.

The average business executive who is accustomed to dealing with salespeople or interviewing people who are seeking favors, benefits, or assistance, is keenly aware of the vibrating impressions from the mind of the speaker. I will tell you frankly that I know thousands of such businesspeople who secretly admit that they seldom pay as much attention to the words being spoken by their interviewer as they do to the thought impressions they are receiving in between the words.

I know from my own experience, and from the experience of many business executives and managers who have discussed this matter with me, that very often they reach a conclusion as to what they are going to do long before the salesperson or the interviewer is halfway through talking. Often after the first half-dozen words are spoken by the salesperson or interviewer, the business executive who is listening has received direct from the mind of the talker an impression that all is not as it seems and that the sales representative is attempting to fool, trick, or deceive the executive through their sales pitch. Under such circumstances, most businesspeople immediately decide that they will not buy and will not grant the requests being asked, and nothing that the salesperson or the interviewer says changes that impression.

The very opposite of this is also true. The average busy person in big business will often interrupt a salesperson or an interviewer by saying: "All right, I will accept," or "I agree," or "I will grant what you wish." It would appear that the business executive has made up their mind before the interviewer or talker has half explained the proposition. Some who witness such circumstances may think this is due to the fact that the business executive has a hunch or some intuitive way of deciding what should be done. However, this is not true. The businessperson has simply received from the interviewer's mind an impression that reached him or her before the interviewer had spoken a half-dozen words. Busy people in business have little time for long discussions and lengthy interviews. If they can pick up impressions from a salesperson's

mind mentally in a moment, they would rather have it that way than wait a half-hour to eventually reach a conclusion after a long series of complex statements and descriptive explanations.

From all of this you will see that the salesperson who attempts, nowadays, to sell something that has no real merit, or in which they have little faith or confidence, is lost unless that salesperson is going to try to sell the product to ignorant, unsophisticated, and inexperienced buyers. Even there the seller may fail because it must be remembered that a lack of education and culture does not prevent the human mind from being very sensitive to mental impressions. Many people lacking sophistication or education are nevertheless mightily sensitive in reading the auras and mental impressions of those trying to take advantage of them. Salespeople, or anyone else, who think they can take advantage of uneducated people or untutored and unlettered minds and work a trick upon their inner intelligence are very apt to be fooled.

In trying to sell yourself to a prospective buyer, whether it be by seeking a promotion in business, a new position, or some special service you wish to render, remember that your own real opinion of yourself and of your service counts far more than the beautiful description that you present through words or which may be glowingly stated in a number of testimonials you ask the buyer to read. If you doubt your own ability to fill the position you are seeking, if you have the least doubt in your mind about your efficiency or capability for the service you wish to render, do not think that you can buffalo your average businessperson by egotistical statements that are nicely worded. Glowing promises mean very little to people in business. They naturally assume that anyone who wants to work for them or serve them is going to try to do their best. The mere fact that you say you will do your best means nothing. The employer wants to know what your best really is, and if you have any doubt in the back of your mind as to how good that best is, the prospective employer is going to discover it very soon.

Many people are full of promises in their interviews, and then they are about as dry as the Sahara Desert when it comes to making good on those promises. The most promising thing I ever heard of was a Mississippi steamboat that had a twenty-two-inch whistle and a sixteen-inch steam boiler, and when it was ready to start away from

the dock, it blew its whistle with such strong, promising tones that it exhausted its steam and moved backward.

So the first thing to do is to have the proper determination in your mind and a very complete, definite picture of the real service you wish to render or the true value of the goods or things you wish to sell. If you are attempting to sell merchandise, whether it be stocks and bonds or articles of commerce, be sure you are so familiar with what you are selling that not only can you completely answer any question that is asked, but you can close your eyes and in a moment see an entire picture of the article from the time it began in its process of manufacture from the raw materials to the last moment of its delivery.

Unless you are well versed and very familiar with the product you are offering to someone else, do not assume that you have a clear conception of the product at all. While you are talking to your prospective buyer, they will be receiving from your mind the precise picture you have in your mind, and if it is blurry or unclear, they will receive the same sort of reaction, regardless of the nice caption and glowing billboards that you paint for the prospective buyers to look at. Telling your prospective buyers all about what you have to offer, and at the same time having a poor picture in your mind, is like showing your customers the posters outside movie theatres with all their glowing colors and provocative statements. They will tell you that the movie playing inside is what they want to see. Therefore, what you picture within yourself should be more definite and more clear-cut than what you or any poet or literary master could ever picture in words.

The next important point is to convey to your prospective buyer the fact that you are steadfast, honest, straightforward, and businesslike. Not only should your conversation be brief, your statements definite and to the point, and your whole attitude that of poise and self-confidence, but your every glance and movement should indicate a sureness and conviction that are unmistakable.

People in business do not necessarily appreciate sales representatives or interviewers who assume an attitude of humility. They are not necessarily impressed by salespeople who apologize for taking their time to explain what they have to offer. If you are doubtful as to whether

what you have to offer is of value to the customer, do not pay them a call until you are sure about the value of the product. If you have the slightest feeling that you are taking up a businessperson's time without profit to them, then do not go near that person. Unless you feel from the bottom of your heart to the top of your head that your time in their presence will result in profit to them and benefit their business, as well as making a profit for yourself, do not bother them. Apologizing for your intrusion, or for the time you take, is merely another way of saying to your prospective customer that you do not believe you are going to show them any profit in what you are presenting, and that after all they are going to be the loser whether they buy your product or not; you may just as well save your time and theirs at the beginning.

Of course, if you are asking merely for a favor, wherein all the profit is for yourself and none at all for the other person, you may properly explain your regrets for taking some of their valuable time in such a selfish manner. But if you have something really of merit to offer in the way of merchandise or your own personal services, and you believe what you have to offer is of benefit or value to the other person, do not apologize for taking their time. Businesspeople appreciate having meritorious proposals brought to their attention and make it their business to see and interview expert salespeople or people who have something definite to say.

One of the sure signs of weakness in character, and inefficiency in mental ability, is the shifting eye. You will notice that often business executives and managers place their desks so that those who call on them or come to see them will be facing toward the light while the executives or managers will face away from the light. This is so they can carefully observe and study the changing facial expressions of their visitors or those whom they are interviewing and so that their visitors—the people talking to them—cannot so readily see or observe the subtle changes of expression on the executive's face. Because of their many responsibilities for the ongoing success and stability of the companies they manage, business leaders have good reason to be concerned about the character and integrity of those whom they are interviewing. As the person being interviewed, you should not look upon this as being placed at a disadvantage, for if you are wise and adept you will take

advantage of the situation and face the light as well as your interviewer's critical scrutiny and fear nothing. In fact, you will make your face and your eyes serve your purpose, as I will explain in a few moments.

Of course, it is understood that you will never go into the presence of another person seeking favors, benefits, or aid, or attempting to sell or promote any idea, if you are slovenly dressed, careless in your appearance, foul of breath, or inconsiderate and uncordial in your attitude. Approaching your prospective buyer or customer, you should hold the positive affirmation in your mind that you are going to succeed not by overpowering or hypnotizing the buyer, not by having the Cosmic super-induce a state of mental coma wherein the buyer knows nothing, says nothing, thinks nothing but by what you describe in words. The Cosmic will not aid in such a method through any law or principle of the universe. If you want to throw your prospective customer into a state of mental aberration, you will have to do it by the charm of your personality and the goodness and greatness of your proposition.

There is one method, however, whereby you can keep your listener, whoever they may be, from letting their mind wander while you are speaking or from coming to a conclusion too quickly. It is a method used by the most successful salespeople throughout the world and by diplomats, detectives, judges of the court, criminologists, psychologists, and mystics. It is a method whereby you can stand before your prospective customer or any other person and say what you have to say, provided it is the truth, and then make the other person realize it is the truth and cause that person to judge your statements and your mental pictures correctly.

The method is simply this: The moment you begin speaking to the person whom you wish to convince, be sure to concentrate your eyes all the time you are speaking on the center of the person's nose just between the eyebrows. That point of the nose is called the root of the nose, and if you concentrate your gaze there, you will be concentrating upon the root of the person's attention. You will find that the other person will gaze back into your eyes, and they will feel the steadfast, permanent, convincing glance and mental attitude on your part. If you have to close your eyes or change your gaze from that position while

talking to the person, do not drop your eyes and look down to the floor or down to your lap, your hands, or anything that is lower than the level of the other person's face, but rather shift your eyes or your glance sideways to something in the room that is on a level with their face. You can rest your eyes for a moment this way, and then bring them back to a definite view upon the root of the person's nose.

Do not attempt to stare with wide open eyes at the other person, for they will become uncomfortable and suspicious of your motives, and you will be dismissed instantly. Let your eyes have just a perfectly natural look and merely center them on the root of the other person's nose instead of looking at details of the person's clothing or the papers on the desk or at your own hands or feet. Every downward glance on your part weakens your impression. Do not attempt to get close to the other person but stay at a respectful distance. Talk softly and in a monotone. Do not try to give emphasis to certain words by pronouncing them loudly, for that will disturb the mind of the listener and upset the rhythm of the listener's thinking. Do not lean on the desk, or in any other way impose your physical self on the other person's territory. Do not become familiar, intimate, or personal. If you know the person in a friendly way, reserve your personal, friendly, more casual approach for hours after business. Make your conversations brief and to the point.

If, when all this is done, the prospective customer suggests postponing a decision, do not attempt to urge them to make an immediate decision, for the client will become suspicious. Rome was not built in a day, and whether the customer buys something from you or not, today or tomorrow, will not ruin or wreck their business. If the service or the thing you have to offer is any good at all, it will be just as good tomorrow as it is today. If you are fearful because the buyer does not accept it right away, you will convince the buyer that they will gain more by rejecting it than by accepting it.

Even in public speaking, and in dealing in business matters or in personal matters, be sure to always gaze at the person you are talking to with your eyes centered as instructed above. This will evoke a mental impression of a strong, magnetic personality, and it will tend to keep your listener from wandering away mentally in a field of speculation; you will hold the listener fast to your line of thought.

A thousand people have told me of a thousand instances where this formula saved the day. It may not be mystical, it may not even be psychological, but it works.

Chapter 9

AN UNUSUAL HELP IN NEED

“How can one person influence the mind of another so that the thoughts, ideas, pictures, facts, and impressions implanted in the mind will stay there and continue revealing themselves...?”

ONE OF MY good friends who is also a member of our organization, once wrote a very fetching story entitled, “A Plea for Hypocrisy,” in which she very capably outlined the benefit that all of us derive from some mild forms of amusing hypocrisy in our lives. I feel that before my readers are through with this chapter in my book, they will believe I have written something that should be entitled, “A Plea for Superstition.”

Nevertheless, it is strange how many superstitious beliefs most of us really have and how greatly we are affected by them. You have heard of the sane, conservative business professional who laughed at a friend’s superstitious belief regarding opening an umbrella indoors and yet when walking on the street, goes out of his way to avoid walking under a ladder. In my contact with businesspeople throughout numerous industries, trades, arts, and professions, I have found that nearly every one of them has some sort of superstitious belief that they indignantly refuse to have labeled as superstition and denies as merely a belief. Most of them take great pains and considerable time to explain to me that the strange little conviction that is in their mind is based not upon

faith but upon practical experience and therefore is neither a belief nor a superstition.

We are told that sailors are the most superstitious people in the world, but I would like to find a business professional who is always ready and willing to start a new proposition or make a big investment on a day that happens to be Friday the thirteenth; I would like to find the businessperson who is always willing to be the thirteenth director in a new company, or businesspeople who are willing to hand over money toward a new investment just after a black cat has crossed their path. These people will adamantly deny that they have any superstitious beliefs.

Nevertheless, the fact of the matter is that most of the superstitious beliefs that have come down through the ages and still grip us with their possibilities, and hold us with their potential powers, are those which are actually based upon some scientific principle. I will grant you that walking under a ladder is a risky thing at any time, especially if the ladder is not well grounded and there is a person with a paint pot somewhere above. But there are many other superstitious beliefs or practices that deal with vital principles not so obviously connected with serious possibilities.

We hear people who are dealing with the important material things of life speaking of such conditions as luck and chance. While they may not go so far as to walk around their chairs four times just after a new deal of the cards or slap the top of their heads three times after they have placed a marker on the board at the side of the roulette wheel, they are still prone to do other things that they believe will assure their success in the undertaking at hand.

One time, the president of one of the largest coal combines in America came from Chicago to have a business consultation with me in San Jose. Whenever he would find that talking to me from New York, Pittsburgh, Chicago, or Salt Lake on the telephone was too slow, he would drop in to see me. During one conversation, he told me how a president of one of the banks with which he did business in Chicago carried a lucky coin in his pocket, and he took hold of it and gripped it tightly whenever he was dealing with an important matter because

he found that “the vibrations from this coin bring him luck.” The coal magnate smiled at the story he was telling, and then he presented me with a paperweight of a novel design for my desk, which was a duplicate of the one he had on his desk in his office in Chicago. He said it was the symbolic design of a large banking institution in New York and that his paperweight was a reminder to him to consult them in regard to extraordinary matters because he found he had better luck in dealing with that firm than with any other. Of course he had no superstition at all!

Now the truth of the matter is that there is one unusual practice used by so-called mystics, especially by businesspeople who have heard of it, who have tried it first in a halfhearted way, and then found reason to pin their faith to the principle involved. I am going to explain it to you, and I suppose that the result will be that one hundred or more of you will go about your business affairs from now on doing this strange little thing, much to the amusement of your partners and let us say to the consternation of your business competitors.

Perhaps you have heard of the peculiar trick of crossing your fingers, and keeping them crossed while you are awaiting the result of some plan or the decision of some person who holds the key to solving your immediate problem. Perhaps you have thought that crossing your fingers or keeping them crossed was a superstitious practice, and perhaps it really is. I do not know about this, but I do know that it works. I have found a very satisfactory explanation for the practice, and whether you accept my explanation or not, you are at perfect liberty to try the formula and cross your fingers whenever you wish and keep them crossed for as long as you like. If this practice does not bring the unusual results that others have secured, you are again at liberty to condemn the thing as a foolish superstition. On the other hand, if you secure unusual results, you are at liberty to attribute the success to the little superstitious practice.

I have found that when a person has visualized and built up in the mind some plan, desire, or picture representing what they want from someone else, that the most difficult thing is to keep this picture in mind and have it radiate in the form of mental vibrations to the mind of the other person without interruption and without interference. I

am speaking now about the person who is about to interview another person, or has just completed such an interview, seeking or suggesting that certain things be done which can be done by the person being interviewed but which may not be done because of interference, forgetfulness, or some other interruption preventing the plan from being carried out.

Take, for instance, the individual who goes to a banker and explains the need for a loan. This person uses every convincing argument to show the banker that the loan is not only needed but is a safe and businesslike proposition. The banker listens carefully and makes certain notations but defers giving a definite answer until the next day. The person who wants the loan realizes that after leaving the banker's presence, other problems and matters may arise, diverting the banker's attention away from the favorable impression left by the loan applicant's interview. A person in this situation always feels that if there was some way whereby they could hold the banker's mind in the same receptive and favorable condition that it was during the interview, there would be no question about a favorable decision a few hours or a few days later. The problem for the loan applicant is to somehow keep the banker's mind impressed with the favorable picture created in the interview.

Or, take the example of a person talking to a prospective buyer of a piece of property. The seller does their level best to create in the mind of the prospective buyer an excellent picture of the property and a favorable impression. The buyer decides to give their answer a few days later. The problem here, again, is to prevent the picture from fading out of the mind of the prospective buyer and to keep the favorable impression constantly alive and vibrating.

Or, take the person who interviews a prospective employer. After partially convincing the employer, the applicant is told that a final decision will be made a few days later. Other applicants are to be interviewed. A confusion of pictures and facts will be built up in the employer's mind, and it will be difficult for the employer to recall clearly the next day the fine, definite picture which the applicant of today created in the employer's mind. The problem here is for the applicant to keep their impression in the mind of the employer until a decision is made.

How can one person influence the mind of another so that the thoughts, ideas, pictures, facts, and impressions implanted in the mind will stay there and continue revealing themselves like a movie running through their consciousness until they cannot eliminate them except by acting upon them and bringing the matter to a conclusion? You would probably agree with me that if there was a method for accomplishing this, it would not only be a legitimate thing to do—as long as we were not violating any ethical laws of business or cosmic principles—but it would also be an invaluable aid to everyone.

Crossing the fingers will accomplish this very thing. I have found it to work in many cases, and I daily hear from those who have had it recommended to them by some acquaintance and have found it successful in the first trial. Whatever faith you may put in the explanation I am going to give you may or may not have a bearing upon its successful operation when you use it, but at least you may try it without jeopardizing any of your interests and without injury to your dignity and pride.

We know from psychological laws and principles, as well as from mystical practices, that the forefinger and second finger on each hand are the terminals of certain nerves that have to do with the centers of visualization in the mind and the radiation of psychic waves in the process of telepathy. We know that these two fingers on each hand play an important part in so-called magnetic healing or contact treatment work where the hands come in contact with the nerve centers of other bodies. We know that all through history these two fingers, with the addition of the thumb, have been used symbolically as the fingers from which there are potent radiations, often believed to be spiritual radiations, but now known to be magnetic or of the nature of the mental essence.

Many years ago, an eminent European scientist discovered that by pinching certain parts of the fingers, the outward flow of this same energy could be short-circuited for the relief of pain in various parts of the body. It was later found that all that was really done was to affect the mental activity of the consciousness. I could point out many other reasons to show that there is a relationship between the first and second finger of each hand and the peculiar mental and psychic functions

of the human mind. But in this discussion I am not dealing with metaphysics or with other matters that are wholly within the realm of the traditional teachings of the Rosicrucian Order. I am dealing solely with the application of some principles to business affairs.

Now, according to the explanation that I have worked out, and which has been accepted by hundreds of people who have delved deeply into the possibilities of this explanation, I am convinced that whenever we have mentally built up a definite picture, idea, thought, or impression which we are conveying to another mind, that a radiation can be created. As soon as we have completed the picture or impression in our mind and have expressed it to the mind of another, if we cross the forefinger and second finger of either hand or both hands for a half hour or so, the impression thus created in the mind is caused to radiate in the form of telepathic waves from our mind to the mind of the person to whom we have just been speaking and whose personality we associate with the impression we have in our minds.

I have found through test and trial that if at certain hours during the day I think of a particular person who I interviewed yesterday and once more build up the pictures that I had presented to that individual in words, and then cross my fingers and hold that impression in my mind for ten minutes, that during those minutes that person will once again recall the impression I put into their mind and will think of me and the picture or story that I left with them. A great number of experiments of this kind were conducted by myself and others for the purpose of testing the principle involved, and, as I have said before, there are hundreds of businesspeople who are using this method many times a day and who do not hesitate to claim that the final results prove its efficacy. In many cases they have been able to ask the other person at just what hour or minute they had the recurring impressions, and they have found that these periods of time checked with the time periods during which the fingers were crossed.

I remember one case very distinctly, which I think illustrates the whole principle involved. One afternoon, about 2:30, a man, who had been instructed in this process, rushed to a banker to present a proposition calling for a loan. He found that he could have only a three-minute interview with the president of the bank, for the president was

about to leave his office and travel to another city. He promised the client that he would decide the matter upon returning to his office three days later. The client returned to his office after the interview, and every half hour he sat in a relaxed position, crossed his fingers for two minutes, and thought of the banker while he built up again in his own mind the picture and story that he had given to the banker in words.

That night, at eleven o'clock, the client received a message sent from a distant city, which read as follows: "Have thought of your proposition many times during afternoon and evening and have decided to grant your request and am contacting my bank accordingly." When the banker returned to his office, he was questioned by the client and admitted that he had sent the message in order to bring the matter to a conclusion. He wanted to make a decision because he had been unable to think of any other matter during the afternoon and evening, and he had to clear his mind of this recurring proposition in order to work on matters that necessitated the business trip.

It may seem foolish to some of you to stop in the midst of your affairs many times a day and in silence cross your fingers, and it may even seem like a waste of time. But if you had a major proposition pending, or an important matter hanging fire, you would not think it foolish if it was feasible to call the other person on the phone every half hour and remind him or her of your proposition. Such a method would probably annoy the other individual and jeopardize your interests. Crossing your fingers has the advantage of diplomacy, for the other person may not be aware of your process, and it has the additional advantage of secrecy, for you can cross your fingers behind your back without revealing to anyone around you what you are doing, whereas telephoning is not always a private matter.

If you have followed all the suggestions I have given in my previous talks, you will undoubtedly find that crossing your fingers or keeping them crossed "just for luck" will prove to be one of the luckiest things you can do in bringing your affairs to a satisfactory conclusion.

Thus I make a plea for one form of superstition at least. And so far as I am personally concerned, I care little whether some practices are superstitious or not, so long as they work and produce results, and I

have an explanation as to how they work that enables me to apply the process intelligently and understandingly. After all, that is as much as we can say about many things in life, and especially in connection with business and social affairs as we meet them in our business and home activities.

Chapter 10

THE LAW OF COMPENSATION

“Many people appeal to the Cosmic or to the laws of psychology or mysticism for aid in their predicaments, yet they cannot show that at any time in the past have they cooperated with the Cosmic in liberally helping others.”

People have attempted to reduce to material form the cosmic law of compensation, although they have made a miserable failure of it in most ways. Nevertheless, spiritually-minded businesspeople, or mystical workers in the field of business, have succeeded in establishing in their own lives and in their affairs some principles that are truly representative of the cosmic law of compensation.

As I have said in the preceding chapters of this book, money as a means for rewarding and compensating people for their efforts is a false and arbitrary medium created by human beings without having the least relationship to the ideals of Cosmic law. It is fortunate, however, that while we on the one hand attempt to compensate those who work for us and those who contribute to our needs by paying them money, the cosmic law of compensation also operates to bring to each one of us a true compensation for what we have done. And in each element wherein our method of compensation fails to reward or punish

adequately for each good or bad deed, cosmic law properly, efficiently, and sufficiently compensates and makes full adjustment.

Individuals may scheme and plan to prevent the cosmic law of compensation from operating in their individual situations, and they may try to stop the great cosmic laws from adequately adjusting the compensation for their acts. They may even succeed for a time in escaping what they believe is imminent, but it is a fact that no one has ever successfully avoided, evaded, or escaped the operation of cosmic law completely and continuously. People may cheat one another of their just rewards, and people and corporations may fail willfully or unconsciously to make proper compensation to those who work for them, but cosmic law never fails. It is immutable, of course, but it is also fair, just, and truly worthy of our admiration once we understand the principles of cosmic compensation.

Both employers and employees in major corporations and small businesses alike must all realize that injustice, unfair dealing, bad behavior, and bad thinking will bring into operation the law of compensation as established in the Cosmic and that there is no escape from the operation of this law. The employer or employee who plans to take advantage of another human being or of a group of human beings, including the citizens of a city, state, or nation, must expect the law of compensation to operate sooner or later and bring punishment to the mind and interests of the person who planned the injustice.

Although it is often said that the law of compensation does not always bring an immediate manifestation of its operation, people do not necessarily always have to wait until the close of their lives to see the results of this cosmic law. There is no warrant for the belief that the law of compensation defers its reward until the close of life. I believe this common misunderstanding is due to the teachings of certain religious doctrines that refer to the ultimate rewards that all good people will receive in some future state, but so far as cosmic law is concerned, it makes compensation adequately and properly in such ways and at such times as will render the most help and benefit to the deserving one.

For many business professionals with whom I have come in contact, their faith and trust in the operation of the law of compensation is

solid and secure. I have met many businesspeople who believe most implicitly that whenever they do a kindness or an unselfish act for someone else or contribute in any way to the health and happiness of others, they can expect some reward or some cosmic blessing, suddenly and uniquely, at almost the following hour. They have learned from experience that the Cosmic brings its rewards not only suddenly but at a most propitious moment. By helping others or contributing in whatever way they can to the needs and happiness of another, they are accruing a certain amount of cosmic blessing or help that will come to them just when they need it and as they need it.

I do not mean to imply that such people constantly have in mind a reward or return of their blessings whenever they do something for someone else. I have noticed from many reports, and from intimate contact with those who follow such principles in their lives, that most of the unselfish or kindly acts performed by these people are unplanned and wholly spontaneous and that it is only as they are performing the act or immediately thereafter that they realize that in compensation for their rashness or liberality there will be the proper return. It is only natural for someone to promptly question the logic of a spontaneous act or sudden urge and to wonder whether it is worthwhile, diplomatic, or reasonable. It is at such moments of consideration of the spontaneous act that these people generally conclude that even though it is sudden and probably urged by an emotional impulse, the Cosmic is conscious of the urge and the wholehearted response to it and will compensate accordingly.

Let me illustrate how such cooperation with cosmic law can really become a valuable asset in one's life. For a number of years I was closely associated with, and adviser to, Mr. William Woodbury, who was a wealthy New Yorker given to the study of human needs. His business affairs with which I was connected were of such a nature as to permit him to have ample time for personal matters and provided him with an income sufficient to allow him to indulge in any of the costly hobbies and practices which often become the ruination of many wealthy individuals. Mr. Woodbury, however, decided that he would get more pleasure out of life if he could evolve some plans for helping the worthy and needy who wanted to help themselves. He had no faith in organized

charity and did not believe that any form of charity helped the actual person who had a real need.

Finally, a plan was evolved whereby Mr. Woodbury set aside \$1,000,000 in a bank in New York for the special purpose of helping others. He informed various business and charitable organizations that if they contacted any person who had a legitimate plan and was anxious to go into business for themselves, to send that person to see him. Mr. Woodbury opened a special office in a private residence in a secluded part of New York City, and there, each morning, we interviewed applicants for help. Briefly outlined, his plan was to find such people who were competent in some definite line of business or trade, who had many years of experience in that particular line, and who were anxious to discontinue being employees and go into business for themselves. If such people were well qualified in a moral and ethical way—that is, not addicted to drinking, gambling, or other extravagant indulgences—and were healthy and responsible enough to start up their own business and build up a good clientele, he would loan them anywhere from \$5,000 to \$25,000 and in some cases even more. The money was loaned to such individuals without security, with no other pledge or promise than their personal word, and with no agreement as to the return of the money except that it should be returned from the legitimate profits of their businesses and in such payments as they found were possible, convenient and not injurious to the progress of their business, and without any interest of any kind.

Within a year, practically the whole of the \$1,000,000 had been loaned in this manner, and during the following year it was a pleasure to see that ninety-eight percent of those who had secured the money were making various returns in accordance with the profits of their businesses and in no ways attempting to defraud Mr. Woodbury. After four years of operation of the plan, Mr. Woodbury found that quite a few had returned not only the original amounts that they had borrowed but had also donated to the fund liberal amounts to help others. On the basis on which it was working, his original \$1,000,000 would be returned with a very much larger increase than if he had loaned it at six percent.

In fact, a report sent by Mr. Woodbury to me in 1924 showed that in the ten years previous, his \$1,000,000 had been returned and a large additional fund accumulated. He had proved his original contention that human nature could be trusted and that the average person, if placed upon their word of honor, would not take advantage of any plan that was truly conceived to be noncommercial and one hundred percent altruistic. Only a little over two percent of the people he had tried to help had taken advantage of the situation and had either absconded or in other ways defrauded him but he took no means to punish them or even search for them.

The most important discovery made by Mr. Woodbury in connection with his humanitarian plan, however, was that soon after he inaugurated it, his other business affairs began to prosper far beyond his anticipation. Many people who owed him large sums of money began to make payments, and in other ways he found that the cosmic law of compensation was beginning to reward him for his efforts on behalf of others. He finally organized an institution of helpfulness for people in business, and up to the very last hour that it existed before being completely abandoned in order to carry on other activities, it was one of the outstanding demonstrations of cosmic law. It is unfortunate that Mr. Woodbury is no longer around to carry on these forms of help, but there are undoubtedly others in this country, and elsewhere, who carry on the work originally begun by Mr. Woodbury.

Another illustration is that of the work of Mr. Dodge, the New York financier and philanthropist, with whom I was associated as adviser and consultant for several years. Mr. Dodge was not only well known throughout the nation as a promoter of major corporations and big business, but he was also one of the most generous workers I ever met on behalf of unfortunate people in New York City. From one end of the city to another, Mr. Dodge was known in the principal hotels, restaurants, clothing stores, and real estate offices. When an unfortunate person appeared at a restaurant or a hotel and asked for a room or a meal, and had a note written on the back of a card signed by Mr. Dodge, they were given every possible help. And a note written by Mr. Dodge provided to many individuals a receipt for a month's rent

for their apartment or home, or some necessary furniture, groceries, or clothing.

It was a pleasure to accompany Mr. Dodge to these merchants, listen to their reports, and note the pleasure Mr. Dodge received in handing out his personal checks to pay for the things others needed and had received. What he had learned and what I knew of his business affairs proved the soundness of his activities. There never was one of his big business propositions that did not pay and prove to be an eminent success.

Whether on Wall Street or in the financial corridors of Manhattan, the plans proposed by Mr. Dodge always came to fruition, and he seemed to have what others called "luck." Every person who had money for investment sought an opportunity to have an interest in any proposition that Mr. Dodge sanctioned or sponsored. He knew that he had cosmic cooperation and support because he believed himself to be one of the many silent and secret workers on behalf of the Cosmic to help others. He used to take pleasure in telling others, quite confidentially, that he was incorporated and that his firm consisted of the Cosmic Hosts and himself. With such a partnership, no one could fail in business.

Take the case of Sam Small, the president of the board of directors of one of the large cereal companies of America. Mr. Small was at one time an abandoned waif and had to fight his way through life, but he never forgot, in his days of wealth and prosperity, the suffering of the orphans of the street. It was indeed a pleasure for anyone to accompany him in his automobile several nights before Christmas each year, in whatever city he happened to be, and watch him go into the byways of congested districts among the poor. He would take boys and girls to clothing stores where he would buy them the shoes, stockings, and overcoats that they needed and then send them home with baskets of groceries or toys. Hundreds of children in many cities were helped in this manner each Christmas. He acted without ostentation and with no other motive than the sole pleasure he derived from helping others and the idea that some divine law had raised him from poverty as a waif to great wealth for the purpose of enabling him to carry out the cosmic principles.

He could not conceive of the possibility of his wealth having come to him for his own selfish use or the exclusive use of his immediate family, and he held fast to the true principle of being a steward of divine funds. And yet as quickly as Mr. Small expended his funds in this manner, his income was increased and increased until he finally became the head of many large companies.

Mr. Small and many others would frankly tell you that at times, when they first felt the urge to give to others and to help others, they often had to seriously consider whether the few dollars they possessed should be rashly or spontaneously divided and given away or held in reserve for a possible rainy day. Many times the money in hand represented just a safe margin for emergencies in their business affairs, and in some cases the plan for helpfulness called for the expenditure of every available dollar and the jeopardizing of personal interests at the time. Yet there was always the conviction, based upon previous experience, that if even the last penny is given away freely and without reluctance, and with that spontaneity of good will that the Cosmic always uses, there would come a proper reward in the form of some adjustment of financial affairs that would remove any possibility of disastrous results to the giver.

And so my plea to you must be, that regardless of your station in life, or the situation of your business and financial affairs, you must not permit your own needs, and especially your contemplated needs, to interfere with the liberality of your charity or the broadness of your helpfulness. It is a positive fact that as you act spontaneously and freely, and without hesitation or long deliberation, in the giving to someone else of that which you can give but which you could use yourself, so you will find the Cosmic spontaneously and liberally coming to your aid at the proper time and with the same lack of hesitancy which you manifested.

It is safe to say that the average person of health and business capabilities who finds himself out of employment, out of funds, and out of contact with any who can help or tide over the serious situation, is a person who has failed in the past to give liberally and spontaneously when the cosmic urge came from within. Too many people appeal to the Cosmic or to the laws of psychology and mysticism for aid in their

predicaments, yet they cannot show that at any time in the past they have cooperated with the Cosmic in liberally helping others. Merely to give advice to others who seek it, or simply to give a meal to one who begs at the door, or to drop a few coins in the Salvation Army pot, or to donate some old clothing to the orphanage is not carrying out the greater work of the Cosmic. Those who suddenly feel that there is something they can do for someone, something they can give, even though it hurts in a financial or material way, or something that they can do even though it is inconvenient, unpleasant, tiresome, and costly—and without hesitation, without reluctance, wholeheartedly submitting to the urge—are those who are truly cooperating with the Cosmic. They will find eventually, not in the days of the last judgment in the world beyond but in the days here and now, that at every crisis and in every need the Cosmic comes to their aid abundantly.

It behooves everyone, therefore, who has read through this book with the hope of finding in it some help in solving personal problems, to ask themselves this question, “What have I done for others?” And perhaps also the question “What have I contributed to the cosmic supply that I may now appeal to the Cosmic and withdraw from the positive supply?”

If you can find no positive affirmative answer to your questions, and you believe, even half reluctantly, that you have been deficient in your cooperation with the Cosmic in this regard, it will be well for you to consider immediately how you may proceed at once to help some others while you are seeking help for yourself. Before you expect any return through cosmic or mystic laws, be sure that you have done your utmost to help someone else, not only because of the reward that will come to you, but because it is your duty, as it is the duty of every human being, to be an earthly instrument in carrying out the cosmic scheme of things. As long as you are out of attunement with the cosmic plans, and not a part of the army of cosmic workers, you cannot expect the cosmic laws to help you and be unmindful of your neglect.

Perhaps your very situation today, in whole or in part, and perhaps the problems which you now face, and from which you have sought relief or now seek relief, is a result of your failure to cooperate with the law of compensation in the past, and therefore your present

predicament is a part of your Karma. If this is so—and no one else but you can know that—it is then certain that you must first adjust your relationship with cosmic law, and then with the Cosmic Hosts, and finally with your fellow beings.

Chapter 11

ATTRACTING CUSTOMERS

“There is no surer way of attracting business than by making new and long-time customers feel that from the moment they cross the threshold of your doorway they are in a unique place and are going to receive a higher quality of attention and service than they have ever received before.”

ONE OF THE most common complaints voiced in messages to our organization is that keen competition or rivalry is responsible for the troubles and poor progress in the line of business owned or operated by the message writers. In other words, the writers of such messages say: “I was getting along all right with my business, which was slowly building up and becoming profitable, but others near me have entered into the same line of business and the customers are now divided between several competitors and none of us are succeeding as well as we should.” Other messages say: “A competitor has entered my field of business and is near me, drawing so heavily upon my customer base that my business is about to fail. I am honest, give proper returns for the money, and have tried to build my business on a fair-and-square basis, yet I now face failure because of this competition.”

It is absolutely true that competition is the spice of commerce and that intense competition should result in increased business for the dedicated entrepreneur. There is hardly any business today that does not have competition, and if it has no competition, it soon will have;

everyone who is in business, whether for oneself or for others, should realize that competition is no explanation for failure but should be a real incentive for success.

I recall a minister who many years ago came to me and complained that attendance at his Sunday and Wednesday evening services was being ruined by lack of attendance because a movie theatre across the street was attracting everyone in the town and drawing from his congregations. I asked him if the theatre was hurting his Monday night, Tuesday night, Thursday night, Friday night, and Saturday night congregations, and he told me that there were no services on those nights, for his church was closed on all those evenings. I asked him to describe the front of his church so that I might get a picture of what the church looked like.

He described his church in detail, and I was able to visualize one of those nice gray stone structures often seen in the heart of some middle-sized town with ivy growing over the doorway and around the windows; an old belfry with rusty, dusty bells; a little lawn in front of the church, badly kept; and huge, wooden doors in the doorway, closed and securely locked. The structure I saw in my mind could have been a suitable place for a prison, an insane asylum, a sanitarium, or the winter home of a wealthy elderly eccentric. I asked him if he had any signs or emblems on the front of the church and he said there was a cross on the top of the belfry that was once gilded but now quite rusted and two signs on the front of the building, one on either side of the door. When I asked what was printed on the signs, he answered:

“The sign on the left side of the door is small, with a black background and gold lettering which says that the Reverend John Blank, D.D., is pastor and that services are held Sundays at eleven o’clock, three o’clock, and seven thirty, and on Wednesday nights at seven-thirty, and that all are welcome. The sign on the right-hand side of the door is black, with gold lettering, and states that John Sexton is the undertaker and sexton.”

Then I asked the minister: “What kind of a building is the movie theatre in?” He explained to me that the movie theatre had a white and green tiled archway with a large, well-decorated lobby, an attractive

ticket booth, many lights and attractive signs, and was in full operation every night of the week. Then I asked him to step with me mentally into the middle of the street on any evening at about seven thirty and consider the mental attitude of a person who had an evening to spare and was trying to decide where to go.

On the one side of the street was the church, and on the other side the movie theatre. The one structure is dark, gruesome-looking, uninviting. No strains of music come from within, no face appears at the door to greet you, and the only signs that you can read politely announce that the place is open on only a few occasions during the week, and that two people are connected with it— one who is ready to tell you how sinful you are and the other will bury you when you die. On the other side of the street there is warmth, color, attractiveness, fun, interesting music, and a smiling face at a booth inviting you to come in. The signs in front of this place also tell you that a number of characters will appear before you to speak to you or portray stories and lessons and that these stories and lessons deal with the realities of life, the actual occurrences, the things of here and now, and bespeak generally about the land of the living and a life of happiness and joy.

Of course the cleric immediately saw the point of my discussion with him. Instead of complaining and attempting to discover all the wrong things he could find about movie theatres and the movie industry in general, he began to analyze his own situation and tried to find what was wrong with him and his church. People are unquestionably religiously inclined, and the average person would not think of having spirituality left out of community life. But the average person wants a religion that is joyous and inspiring and filled with the hope and salvation that is a saving grace from all the trials, troubles, sorrows, and tribulations of this life. The church, as conducted by this particular minister, was an institution of sadness and despondency. His own record showed that he was catering more to elderly people than to younger people, and that in fact he could not attract any young people to the evening services.

I found a year later, after this minister began keeping the church open seven nights a week and arranged for some interesting and instructive programs each night of the week, that he was operating a

keen form of competition to the theatre. The folks in the town found that they could find more uplifting and enjoyable entertainment and derive more real benefit from some of the weekday church services than they received at the movie theatre and for a lower price! Since it was not a matter of price competition but of audience, the minister had the upper hand.

Speaking of theatres, I remember an early experience with a neighborhood movie theatre in Manhattan in New York City. Several business partners who had never been in the movie theatre business, but who had some fresh ideas about how a good theatre could attract an affluent clientele, pooled their resources and turned a small store building into a very attractive movie theatre. The new theatre faced stiff competition from nearby theatres, so it had to be attractive and appealing, and this had to be done on a limited budget. The theatre seated only 300 people, and even by filling the theatre nightly at the going rate charged by neighborhood theatres, that amount of money would not go far in presenting first-run movies. Therefore, elaborate programs and costly features had to be eliminated, and the whole approach had to be presented in a unique manner in order to appeal to the target audience that the business partners were seeking. After everything was done to make the entrance and the interior of the theatre attractive in an especially tasteful and artistic way, with beautiful murals painted on the walls and in the lobby and generously comfortable seating installed in the theatre itself, the movie house was ready for its opening.

In order to successfully compete with the large downtown theatres, which attracted thousands of customers nightly and were not more than a few minutes ride from this neighborhood, the business partners consulted with me in regard to a plan for attracting customers to their new theatre. We began by sending letters to city officials, school board members, businesspeople, and residents in the neighborhood announcing the opening of the theatre and stating that the theatre would show only the best quality films for patrons of discerning taste. The films to be shown would appeal not just to adults, nor to teenagers, but to families. Then an engraved invitation was mailed to every family within a mile of the theatre, announcing the opening of the Venetian Theatre, with its Italian decorations and European ambiance and

courtesy. We assured neighborhood patrons that in this theatre they would find better movies, more comfortable seats, a more wholesome environment and intimate atmosphere, and more courtesy than they had ever found in any theatre before. They were invited to come to the opening night for free by using the ticket that was enclosed.

The theatre was packed on its first night, and in the several years that it continued to be in business, there was always a full house for each performance. When patrons came to the theatre, they were ushered politely and courteously to their seats. Every convenience was provided, even to the extent of providing wider and more comfortable seats and spacing the seats a little farther apart than in other theatres. For the first time in the history of New York theatre, fresh drinking water was available for free during the movies. Following the movie, as customers left, they were handed a little card thanking them for their patronage and inviting them to come again and make this theatre their home for evening entertainment. In fact, the Venetian Theatre set a new standard of excellence for neighborhood theatres and art houses, and as a result of these extra steps taken by the business partners, their business thrived.

Here the art of attracting customers was brought to a high degree, and it proved to be the best way in which to build business in the face of competition. Some nearby theatres that lost customers to the Venetian Theatre could have saved their businesses by immediately adopting the same policy utilized by the new theatre. They claimed that the Venetian Theatre had made a tremendous investment in interior decoration, smart uniforms for the ushers, and other incidentals they claimed they could not afford. The truth of the matter was that the largest investment made by the Venetian Theatre was an investment in politeness and unique business methods that did not cost anything except some thought and considerable sincerity. Combine these attributes with a quality product—i.e., distinctive movies for a discerning audience—and you have a successful business model!

This business model can be applied to any business where you are providing a service to people. I recall a clothing store many years ago that opened in the face of keen competition and walked away with all of the neighborhood business in a few months by adding some

unique features. For instance, this new store pioneered the unique idea (unique at that time) of allowing customers to actually try on neckties before purchasing them. This store did not sell neckties by hanging them on racks or by displaying them in a glass case. The store had a little booth conveniently situated with a bright light, a chair, and a mirror where a prospective customer could sit down and try on one or a dozen neckties and see how they actually looked with the shirt or jacket the customer might be wearing. After all, people hold dresses, shirts, or jackets up to their faces to see how the color agrees with their complexion or hair color, so why not neckties? Very few people have any idea how a necktie will look when it is off the rack and close to their chin, and the store owner believed that if you tried on shoes and suits to make sure they fit and look nice, you might also want to try on neckties. The merchant was absolutely correct! The little loss through wrinkled neckties was more than offset by the tremendous business the store owner achieved.

Businesspeople who say they are giving full measure for every dollar received and, therefore, are entitled to customers and patronage, are fooling themselves. It is only natural for customers to expect full value plus for every dollar they spend, and the plus part of the return does not have to be in material form. There was a time when thirteen doughnuts constituted a dozen—a baker's dozen—in the bakery shop, and the extra doughnut was supposed to be a bid for patronage. However, I would argue that any bakery could have got away with eleven doughnuts for a dozen if it had handed out a big handful of politeness, courtesy, and a little touch of unique service. I saw this proved in a bakery that opened its doors in the face of stiff competition. It did not give the extra doughnut in each dozen. However, this shop provided its doughnuts in a unique bag that didn't get greasy and protected the customer's hands and clothes from any grease or frosting. Moreover, this particular bakery sold more warm scones in the afternoon than any other shop because it didn't wait for customers to come to the shop, but initially, upon opening for business, the new bakery sent around complimentary freshly baked scones to all the neighboring homes and offices. Who could resist warm scones at four o'clock in the afternoon? The bakery was an immediate success!

Again, this business model, consisting of politeness, genuine courtesy, and unique service, can be applied to any business where you are providing a service to customers. And think about it: what business doesn't provide service to customers? So you see, these business principles don't just apply to retail stores, but can be successfully put to work by businesspeople providing all kinds of professional services, from banking and financial services to home repairing. These important principles to work in your professional and personal life.

Many lines of business are failing today or falling into the hands of incompetent, irresponsible people because those with money to invest believe that some of these lines of business are not worthy of their investment or attention. This is nonsense. Any legitimate business that is providing a necessary service to customers is deserving of our investment and attention. And the company or business that provides the best in service will get the customer's patronage.

For example, we all know that a reliable automobile mechanic is a good person to know. However, many years ago, the public's view of auto repair shops—which provide a very necessary service—was that they were among the lowest, meanest, and dirtiest places where one could work. Anyone driving an automobile needed this vital service; however, many believed that auto garages were dirty places staffed by ill-mannered mechanics, dishonest managers, and people incapable of conducting any other kind of business. Thus, the average garage or automobile repair shop was seen as an uninviting and irresponsible institution. For this reason, patrons did not want to pay well, were usually suspicious about the charges asked, and took with a grain of salt any statements, landscape services, and so on.

However, years ago some garages and auto repair shops set out to change this attitude on the part of the public. These pioneers transformed their garages into clean, well-lighted places staffed by professional mechanics who not only completely understood the inner workings of an automobile, but were trained to be polite, courteous, informative, and honest with their customers. After all, there is no reason in the world why a garage or auto repair business, or any other business for that matter, cannot be established and maintained by following the highly successful principles we have discussed in this

book. If this isn't being done, it is due to the inability of those in a particular field of business to think along unique lines and to create a new aspect and a new character for the business they are in.

There is no surer way of attracting business than by making new and long-time customers feel that from the moment they cross the threshold of your doorway they are in a unique place and are going to receive a higher quality of attention and service than they have ever received before. When customers feel that some distinct service and some special courtesy that they have not asked for and are not expected to pay for is being given to them, they will make a mental note of the place and decide that if everything turns out well, they will come again. When customers can walk out of your place of business saying to themselves that regardless of what they paid or what they received, they also received something extra that they did not pay for, that they did not expect, and that they did not find anywhere else, then you will have customers who will stay with you as long as you can keep them thinking that way.

There is a big difference between politeness and sycophancy, and between courtesy and servility. No customer wants to be flattered and fooled with a lot of nonsense and disingenuous information about a product. They won't be fooled for a minute; they will see right through you. On the other hand, there is a way to extend courtesy and demonstrate politeness that will leave its impression long after the demonstrator of these things has forgotten it.

No matter what business you may be in, or for whom you may be working, you will better the interests of the firm, and incidentally yourself, if you try to give more to every customer. Remember again that the "more" need not refer to the material things being sold. A passenger rail service company is not in business just to sell tickets. It is a service company, and unless service is given along with the ticket, and carried out by providing a high-quality experience, the company is not giving its customers what it is in business to provide. The ticket is simply the symbol of what is to follow, namely, an enjoyable rail journey across the country. After all, the customer does not buy a rail or airline ticket just to possess the ticket. The customer is paying for

what the ticket represents, and it is through the quality of that service that the customer judges the rail or airline company's efficiency.

The service that goes along with selling a suit of clothes and continues long after the customer has been wearing the clothing will bring that person back into the store again, long after the high quality of the merchandise for which the customer paid a high price may no longer have such a strong impact upon the person. When you sell customers a cup of coffee, you cannot argue with them that you are giving them their money's worth of coffee beans and water. It is the quality of the coffee beans, the excellence of the roast, the purity of the water, the uniqueness of the service, and the comfort and ambiance in which the coffee is enjoyed that makes a hit with the eager customer.

Therefore, in attracting customers, remember that you must use subtle and psychological principles and bring them into such outward manifestation that the person to be influenced keenly realizes these principles and makes a mental note of them. The process is entirely up to you and not up to the customer. If your competitors are taking your business away from you or from the employer who employs you, it is up to the employer and you to win the customers back, provided the merchandise is good and the business is an honest one. If your competitors are beating you in the game of giving plus in every deal, you have got to give one better and add plus to plus. It is not a matter of the survival of the fittest but a survival of the best provider of service; again I say, the things that count most with the customer, client, or patron in any line of business are the things they did not pay for, did not expect, and which do not have any material price attached to them.

Chapter 12

THE SKELETON IN THE CLOSET

“I have found it absolutely futile and a waste of time to attempt... to help a person who is sick or in business trouble if that person continues to think, believe, and act on the false, erroneous, or inharmonious ideas which are the real causes of their trouble.”

WE MAY DODGE the issue as we please and try to convince ourselves that the idea is only theoretical and not a scientific fact, but the truth remains, nevertheless—all our problems of health and personal affairs have a cause within ourselves.

An eminent medical authority speaking before a large congregation of physicians and surgeons said that his experience of a quarter of a century as a physician, surgeon, author, and professor in a medical school had convinced him that after the physician had completed their diagnosis of the symptoms and had made a careful examination into the pathological and histological causes of the ill-health of a person, there was still a very large and more important field for investigation. The field was the inner self of the patient. He claimed that until the physician knew as much about the personal, private thinking, and acting of the patient in their dealings with all human affairs, the physician could not know the real cause of a mental or physical disturbance.

Psychologists and psychiatrists long ago learned to seek beyond the outer self for the cause of many peculiar mental and physical traits.

The real mystic knows that what a person thinks, believes, talks about, and does in their daily affairs has as much effect upon a person's health and personal problems as have contaminated foods, disease germs, unhygienic environments, accidents to the body, and stock market fluctuations.

After twenty-five years of watching the systematic and carefully recorded activities of the Council of Solace of the Rosicrucian Order in America, I have become thoroughly convinced of the universal truth and principle revealed in my personal experiences with people whom I have helped with many problems. To sum this up, I have found it absolutely futile and a waste of time to attempt metaphysically or psychically, as well as medicinally or legally, to help a person who is sick or in business trouble if that person continues to think, believe, and act on the false, erroneous, or inharmonious ideas which are the real causes of their trouble.

Let me cite one case that will probably reveal this idea to you clearly and quickly. An individual came to me who had been suffering from boils and carbuncles for a little over two years. When he came to my office on the recommendation of an eminent physician, I was horrified at the painful and obnoxious appearance of his countenance through the presence of two large boils on either cheek. The back of his neck and even part of the scalp where the hair had been shaved was scarred from previous lance incisions for the removal of boils and carbuncles, and he told me he had them on various parts of his body.

His doctor verified the fact that he and other physicians had used everything known to medical science to clarify and purify the patient's blood, and there was no question about the fact that the impurities which accumulated in each carbuncle or boil came from impurities in his blood. His blood seemed to be continuously poisoned with a form of toxin that insisted on breaking out in a horrible manner. Medical science had done its utmost to cleanse his blood and body in a chemical, physiological sense. Even his food for the past six months had been carefully regulated and cleansed, and all water had been boiled. He was not engaged in any business that would bring him in contact with poisons of any kind. The boils were increasing in number and size. The

history of his case clearly showed that each month brought more and larger amounts of poison and pus into manifestation.

I noticed that in addition to the man's suffering from pain, he was very curt, brusque, and inclined to be impatient. I tried to ignore this attitude that was caused by his complete skepticism and insistent doubt that any psychologist, counselor, minister, or spiritually-minded person could do anything for him. However, his attitude revealed the fact that he had no faith in any spiritual principles relating to the power or advantage of mental culture and right thinking. I talked with the man on various subjects, always ignoring his impatience with what he probably considered my foolish belief in spiritual things, and then sent him on his way while I seriously considered the psychic impression I received from him.

With some investigation, I discovered that the man was not only a critic of spirituality and refused even to have a Bible in his home, but more importantly, he was a typical "bully" in his home, in his social circles, and in the business place where he worked. Along with a few superb mental attributes, he also, however, displayed a most horrible temper, and his associates where he worked said it was common for him to have an outburst of temper at least once a day. During these fits, which were often provoked by the mere dropping of a tool or instrument or the finding of something misplaced by him, he would slam things from the bench where he worked and kick the boxes and barrels or machinery near him to such an extent that he often harmed his own person. He had been known to smash his hand through the plate glass of a window because it refused to close for him and thereby cut his hand badly. Another time, he kicked at a piece of iron that was in his way and injured his toe. He had often pulled his hair so ferociously that he had caused his scalp to bleed.

The man became a beast or a brute without any control of himself when suddenly annoyed over some simple little thing. At home, his family was afraid to cross him in any remark or to contradict him in any misstatement. He had been known to upset the entire dining-room table, causing all the dishes and food to be thrown onto the floor, merely because of his displeasure with some dish of food. In his immediate neighborhood, he was called "the agitator" and was

annoying and unpleasant to everyone. He was firmly convinced that all politicians were crooked and that the government was being run for the advantage of the rich and the suffering of the poor. He was also convinced that the churches were built for no other purpose than to ring their bells on Sunday morning when he wanted to sleep, and the government issued money only to wear holes in his pocket.

Nothing in the world was quite right, not even himself, for he admitted that he could not live as properly and happily as he should because nothing afforded him the opportunity and that he would be better off dead than alive. If ever there was a piece of human machinery manufacturing virulent poison for self-consumption, it was this specimen of humanity. Between sunrise and sunset of each day, he created more actual poison in his bloodstream than would be found in an army of soldiers fighting in battle with all of their hatred or supposed hatred toward the enemy.

When all of this was explained to his physician, he agreed that this patient's mental attitude might be responsible for the boils. Naturally, he was reluctant to concede that he had overlooked this condition in his diagnosis. However, knowing the possible cause did not tell us how we were going to correct it. It was unthinkable that we could accomplish anything by telling the man about his faults and asking him to change them. Even our suggestion of such a thing to him would have resulted in another outburst of temper and the creation of another ounce of poison. Most certainly, his spouse or children would not dare to venture such a suggestion. We finally secured the cooperation of his employer in the interests of medical research. The man was transferred to an experimental research station in the country operated by the concern he was working for. The concern was making a new model for home lighting and power equipment. The man was sent to a farm in Pennsylvania, eighteen miles from the nearest small city.

For four months he had to live among peaceful, quiet, retiring farmers, and do nothing but watch the operation and general results of a small light and power plant temporarily installed in an empty barn. There was nobody he could quarrel with because all had been warned in advance not to get into any arguments with him, but to look upon him as a researcher who should be left alone and undisturbed with

his thoughts. There was little opportunity for impolite or even polite criticism of food or conditions around him. After two months, his boils began to lessen and his blood cleared up considerably, for the physician who had been treating him for a number of months paid him a visit in Pennsylvania. In six months the patient returned to New York in a clean and healthy condition.

To prove that it was neither the climate nor the food, nor the water that affected his blood, he was given charge of a small experimental laboratory in the Bronx where the new model of the power equipment was being secretly perfected. He had only one young person as an assistant, and it was arranged that the patient should sleep at the plant as a caretaker at night with an extra fee for this special service. Therefore, he ate all of his meals at various restaurants and could pick the menus to suit himself. He quarreled little with the young assistant and his outbursts of temper were seldom. His blood remained in a fairly good condition and no boils appeared for another six months.

Then the patient was brought back to his old environment again, and although he had been partly cured of his habit of daily outbursts of temper, he continued to exhibit frequent outbursts because of arguments with employees and arguments at home and in the neighborhood. In six months he again experienced a few more boils, and those of us who were interested in the experiment were now convinced that mentally and physically, he himself was causing the toxicity in his system.

This is an extreme case, of course, but while this man may have created an ounce of poison in his system every day, there are millions of people who are creating a grain of poison of some kind in their systems every week. As can be imagined, it does not take much of this mental and spiritual, or psychic, poison to accumulate and become responsible for many mental and physical ills as well as business difficulties and personal problems. I have known of people whose health continued to be below par solely because they continuously held in the secret parts of their natures a lifelong grudge against another person, the mention of whose name would always cause an upwelling of the inner spirit in the form of hatred and bad thoughts, even though not a word of this was expressed. I have known of those who suffered from headaches, depressed emotions, and slight forms of dizziness solely because of

an attitude of envy, dislike, distrust, jealousy, or some other unkind thought or feeling toward some person, group of people, or conditions.

I have found the same to be true in business or with personal problems. Business owners, administrators, salespeople, clerks, employers, employees, or anyone else going about their daily affairs with an inharmonious—although secretly concealed—attitude toward some person, group of people, business associates, or business conditions are bound to have trouble and experience a definite reflection of their mental attitude on their business affairs. Their business activity will decrease; they will find competitors succeeding while they fail, or they will see excellent opportunities passing them by and customers, funding, and cooperation ignoring them.

Usually it is very difficult for people thus suffering to analyze just what it is they are thinking or believing, or inwardly expressing, that is the real cause of their troubles. The average person seems to think that a personal enmity of a passive, private nature toward some other individual is an inconsequential thing as long as they do not go about expressing it or allowing it to come into outer manifestation. That is a mistake. The poison is in the system just the same, whether expressed by violent outbursts of temper, conveyed in an occasional unkind word or remark, or privately held within one's mind.

There is hardly a patient that our Council of Solace contacts psychically or mentally who does not register some long-established prejudice, ill feeling, erroneous thought, or unkind sentiment lurking in the system like a germ sapping the vitality of health and causing an inharmonious relationship with cosmic laws and principles. Such people can be neither healthy, happy, nor prosperous in any of the affairs of life until they are purged of this subtle, secret, private influence within their beings. After all, there is no one better able to analyze these things and discover the germ within the psychic system than the patient himself, if the patient would simply be honest and truthful, fair, and just in self-examination.

Therefore, whatever may be the problem confronting you in life, whether it be ill health, a mild mental condition that is annoying, a lack of ability or power to attract success and happiness, or a continuous

failure of your plans or desires, look within yourself for some subtle, mental cause not necessarily related in any way to your health or your personal problems but most surely related to the harmonious relationship that should exist between you and all living beings and the universe generally.

Seek for the skeleton in your closet. This is far more important than any skeletons in the old family closet that you feel you may have inherited, or any skeletons of germs and bugs that may be in your food, drink, or the air you breathe. Get that skeleton out of your closet, dust it off, have a good look at it, and see what a tricky, malevolent creature it really is and how unworthy it is to be a part of yourself hidden within the sacred precincts of your temple. Then, after having paid homage to its subtle powers, inter it in the earth of oblivion and erect a tombstone over it with the words, "Here 'lies' an untruth." Then ask the God of your Heart and the Masters of the cosmic realms to keep you clean and holy and undefiled in your thoughts and in your attitude toward all beings. By cleansing the inside of the cup, your drinks of life will not be poisoned. No other cosmic principle, metaphysical law, or material help will bring you one iota of benefit until you are right with the Cosmic and attuned to the harmony of the universe and love your neighbor and all creatures as you love yourself.

Chapter 13

THE ROUND TABLE

“To be highly successful in life, we must cease believing or feeling that we are individuals, independent of all other people or beings in the universe.”

IT WOULD APPEAR from a careful survey of the success attained by a large majority of Rosicrucians who have used the unique principles to improve their health and enlarge their social and financial standings that these people have freely employed such methods, principles, processes, and formulas as might be used by every person without limiting themselves to the exclusion of any principle or idea that was sound and sensible.

In other words, it is found in the review of the lives of most highly successful Rosicrucians that no element of fanaticism and no degree of bigotry or narrowness has entered into their application of Nature's laws and power. Just because one finds in the Rosicrucian teachings some principles that are unique and efficient and worthy of continuous application, there is no reason to reject from one's mode of living and from one's scheme for advancement any principle or idea that is good and yet not essentially Rosicrucian. In this we see the broadness of the Rosicrucian philosophy, and it illustrates the working out of the thought constantly presented to Rosicrucians—namely, that one must be, above all else, rational, reasonable, and broadminded.

Rosicrucians come to know very early in their experiments with the teachings that the Rosicrucian doctrines are not intended to be a limited

creed or an exclusive outline of the only laws and principles of value to us in our personal evolution. As inclusive and ever evolving as the teachings are, the fact remains that each of us is constantly discovering or evolving methods and processes for our own advancement which may not be found in the Rosicrucian teachings or in the teachings of any other school or system. Some schools or movements insist that in order that success with their work may be attained, the student or the practitioner must exclude everything that is not a part of their particular system.

We find physicians of some schools of medicine who are so old-fashioned in their beliefs and comprehension of the newer laws that they insist that patients must not accept or receive any other form of help for their physical disabilities than that being prescribed by the physician in accordance with the indications of the physician's system. On the other hand, we find more open-minded physicians freely admitting that in addition to the medicine, surgery, or adjustments prescribed by them, patients may also benefit from metaphysical, mental, or psychological treatments. Such physicians are not only helping their patients to attain a normalized condition in a more rapid manner, but they are also establishing faith and confidence in the minds of their patients by showing a tolerant attitude and an understanding of the possibilities of various laws to bring about certain conditions.

Rosicrucians freely proclaim and demonstrate that the human mind is capable of many marvelous controls over the physical body, and that through psychological or psychic and mental principles, we may alleviate pain and suffering and produce many cures. On the other hand, Rosicrucianism plainly and distinctly indicates that where medicine or herb extracts, surgery or mechanical adjustments, massage or electricity, tooth extraction, vision correction, or any other improvement in the physical, chemical, anatomical, or functional condition of the body is indicated, these things should be attended to immediately and at the hands of a competent person, thoroughly trained in a university or school devoted to that work and licensed to practice their particular art or science. To believe that psychological principles will take the place of these other processes or methods is simply to shut the door to efficient aid and depend upon faith or the operation of natural law to effect a

gradual change or permit a temporary condition to become a chronic one and thereby more serious than it was originally.

The same thing may be said of business ills, social ills, and the general ills of humanity. Miracles are performed by the mind and also by the hand, and many of the great miracles of the past that are recorded in sacred literature as having been made manifest through prayer or the application of a divine principle are being duplicated today by science through a more direct application of natural laws. The manifest miracle is the same in both cases, and where science or the arts and laws of the natural world will competently and efficiently adjust matters for us, we are extremely foolish to ignore these other methods and depend solely upon faith or our finite understanding of infinite principles.

To be highly successful in life, we must cease believing or feeling that we are individuals, independent of all other people or beings in the universe. It is only through a developed sense of oneness with the Divine and oneness with humanity that we attune ourselves harmoniously with conditions that surround us and which will carry us onward to success, happiness, and health if we master the obstacles that seem to rise before us. Most of the obstacles in life that people look upon as mountainous barriers to the goals of life are fictitious things and often figments of the imagination or phantasms of the fear element that still reside in our minds as an inheritance from earlier stages of existence.

One older mystic said that the things we feared the most in life were the things that never happened, and I know from personal contact with thousands of people who write to the Rosicrucian Council of Solace for aid and help in overcoming the obstacles they believe stand before them that the statement of this experienced mystic is true. There is a trite saying that one should never cross a bridge until one comes to it, and I have found that the average person who hesitates in venturing along the path to success is not only trying to cross a bridge that is far in the distance, but is also making that bridge a greater structure and a greater test of endurance than is warranted by the actual facts. Indeed, many such people are not even sure that there is a bridge to be crossed, but on the basis that no long road continues in any direction without crossing over some bridges, they anticipate the existence of the

obstacles or challenges in their lives and proceed to worry about the crossing.

After all, the road to success is like the road to happiness, prosperity, health, or pleasure. It is not likely to be entirely level, nor always straight, nor always free from showers, storms, muddy spots, or even rocky beds. But these little difficulties or inconveniences are part of the game of life, and the one who is deterred or discouraged by these conditions when they approach them is the one who fails to make the goal. But as I have intimated, there are many who permit themselves to be deterred on the path while it is still level, smooth, straight, and convenient because of an anticipation of some incline, some curve, or some unpleasant condition.

We have been given more faculties and more marvelous abilities to direct and control our lives than any of the other creatures of this earth. We possess the ability to reason and reach conclusions and establish through our willpower a determination to carry out our conclusions against obstacles and conditions that deter other creatures and hold them within limits unknown to us. The wildest and strongest lion of Africa, though demonstrating its prowess in many ways, is easily held within a limited area by an iron grating or a wall that would mean nothing to a human who was determined to pass beyond such an interference to their freedom. We know that prisoners, confined within prison walls, have pitted their ingenuity, strength, and endurance against the minds of the most skillful engineers and architects in escaping from such limitations. If ordinary people used the same amount of thought and determination in attempting to overcome the personal obstacles that beset their paths to success in life, with all the freedom of thought and action natural to human beings, their success would be assured!

We have within ourselves a creative power that is a part of the universal creative force and is a part of the creative energy that the Divine breathed into space when the first Word was spoken, and order came out of chaos. Science is constantly proving, and the psychic powers within us are constantly demonstrating, that there is no limit to the possibilities of this creative power. We have yet to discover in any field of science, or in the domain of psychology and metaphysics,

the limit of that creative power when it is focused upon some issue or upon some condition.

The Divinity within each one of us is the only real part of our existence, and all else is but a servant unto it. The world is the footstool for this Divine Being, and everything in the universe is enslaved by the omnipotent intelligence of this highest expression of creation. This Divine Self knows neither disease nor death, failure nor discouragement. Its trend of activity is always upward and progressive. Its outlook is altruistic, optimistic, and joyful. Its intellectual resources are unlimited. Its capabilities are as wide as the universe itself. It is only the outer person who should be a servant unto the inner self, for the outer individual is limited in time of expression, in period of existence, in capabilities and endurance.

The outer person attempts to judge the world by their own comprehension, and this is but an infinitesimal part of the apprehension on the part of the Divine Self. It is only when the outer self attunes with the inner self that limited comprehension widens into universal comprehension, and the individual becomes cognizant of the greater world in which they live. In keeping with this widening of consciousness—this round table of greater realization—there comes an influx of Cosmic Consciousness and Cosmic Attunement, and in this individuals discover a power and a strength that is beyond any power or energy of the material world.

As I have said before, people tend to think of themselves as individuals—separated, isolated, and unique unto themselves. By contemplating the Divine Self within, individuals broaden their consciousness to the extent where they sense and finally realize that the real self is a part of all the real expression pervading the universe, and that they are not separated from the rest of humanity and are not separate individuals, but inseparable segments of the universal self or soul.

In a material sense it is true that in union there is strength, and in our mundane affairs, association and cooperation bring added fortitude and security. Certainly, then, in the wider sense, the unification of all soul expressions on earth through the inseparable association of each

individual's real self with the real self of all other individuals brings security, power, and strength and makes each of us the master of our fate and destiny. But we cannot master our careers or our lives by ignoring others around us or by disregarding the surrounding conditions through which we navigate our course in life. We can no more direct our course in life, independent of any consideration of other beings or conditions, than can a comet, swiftly hurtling through space, arbitrarily select a course for its rapid movement and successfully avoid the collisions and catastrophes that would be inevitable. The success of any one person is a joy and a benefit to all others, just as the failure of any individual is a sorrow to all others. Success begets success, as happiness begets happiness and joy. Tolerance, sympathy, and love attune people not only to one another but to the universal laws and to the harmony of the Cosmic. Of these, love is unquestionably the greatest law of the universe.

Much is said in the business world of the code of ethics by which business should be standardized in operation, and in the social world we hear of the moral code and the social conventions. To the mystic who is attuned with the cosmic laws there comes a code of principles for living that supersedes the human-made code of ethics or the morals and conventions of society. The mystic learns with conviction and proper understanding why ethics in business and morals, and conventions in society, have been established and reduced to definite words by humanity and why these things are a necessity. Mystics know that it is not simply immoral to violate one of Nature's ethical laws, but a sin against oneself and against society, as well as a sin against cosmic decree. Therefore, immorality or the violation of Nature's laws in any sense becomes abhorrent to the mystic.

The mystic realizes that the most beautiful of principles in the universe can be reduced to corruption and perversion by the undeveloped mind or the dark mind that dwells within the physical part of a human being. The mystic realizes that while love is the one universal law that is higher than all others, it must be a love that is free from the contaminations of the physical self and free from the sins of lust and selfishness. Mystics realize that while this great law of life makes it incumbent upon each of us to love all creatures and all

beings, and to love our neighbor as ourselves, that to reduce this law to the selfish or personal physical love of the lower part of oneself, in an unbridled manner and with promiscuity, is to pervert a divine principle to a coarse and vulgar application.

The laws of Karma and of cosmic compensation reveal to mystics that they cannot do injustice to others, or take advantage of others, or even live a dual existence, without bringing into their lives inevitable suffering and sorrowful adjustment. Hence the mystic's comprehension of ethics and morality has a clear and more definite meaning to them, and this elicits an obedience to cosmic law which humans are reluctant to give to mundane laws or laws of human invention.

In the home, in business, in society, and in our personal affairs, each of us must be true unto ourselves, and this self must be the inner self, if we are to be true at all. We must let the divine power within us dominate the physical power of our body and the world around us. We must let the beauty, the grandeur, and the sublime thoughts of the Divine Mind of our being fill us with the inspiration and comprehension of our real place in the universe and of our relationship to all other beings. We must let the Divine Consciousness of our soul control and direct the health and activities of the physical self so that it may truly be the servant unto us and not a master whipping us into submission and earthly servility. In this way will we rise to power and glory and attain the highest degree of success and happiness in all of the affairs of the home and of the business world.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

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