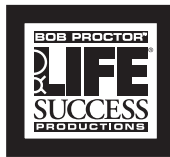


# WORKING WITH THE LAW™

“THE QUESTION UPPERMOST IN THE  
WORLD OF THOUGHT TODAY IS WHETHER  
A MAN HAS THE CAPACITY, EQUIPMENT,  
AND POWER TO CONTROL HIS LIFE;  
WHETHER HE CAN BE WHAT HE WANTS TO BE;  
OR WHETHER HE IS A DROP IN THE GREAT OCEAN  
OF LIFE. MILLIONS ARE AFFECTED  
BY UNEMPLOYMENT, POVERTY, AND WANT.”

– RAYMOND HOLLIWELL

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## Preface

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**S**TUDENTS for many years have come to this School asking for a better understanding of God, and desiring knowledge of the best way to get the most out of life. They have heard God spoken of as being afar off, when He is as close to us as the breath we breathe, closer than our hands and feet. They have heard Him spoken of as: Love, Divine Mind, Divine Intelligence, Jehovah, God, Lord, First Cause, Primal Substance, and other names. Being of an analytical mind I, too, have wanted to know the facts of a Truth. If it is a Truth, there are facts to be had, and they can prove themselves, not alone in Spirit but in a very practical way.

It is my intention to present these lessons simply, without high-minded words or vague statements that sound pretty and promising. The terms above named are all synonymous. They mean one and the same thing, and I choose to use a simpler name that everyone will understand.

I shall call God working in our lives “LAW.” Interpreting the Law in several ways should bring it more clearly into our way of thinking. Then as we strive to work with the Law we are living closer to God, and such living brings a better understanding.

As you grow in knowledge and are able to form better opinions, do not hesitate to change your views. Remember, “The wise man changes his mind; the fool never.” There can be no progress without change, no growth without renewal.

There must be a constant stream of new thought—better thought and truer thought—to ensure progression in life. As soon as you perceive the better, let go of the old, grasp the new. To continue to hold on to the old and inferior when the new and superior is at hand is to retard growth, and to this one cause may be traced many of the ills of man.

Proceed to use your thinking faculty and take care that it does not use you. Master your mind and guide it intelligently; that is, exercise discrimination in all your thinking. Learn to think as you ought to think, give your mental life to the matters that are absolutely essential to your welfare, and the balance of your thought to themes of beauty, truth and progress. In other words, live with the ideal, but do not neglect the practical.

Aim to adjust the two, and to strive to be on the outside what you idealize on the inside. Your thoughts make you; and your ideals, principles, or ruling desires will determine your destiny.

Learn to use your powers unless you wish to be used by them. Make a daily effort to use the knowledge you have gained. Try to improve upon all your opinions. Endeavor to obtain a truer and larger conception of each of your personal views.

This process entails effort, but all such mental discipline is highly constructive. It leads to a steady increase of mind-power, and it is the mind that matters most among life's actualities. You may occasionally blunder. We are all inclined to do this, more so in the earlier stages of our mental development. However, we learn by our mistakes.

Then by the constant use of our intelligence we cause our faculties to grow so strong and alert that in time, we are able to avoid further errors.

Man's problems are mental in nature; they have no existence outside of themselves, and it has been discovered that nearly all will yield up their solutions when subjected to a broad and exact analysis.

You can acquire this ability by studying the Law of life and its modes of expression. Then by constant effort use your thinking faculty in constructive ways as you work with these Laws. Have good and sound reasons for all the views you hold.

As you try to find these, many of your old-time views will fall to pieces. Form clear and definite ideas regarding your convictions as to why you do as you do, and as to why you think as you think. Such practice is like conducting a mental house cleaning. The practice of clear thinking tends to clarify the mind, tones up the faculties, sharpens the perceptions, and gives one a stronger and better grasp of the basic essentials for a larger and richer life.

Clear and exact thinking is a very great necessity. It is, in fact, a sure means to advancement on the material as well as on the spiritual planes.

A line of distinction, however, should be drawn between mere surface thought, that is, ordinary, trivial and commonplace thinking, and real thought, which is associated with the understanding of Truth. The latter is deep thinking which arouses dormant powers, quickens the perceptions, and leads to the enlargement of the understanding. The former is but a passing phase of mental activity, while the latter governs the life of man.

The shallow, surface thought that we give to the ordinary duties and small things of daily life is not the thought that reforms our character, develops our mind or changes our destiny. It is the positive, deep, and penetrating thought that comes from profound and strong conviction born of a higher perception and a clearer realization of the Truth. The surface idea is not the real thought.

The inner convictions which control one's aims, desires, and motives, constitute the real thought of the individual and wholly determine the course of his life and personal destiny.

Psychologists tell us that every individual is controlled by his convictions, whether he is aware of it or not. Such convictions largely determine the nature of his thinking;

the inner thought coming from the heart represents the real motives and desires. These are the causes of action. If his ideas or convictions are wholesome and true to his higher nature all will be well, and he will reflect something of the harmony and beauty and utility of his constructive and superior views in his personal life. If his convictions or ideas are not wholesome and true, he will reflect something that is discordant, inharmonious, and evil.

Always make it a point of moving forward in your mind, ever seeking to unfold your power of thought and to develop hidden possibilities.

Learn to train the mind to clear and exact thinking. Your ability to do so will grow rapidly by regular exercise and discipline. No normal person wants to decrease in power and ability. Therefore, strive to cultivate your intelligence and to express better, bigger, and superior thought on all matters about which you may think. There is so much good in the world that it can out balance the evil; therefore, you can go on thinking more constructive and good thoughts every day, about yourself, your fellowman, life, and all natural things, to the constant enrichment of your mind and the improvement of your whole being.

You cannot get the most out of these lessons by reading them once or twice. They should be read often and studied with scrutiny. You will find with each reading something clearer than before.

Raymond Holliwell



**TRACK 01**

1 We're here to create; create a better world first of all for ourselves and then for  
2 everyone we come in contact with.

3 Absolutely anything and everything we're facing, desiring, wanting, submit to the  
4 law of life.

5 This is Bob Proctor and I want to welcome you to this program, Working With  
6 the Law. You're going to love it.

7 And this is Mary Morrissey and I am thrilled for what can happen in your life and  
8 our lives as we deepen our understanding, explore these concepts and begin to  
9 harmonize our lives with the laws that govern the universe.

10 The Secret has created an enormous awareness worldwide of the Law of  
11 Attraction. Now, the Law of Attraction's always been here. In fact, over 100 years  
12 ago, Orville Wright, who introduced us to a brand new kingdom of travel said, "Isn't  
13 it astounding that these secrets have been preserved for all of these years just so we  
14 can discover them." Then in 1959, Earl Nightingale, a broadcaster from Chicago and  
15 the partner of Lloyd Conant who started the industry of personal growth through  
16 recorded messages released The Strangest Secret record. He said it was strange that  
17 it was a secret. The strangest secret was ... we become what we think about. And he  
18 said it was strange that it was a secret because every great leader who has ever lived  
19 has been in complete, unanimous agreement that we do become what we think about.  
20 They have disagreed on virtually everything else.

21 I first became aware of the secret when I was really needing to find an answer.  
22 That came to me in 1967 and, over time, I began to look and discover, and it was in  
23 1973 that I found a man who was teaching the secret from his point of view who lived  
24 in Phoenix, Arizona. He had a seminary and I was very interested in what he was  
25 teaching. I moved with my family, a couple of kids and my kids' dad, and we moved  
26 to Phoenix, Arizona so that I could study with him. His name, Raymond Holliwell, the  
27 author of the book Working With the Law.

28 Well, you know, I first discovered the secret way back in 1961 when a man  
29 named Raymond Stanford sat down with me and he caused me to take a look at the  
30 results I was getting, and they weren't very good. He suggested that I would be able

31 to change them all if I began to study. Years later, I was led to a book by Raymond  
32 Holliwell, *Working With the Law*.

33 It was in 1995, when I'd been working with these principles since 1973 and had  
34 grown and developed and produced results that were much more pleasing to me, but  
35 at that particular moment in life I was facing a major hurdle. And at some level of my  
36 being, I know I was knocking on the door of the universe asking for help.

37 A woman showed up one day and she said that she had a friend she wanted me  
38 to meet and would I be willing to come to breakfast. I was so busy working on my  
39 problem, I didn't really want to go to breakfast. But I liked her and I wanted to do  
40 something she wanted me to do, so I said okay. That breakfast turned out to be a  
41 breakfast that would change my life forever.

42 And you know, at the same time, that same lady came to me and said she had a  
43 friend and she would really appreciate it if I would go to breakfast and meet with her.  
44 I didn't really want to go, but I wanted to be a nice guy, so I finally said okay. I wasn't  
45 looking for things to do. So here were two nice people, doing something because somebody  
46 else wanted them to do it, and that's when Mary Morrissey and Bob Proctor met.

47 At that particular time, the business I was working in looked like it was going to  
48 have \$1.6M shortfall that year, and at breakfast, somewhere in the midst of it, Bob  
49 asked me, "So what's going on? What are you facing this year?" And I told him what  
50 I was facing. And he goes, "Oh, \$1.6M. That's nothing." And I went, "\$1.6M is  
51 nothing? I want to sit at the feet of that thinking and learn how to think that way." And  
52 what looked like that huge, huge mountain of challenge, dissolved before the end of  
53 the year.

54 Well, you know, a million six or a hundred and six, it really doesn't matter what it  
55 is—nothing's big and nothing's small when you're working with the law. That's what I  
56 like. It doesn't take any more effort to go after what we call the big idea than it does  
57 the small one. And so that's what we're going to be studying, we're going to be  
58 studying how to work with the law. And when you do, your whole life begins to move  
59 in harmony with God's laws.

60 I see the law as the uniform and orderly method of the omnipotent God. The  
61 Law is truly God's *modus operandi*. It's how things are done. We are created in  
62 God's image, so we're here to do God's work. God's work is creation, since God is  
63 the creator, and you and I were given creative faculties. So we're here to create;  
64 create a better world first of all for ourselves and then for everyone we come in  
65 contact with. And that's what this program, *Working With the Law*, is designed to do  
66 for you.



67           So as you listen and study, some of the ideas that you have will be challenged. As  
68 you grow in knowledge and are able to form better ideas, better opinions, don't hesitate  
69 to change your views. Test out the things you're hearing. Don't accept or discard  
70 them without testing them, but at least give yourself the opportunity to apply these  
71 ideas and let them prove themselves. Remember, the wise man changes his mind; the  
72 fool never. There can be no progress without change, no growth without renewal. So  
73 for each one of us there must be a constant stream of new thought, better thought,  
74 truer thought to ensure progression in our lives. So as soon as you perceive the  
75 better, let go of the old.

76           A friend of ours, Jack Boland, used to say, "Don't let your present good become  
77 the enemy of the better." So as soon as you feel something, think something, know  
78 something more life-giving, just discard the old idea, the old opinion and proceed.  
79 Proceed to use your thinking faculty and take care that it does not use you, because  
80 one of those two things will happen. You either master your mind and guide it intelligently,  
81 or your mind will master you and only produce the programs that have been installed  
82 upon it and within it from a world that operates from a scarcity and limited thinking.

83           So as you work, both with the ideal of that which you would seek to bring forth  
84 and the practical, which is the application of the laws we'll be studying, you can  
85 absolutely count on, just as you can count on a crop to be produced from a well  
86 tended farm, your crop ... your life will absolutely produce the results you have planted.

87           As you work your way through this program, you're going to become acutely  
88 aware that all of our problems are mental in nature. They have no existence outside of  
89 themselves. And, it has been discovered, that nearly all will yield up their solution  
90 when subjected to a broad and exact analysis. You can acquire this ability by studying  
91 the law of life and its modes of expression. Then, by constant effort, use your thinking  
92 faculty in constructive ways as you work with these laws. Have good and sound  
93 reasons for all the views you hold.

94           As you try to find these, many of your old time views will fall to pieces. Form  
95 clear and definite ideas regarding your convictions as to why you do as you do and  
96 why you think as you think. Such practice is like conducting a mental housecleaning.  
97 The practice of clear thinking tends to clarify the mind, tones up the faculties, sharpens  
98 the perceptions and will give you a stronger and a better grasp of the basic essentials  
99 for a larger and richer life.

100           Clear and exact thinking is a very great necessity. It is, in fact, a sure means to  
101 advancement on the material as well as the spiritual planes of life. A line of distinction,  
102 however, should be drawn between mere surface thought. That is, ordinary, trivial

103 and commonplace thinking and real thought, which is associated with the understanding  
104 of truth. The latter is deep thinking, which arouses dormant powers, quickens the  
105 perceptions and leads to the enlargement of understanding. The former is but a passing  
106 phase of mental activity, while the latter governs the life of the individual.

107 Now the shallow, surface thought which we give to the ordinary duties and small  
108 things of daily life is not the thought that's going to transform our character, develop  
109 our mind or change our destiny. It is the positive, deep, and penetrating thought that  
110 comes from profound and strong conviction borne of a higher perception and a clearer  
111 realization of the Truth. The surface idea is not the real thought.

112 The inner convictions which control your aims, desires, and motives, constitute  
113 the real thought of the individual and wholly determine the course of your life and your  
114 personal destiny.

115 Psychologists tell us that every individual is controlled by his convictions, whether  
116 he is aware of it or not. Such convictions largely determine the nature of your thinking;  
117 the inner thought coming from the heart represents the real motives and desires. This  
118 is what you want to really pay attention to.

119 This process entails some effort, but all this effort is highly constructive. It leads  
120 to a steady increase of your power, your authority to bring about a life that is meaningful  
121 and fulfilling to you. You cannot get the most out of these lessons by just listening to  
122 them or reading them once or twice. They should be listened to and read often.  
123 Study them with scrutiny and you will find that with each listening and each reading,  
124 something is clearer to you than ever before.

## **TRACK 02**

125 Now let's get busy with "Working the Law." The question upper most in the  
126 world of thought today is whether you have the capacity, equipment and power to  
127 control your life; whether you can be what you want to be or whether you're a drop in  
128 a great ocean of life. Millions are affected by unemployment, poverty and want.  
129 There's a lot of problems around. Can you solve those problems?

130 Any belief can be contagious and a fatalistic belief has a fatal contagion in it.  
131 When we submit to the influence of that kind of believing, the circumstances around  
132 us are stronger than the power within us, and we become defeated before the race is  
133 run.

134 In the history of humankind and the biography of man, there is a long list of  
135 evidence of people overcoming circumstances and meeting the problems of life.

136 Evolution and anthropology alike furnish this truth that you and I are responsible for  
137 what we become. We have the power to control our experience, and by using this  
138 power we have created other circumstances more necessary to our upward climb.  
139 Yet some of us, not sure that we create our circumstances, are rather prone to think  
140 that these circumstances are created by heredity, or karma, or the environment, or  
141 numerous external things. These are the reasons that some of us think are the  
142 responsibilities of our failure. We've come to believe that the natural limitations in life  
143 are really something that comes at us rather than something that comes from us.

144 The scientist on the other hand, searching into the mysteries of human life, reveals  
145 to us a wonderful world of power, possibility, and promise and tells us that that  
146 wonderful world of power, possibility and promise is within us. Because within us is  
147 the mind and the mind is the creative cause of all that transpires in the experience and  
148 the life of you and me, the personal conditions that you experience, that I experience  
149 are the direct result of the actions of mind and you and I wield with every thought we  
150 think. We never make a move of any kind unless we first form some image or plan in  
151 the mind. These plans or ideas are powerful, and they are potent; they are causes—  
152 good, bad, or indifferent, of the following effects, which in turn correspond to their  
153 natures. We learn that ideas liberate a tremendous energy. Hence, we can learn to  
154 employ our mind constructively, and we can learn to correctly use these hidden powers,  
155 forces, and faculties. This is the KEY to success in living life.

156 Mary, you're so right. There is a marvelous inner world that exists within each of  
157 us, and the revelation of such a world enables us to attain and achieve anything we  
158 desire within the bounds or limits of Nature.

159 Raymond Holliwell pointed out that he believes the reason the famous English  
160 literary genius William Shakespeare is the leading dramatist of the world lies in this  
161 realm. The great Greek dramatists, with their noted insight, always saw the causes in  
162 some external fate or destiny that brought about the downfall of their characters. But  
163 Shakespeare saw something within man as the cause of his failure or success. "The  
164 fault, dear Brutus, is not in our stars, but in ourselves that we are the underlings."

165 We see Hamlet wrestling with his reluctant, indecisive soul; Macbeth in being  
166 pulled and driven by his ambition; Othello torn and discomforted by his jealousy.  
167 Always the characters were battling their inner selves as though the dramatist were  
168 saying, "You are the master of your circumstance. Call forth your power, initiative  
169 and ingenuity and be the master. Fate is in your hands. Determine it. If every man has  
170 the power and privilege to determine his fortune, what is that power? How can we  
171 recognize it?"

**TRACK 03**

172           So if all the conditions in our lives are the result of our actions, and all our actions  
173 are the outcome or the fruit of our ideas, then our ideas must determine the conditions  
174 of our daily lives. An idea is a thought or a group of thoughts; an idea is an image or  
175 a picture in the mind. There must have been an idea or a mental picture behind every  
176 well known achievement and invention. From the beginning this is the creative plan.  
177 Out of the void God said, “And there was an idea and then that appeared.” We read  
178 in the first book of the Bible that the Great Architect, the God, the grand overall  
179 designing principle presence of this entire universe saw a finished pattern or idea  
180 before it came to be. There was a mental picture established within the mind of the  
181 universe, the mind of the creative power before it became reality in the without in  
182 some form of a creature or creation.

183           Now, the first time that I really became aware of this powerful law, this powerful  
184 idea that there is a law at work and I'm in it, I'm of it ... the shift that occurred in me  
185 was so dramatic. I went from thinking that life was happening to me and I was a victim  
186 of every circumstance that seemed to happen—that I didn't like—to someone  
187 introducing me to the idea that, no, life is proceeding through me and by me and the  
188 way I shape my idea changes my experience. It was suggested that I begin to amplify  
189 my understanding, because I had a cognitive understanding of it, but I didn't yet have  
190 any way to apply it. , was that I would begin practicing whenever anything happened  
191 that I didn't quite like, I would pause, take a breath, and then consciously choose  
192 what I would think about the situation and choose to “think” a thought. That meant I  
193 got to choose what I would make out of that experience rather than that experience  
194 making out of me.

195           Every architect and builder follows the same plan, whether they're building or  
196 planning a house, a bridge, an institution or their own life. Every person is his own  
197 designer and builder. Like the Creator, he makes his creations within before they  
198 materialize on the outside. All fears of sickness, poverty and old age are impressions,  
199 ideas and mental pictures long before they become painful realities. Every idea and  
200 mental picture must produce after its own kind whether the picture is good or bad.  
201 The law determines it so. The law does not question or challenge the kind of picture  
202 we give to it. It only knows that it must take what is offered or planted and then  
203 proceed to materialize it in a visible form.

204           Now some people can visualize great engineering achievements, yet they do not  
205 know by the same method they can overcome their diseases and despairs and enjoy

206 the health and happiness that they long for. Mechanical engineering is the same as  
207 mental engineering; they are both dependent wholly upon a creative intelligence. Mental  
208 photography, like mechanical photography, produces exactly what it sees. A picture  
209 of a homely, unsightly person never turns out to look like a beauty pageant winner.  
210 Nor does the little short person look tall and large on a photograph. A picture of  
211 black will not be white. Neither can negative-destroying ideas produce constructive  
212 and positive results. If the ideas are negative, they, in turn, will create negative results.

213 So as we begin to assimilate in our mind these ideas or mental pictures, we,  
214 knowingly or unknowingly, exercise a power to produce them. This creative process  
215 continues working day and night. It doesn't sleep until the idea is completed. We  
216 cannot picture thoughts of poverty and failure and disease and doubt, and expect in  
217 return to enjoy wealth, success, health, courage. It just can't be done, any more than  
218 the photographer can take a picture of a house and produce a picture of an ocean.

219 This creative principle is summarized in a sentence found in Proverbs. And that  
220 sentence is this: "As a man thinketh in his heart, so is he." You may have read or heard  
221 the statement before. It has been taught and expounded by philosophers around the  
222 world and throughout every age. You may have tried to prove the statement by ridding  
223 from your memory all negative thoughts, but because it took determined and persistent  
224 effort, you might have wearied. Then you may have dropped back into the old current  
225 of conditions and ideas and, if anything, sometimes it seems like things get worse than  
226 before.

227 But there is something else you can do.

228 Others, hearing the statement, were not impressed, for they could not accept the  
229 assertion that all inharmonies of life are the results of their own beliefs, or their past  
230 thinking crystallized into beliefs. They prefer to blame this upon something or someone  
231 else. Even God is given a share of the blame. There are others who believe that in  
232 God's good time, all things will eventually work out to their satisfaction, but that is not  
233 so.

234 These people are planning for a heaven to be gained at some future time, when it  
235 is actually a condition and a state of mind that can be had now as well as hereafter. In  
236 fact, unless it is gained here and now, it can never be had in the future.

237 At some time in a person's life they're forced to reckon with this creative law.  
238 There is no alternative.

**TRACK 04**

239 Everyone is governed by Law, whether they know it or not. Possibly it is the  
240 same idea that some have concerning prayer. They think it is God's fault or will or  
241 desire, when they do not get the answer they seek. They use God as their scapegoat  
242 and excuse when their prayers are unanswered, or when they are unable to explain  
243 some act of God or Nature. "God's will be done," is one of the most overworked and  
244 least understood statements in our day. Some use the idea as a crutch to lean upon, when  
245 in reality it is a powerful bridge over which man may cross the deepest chasms and mysteries.  
246 It is man's failure if his prayers are unanswered. The creative Law is ever ready to answer  
247 and cannot fail to respond when approached rightly and wisely. At the moment that a  
248 person is able to contact and realize the Law, they will at once enjoy the benefits.

249 It is the realization of the Law in action that determines manifestation.

250 We're operating with a limited level of conscious awareness. Now, because we  
251 have studied this for close to 50 years, we may have a greater understanding than the  
252 masses in many cases. However, there are all kinds of things that we don't understand.  
253 And like the people that we're working with and that we're teaching and mentoring  
254 and coaching, we too have to continually study and gain a greater understanding. We  
255 definitely don't understand all that's going on.

256 We do understand everything does happen by law, whether we like it or not.  
257 This whole universe operates in a very exact way. So the fact that we don't understand  
258 something doesn't discard the law. The law is there and it always works, whether you  
259 like it or understand it or not.

260 This is so powerful, Bob. Just like an electrician, for example, does not pray and  
261 then wait for the electric energy to make up its mind to serve him. He learns first hand  
262 the laws of conduction and transmission in order to know how to cooperate with the  
263 law that governs electric energy. And after gaining this knowledge, that person can go  
264 ahead and set up the machinery which provides the means to generate and then direct  
265 that power. Then that person can snap a switch and operate giant machines, create  
266 heat, set in motion countless other devices, or flood a room with light. Everyone can  
267 do this, not once, not twice, but as many times as we choose, as long as we do not  
268 disturb the mechanics or violate the law governing the energy. And the same principle  
269 holds true in all sciences, including the science of being, the science of life.

270 There is a scientific way of thinking about everything, a true and right way that  
271 prevents the needless waste of struggle, mental energy and produces results that are  
272 in harmony with our greater good at every turn. Now that doesn't mean we will



273 always recognize our greater good. But when we have the right attitude and we are  
274 seeking only that which is good, even when we are surprised, we can trust that that is  
275 a good we haven't yet just understood, but in time will present itself in a way that is the  
276 most remarkable good we could have, even when it looked like a loss.

277 And I have, and you do, too, have experience with that. So as we're saying this  
278 to you, know that we're saying it to ourselves as well. There is a scientific way of  
279 thinking about everything.

280 The quality of results produced by the individual thinker may be good, bad, or  
281 indifferent, and may be determined by conscious direction and choice, or the lack of  
282 such; and some results are experienced as harmonious and favorable, and others  
283 results are discordant and unfavorable, and there may be a medley of a whole. It is  
284 absolutely essential for each one of us to learn to give intelligent direction to the creative  
285 powers of the mind to obtain the best and the most life-giving results in a particular  
286 sphere of active expression. Meaning, your relationships, your health, your business,  
287 your finances. That whatever sphere of expression you would like to activate, to  
288 amplify, to experience more freedom and fulfillment in, then we must learn. It's up to  
289 you and it's up to me to learn how to give intelligent direction to the creative power  
290 that is moving through and with me and you right now.

## **TRACK 05**

291 Thinking is a perpetual process. It isn't something that just happens once and  
292 then takes a break. It is a creative function of life that is ever going on. We are  
293 engaged in it and we're producing results of some kind every hour, every day as long  
294 as we live, registering within ourselves the exact effects of all our thinking. While we  
295 cannot stop thinking, or stop the thought process of flowing, we possess the supreme  
296 privilege of being able to determine the sort of results we desire to experience by  
297 regulating the form and quality of our thought.

298 How this is done in a simple and effective manner is explained throughout these  
299 particular sessions that we're studying. Our main objective is to arouse you to think  
300 for yourself, to cultivate your powers, and thereby take the sure path of self-development  
301 and true culture.

302 The great, self-evident fact, which cannot be too often repeated, is that when we  
303 change our thinking for the better, we automatically change our life for the better.  
304 Modern psychology has conclusively demonstrated that a change of thought must  
305 precede every change in the life and in the affairs of ourselves, of you, of me.

306 In the course of our studies we have discovered that the more a mind is  
307 undeveloped, the more materialistic or lower its individual point of view; while the  
308 more developed the mind, the higher its individual point of view. It does not follow  
309 that, because a person is worldly-wise and has retained a large number of facts and  
310 experiences, such a one has a well-developed or highly evolved mind.

311 On the contrary, that person may have an undeveloped mind and be largely  
312 dominated by the lower instincts. Narrowness of thought, limited views, prejudiced  
313 convictions, and materialistic opinions are signs of a lack of real development.

314 Breadth of thought, width and tolerant views, wholesome convictions, and  
315 expanding conceptions are signs of growth.

316 The small mind, however, need not remain small or undeveloped. It can grow  
317 and expand and ultimately become great. The path is clear and simple. Let such a  
318 one form his own clear conceptions and strong convictions from the loftiest point of  
319 view he can reach, and then proceed to think and act accordingly. Advancement will  
320 follow as a natural sequence. The law is that the mind is no greater than its conceptions.

321 So as you and I learn to improve and enlarge our ideas or mental pictures, to  
322 improve and enlarge our thinking, our life falls in form with this just as if we've moved  
323 the camera and took a different picture. But learning how to do this is what working  
324 with the Law is all about. Understanding first that there is a law of life. And when we  
325 ask ourselves, "Well, if there is a law of life, then what is the Law's intention?" We  
326 can consider this. In a 15 billion year history on this planet alone, if we pay attention  
327 there is an orderly sequence to the progression of life. There's the development of  
328 awareness and it surfaces in the life of humankind. This entire universe is a spiral  
329 universe. Our very DNA is a spiral, and there is the pull of becoming that runs concurrent  
330 throughout the entire universe. That pull of becoming is in you and it's in me, ever  
331 calling our awareness upward in the spiral of becoming. And the way we move upward  
332 in the spiral of becoming is being true to that pull of becoming.

333 Now, it speaks to each one of us uniquely according to our own level of  
334 consciousness and where we are at the time of hearing that pull. So it might speak to  
335 us about a longing for a relationship to be deeper, more expansive or free from struggle.  
336 It might call to us about an aliveness in our body and a freedom from pain and limitation.  
337 It might speak to us about yearning to travel or to give our gift and it's making a  
338 difference for good in the world. It might speak to us about wanting freedom from  
339 financial constraint. But that pull of upward becoming speaks to us in a language we  
340 can understand. It is congruent with the life we are living and the possibility of the  
341 next expanded version of life expressing itself through us.



**TRACK 06**

342           The will of this law of life is forever greater expression and freedom, and that law  
343 of life is at work in you and it's at work in me. Now when our intention, my intention  
344 becomes reconciled and cooperates with the universal intention, when your intention  
345 becomes reconciled and cooperative with the universal intention, then we become an  
346 expression of that good. This is working the law. And this is Raymond Holliwell's first  
347 chapter. He's saying, there is a way to work with the law of life and not fight the  
348 current of becoming; not try to force the current of becoming, but to work with the  
349 current of becoming. When our intention is as the universe's intention and not just a  
350 mere personal caprice or trying to do something just for ourselves, but understanding  
351 that we're part of something that is magnificent and eternal and infinite and good, then  
352 so can our lives be an expression of that good.

353           And what we've really got to grasp is that all failures in life are due to taking part  
354 with the finite around us. In other words, being earthbound and letting the outside  
355 world control us. All success in life is due to taking sides with the law within us. Thus,  
356 working with the law may be considered the same as taking the law into our mind and  
357 lives as a silent partner. We are then conscious of the source and creator of all power  
358 and realize and receive the many benefits that surround us.

359           Isn't that great?

360           I love it.

361           I do, too. And I think about it, and it's real. This is real—to have the law of life,  
362 the presence of all that is be a silent partner in us and working with us.

363           Now, if you or I are searching or grasping for something that's going to be a  
364 shortcut method to just solving everything and we're not willing to move with the ever  
365 upward progression, not willing to learn to think differently, work with the laws of life  
366 differently, then this will not work for us. But there is an opportunity here in these  
367 lessons for us to understand how we can harness the power that's within us towards  
368 greater good. And in fact, that is what each of us is here to be and do.

369           Living—with all its attributes of good—is something that doesn't just happen to  
370 touch a fortunate few. You have life energy in you. It's simply seeking your awareness  
371 and the direction for that good that is in you, around you, to be made to manifest  
372 through you in a particular way that is uniquely suited to what it is that occurs and feels  
373 to you to be good. We can realize from this lesson that every one of us has a capacity.

374           We have the capacity to bring forth what we will—be it great or be it little—  
375 because we can think. And in our thinking, we create desires, we create ideas. All

376 that's required comprises the ideas and the thought seeds that we plant then in the soil  
377 of the mind. We have the power, for the universal power of mind is endowed within  
378 each and every one of us and all creation. All that we may ever desire can be ours for  
379 the asking if we correctly apply the law of life and understand what this means.

380 I think Raymond Holliwell brings this session in for a beautiful three-point landing  
381 here when he said, "When a circumstance arises, we are not to come under it, to  
382 submit to it in servitude. We are to surmount it, to overcome and master it by exercising  
383 the creative law of thinking. And thus, grow in wisdom and power."

384 And I hope that each of you will join us in making a commitment to work with  
385 these ideas. The poet Rumi from the 13th Century said, "It's as if a king has sent you  
386 into a far and distant land with one specific task to accomplish. You could accomplish  
387 100 other things, and if you failed to accomplish the one thing for which you have  
388 been sent in the end, it will be as if you have accomplished nothing." It's as if a king,  
389 the G.O.D., the grand over all designing, principle, presence, power of this universe  
390 sent you and me into a far and distant land—planet Earth, human birth—one specific  
391 task to accomplish, the discovery and delivery of who we really are. Who we really  
392 are as sons and daughters of this universe, of life itself, in all its beauty and wonder  
393 and glory and power. We could accomplish 100 other things and the world will  
394 convince us of little things we need to do. But if we fail to discover and deliver who  
395 we really are, in the end it will be as if we have done nothing. Working with the Law  
396 shows us how.

397 Mary, I believe we're here to become aware of our oneness with God. We're  
398 here to grow. This is Bob Proctor.

399 And Mary Morrissey. Thank you.

1. In your own words, explain this statement: “It is the realization of the Law in action that determines manifestation.”

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2. Summarize 1 or 2 ideas or concepts that were particularly beneficial or insightful to you as a result of the study of Chapter 1—Working The Law.

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3. Think of 1 or 2 areas in your own life where you have taken sides with the finite. Write a description of how differently those situations might look if you were, instead, to take sides with the Infinite.

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## 2

## Law of Thinking

## TRACK 01

1 Hello and welcome to this session, the Law of Thinking. And I think by the time  
2 you spend a little time with Bob and me on this lesson, you will agree with us that this  
3 is one of the most important laws that we're going to understand and then apply.

4 What Holliwell's referring to here, in fact, he even states it in the lesson, he says,  
5 "Attention should be given to the predominant mental state." And he begins the lesson  
6 by quoting Proverbs, "As a man thinketh in his heart, so is he." That is really the  
7 foundation of a person's life, if we stop and think about it. It's the first step to freedom.  
8 Because we're programmed genetically and environmentally, and so we're really the  
9 product of somebody else's habitual way of thinking, until we get to a point where we  
10 start to understand we truly do have control over our life. We have the control over  
11 the growth of our business; the economy doesn't control our business, we control our  
12 business. And when we can see this and really understand it, "As a person thinketh in  
13 their heart," we're talking about the heart of hearts. We're talking about their emotional  
14 mind. Not just their intellect.

15 Right.

16 And I think that's the key to it. And of course he points out here that, to the  
17 average person life's an enigma, it's a deep mystery; a complex, incomprehensible  
18 problem or appears so, but it's actually quite simple. And I think as Holliwell stated,  
19 mystery is just another word for ignorance.

20 That's right. Part of our open door into this freedom and the understanding and  
21 the experience of the power of this law that as we think, so our life becomes, is to  
22 begin to pay attention to what it is that we're thinking. And so when he describes that  
23 it's a mystery until we begin to notice that what we're thinking and what we  
24 predominantly focus on begins to manifest and show itself in our every day life.

25 Earl Nightingale said something very interesting one time many years ago. He  
26 said that if the average person said what they were thinking, they would be speechless.  
27 And, of course, I've quoted the late and great educator, Dr. Ken McFarland who  
28 said, "Two percent of the people think, three percent think they think and 95% would  
29 actually rather die than think."

30 Now, you're going to find that a great mass of people say, "Well, everyone thinks,"  
31 and the truth is they really don't. Mental activity does not constitute thinking. Thinking  
32 is done in our intellectual or in our conscious mind. And, of course, we've got our  
33 senses hooked up to our conscious mind. We see, hear, smell, taste, and touch.  
34 There's an enormous amount of information being fed into our conscious mind; there's  
35 pictures and sounds and colors and God knows what that's fed into our conscious  
36 mind so it's always busy. And I believe the average person mistakes that for thinking  
37 when it's not thinking at all, it's just busy.

38 Now as Holliwell points out, man is a progressive being, a creature of constant  
39 growth, but only if he thinks. And if he's not thinking, he's not growing. That's why  
40 most people are stuck. Every year they get the same results as last year.

41 When Holliwell says if his ruling mind is upward bound, that is aspiring, harmonious  
42 and positive, then all the forces will be directed into constructive channels. But if the  
43 state of mind is downward in tendency, discord, negative, then all the forces will be  
44 misdirected. So, Bob, in your understanding of what it means to really think, how  
45 does one begin to think more upward bound?

46 Well, I believe they have to start out by doing what they really want to do? What  
47 do they really want in life? Not what do they think they can get. Not, what do they  
48 think they can do. What do they really want? We're discouraged to go after what we  
49 want. Most people are not even aware of that. But as little kids, we'll go, "Mommy,  
50 Daddy, I want this." And they look at you kind of silly, "Now how are you going to  
51 do that?" Or, "Where's the money going to come from?" And because the child can't  
52 answer it, they're stopped and pretty soon they stop asking for what they want and  
53 they stop thinking about it. Because to get into what we want, we have to fantasize  
54 and then we turn the fantasy into a theory and that's when we really begin to think. So  
55 if there's going to be upward motion, upward movement or growth, we're going to  
56 have to think, but it's going to have to be directed towards a result that we truly do  
57 want. Whether it's in our corporation or in our personal life or in our relationships,  
58 what do we really want?

59 The beautiful thing is and the beautiful truth is that we can have anything we want.  
60 And it's my great hope that's what everyone will get out of this program. They'll get  
61 an understanding that there are laws governing their being and these laws will aid them  
62 in moving towards what they want.

**TRACK 02**

63           So in the Law of Thinking, when you were speaking to us about the difference  
64 between mental activity and authentic thinking, are you saying to us that your  
65 understanding of authentic thinking is that it is from the depths of our own creativity,  
66 from our desire of the Father, that is not just based in our five senses but in our, soul,  
67 or our greater being? What is it that is generative in us that is seeking expression?

68           I believe we're spiritual beings. I like the way James Allen put it ... we're an  
69 “offspring of a deathless soul.” So, in other words, we're hooked into something that  
70 goes on ad infinitum. There is no death. However, I believe that the essence of the  
71 human—of you, of me and every person—is perfect. There's perfection within. It's  
72 spirit and spirit's always for expansion and fuller expression. So there's something  
73 within us that wants us to move to a higher level. And to move to a higher level, it's  
74 essential that we think. There's pure unadulterated spirit flowing to and through us,  
75 and through thinking we're taking that and we're creating thoughts. And then we take  
76 and join those thoughts together with other thoughts and we form an idea. I see an  
77 idea as a thought or a collection of thoughts directed towards a purpose.

78           So the want comes from the spiritual essence within us wanting to express itself in  
79 a greater way.

80           *Hmm.*

81           So there's something we really want. Growth isn't about getting things, getting  
82 stuff. You will get things, you will get stuff, but it's about the growth.

83           *That's right.*

84           You know, we have goals and the goals are material in nature, but that's the target  
85 that we're shooting at. We live in a physical body, we correspond with a material  
86 world, so it's natural that we'll have material goals. But it's not the goal that we're  
87 after; it's the growth that we're after. Our days should be spent doing what we love  
88 doing. I always say working's the worst way to earn money. Most people go to work  
89 to earn money. That's the worst thing to do. We should go to work for satisfaction,  
90 because it's the instrument or the means of utilizing our creative abilities.

91           The Talmud says there's an angel leaning over every blade of grass whispering,  
92 “Grow, grow.”

93           Grow, grow.

94           Yes. And a blade of grass will press through cement seeking the light. And right  
95 now between all of us listening to this, there is what seems like cement or what seems  
96 like a barrier between us and that which we're seeking, and these laws are what

97 absolutely dissolves that cement or those apparent blockages. So the Law of Thinking  
98 is that we think not based on what we see or hear or experience with our five senses,  
99 but we're thinking from a different level of our own being.

100 I believe it's essential that a person stop on a fairly regular basis and take a look  
101 at their results and pay attention to their behavior and realize that this is nothing more  
102 than an expression of their thinking. And if they don't like the behavioral patterns they  
103 find themselves habitually involved in, if they don't like the results they're getting, then  
104 they know they have to change their thinking. Now, I don't know that we can actually  
105 monitor our thinking, because that would be an exhausting ordeal to do it constantly,  
106 but we should take a look at it every now and then. Raymond Holliwell states it here  
107 very well. He said, "It is evident, therefore, that all of the factors which regulate the  
108 life and experience of the person, none perhaps exercise a greater influence than the  
109 ruling state of mind." Mental attitudes are the result of ideas and these have their  
110 origin in points of view. Therefore, by seeking true and natural points of view, one  
111 may secure the best and most superior ideas, and these in turn will determine the  
112 predominant state of mind.

113 So what we're really looking for is real meaningful thinking, some pure and  
114 constructive thinking that's going to move us in the right direction. Like right in the  
115 beginning of these sessions, he suggests that you have really good and true reasons  
116 for all your convictions. Well, I think this is going to help you do that.

117 I do, too. And the idea that our point of view is the perspective that we gain from  
118 how we're thinking about things and what we're looking at. And we know that if we  
119 change the way we're looking at things, the things we look at change. So in the Law  
120 of Thinking, as a man thinketh in his heart, so is he, and this chapter actually begins with a  
121 quote from the Bible that says, "As a man thinketh from his heart, so is he." It's a proverb,  
122 which means it's just in the underground and the general tone of how things work. How  
123 then are we to come to know what it is that we have been thinking in our hearts? We look  
124 at our results and to do so on some regular pattern that gives us insight into the patterns of  
125 our thinking. And then what would you say one does next? Actually choose!

126 Well, yes. I think you have to choose a direction that you're going in your life and  
127 very few people do. And if we want to know what we're thinking, the evidence is  
128 there. It's pretty simple. Ray Stanford, who's gone now, God bless him, will always  
129 stand out in my life because I believe he was the person that provoked me to begin  
130 thinking for probably the first time in my life, and I was 26. And some people say,  
131 "Well, you must have been thinking before that" and I don't think I was. I think I was  
132 just following other people. I think I was just doing whatever was going on in my



133 mind and it was nothing but confused thoughts. There was no pattern to it. It was  
134 whatever was going on outside was controlling what was going on inside.

135 What you're saying right now is really big. I think that many people, myself  
136 included, have at times in my life had no idea that I'm not really thinking, I'm just the  
137 patterns moving through my being that have been around me, that I've inherited, that  
138 I acquired and those patterns have run my life not knowing that I had a capacity and  
139 a power that I could draw from that actually would be the architecture of my life.

### TRACK 03

140 If we look at a corporation and take a look at management. Management's the  
141 development of people, it's not the direction of things, contrary to popular belief. And  
142 so if a person is using this material for the development of their organization, it would  
143 be good for them to stop and ask themselves, "What am I really doing?" The first  
144 order of business is profit. Without profit, you're going out of business. But that's not  
145 the purpose of any human organization. The purpose of every human organization is  
146 to make life more meaningful.

147 If we take the people out of the building, you don't have a company any more,  
148 you've got a brick and mortar edifice with a lot of stuff in it. As I do a lot of seminars  
149 in hotels, I often point out to the audience that if we took the staff out of the hotel, we  
150 wouldn't be in a hotel. We'd just be in a building with a bunch of stuff. It's the people  
151 that make the hotel. Well, it's the people that make the company.

152 Now historically, corporations have not recognized the people as the greatest  
153 resource that they'll ever have. And our first objective as leaders in an organization is  
154 to provoke the people to think, really get them to think about what they're doing, who  
155 they are and the role they're playing. We're prone to believe more in what we see.  
156 The evidence of the senses are the only facts that some accept. But now, we want to  
157 realize more and more that it's what we believe that determines what we see. In other  
158 words, believing is seeing. More defeats and failures are due to mental blindness than  
159 to moral deviations. If one lived only by physical sight, the world would be very  
160 small. So, I think we have to take our sights off just what's there on the physical plane  
161 and what can we see by it. It's like J.C. Penney one time was asked how his health  
162 was, and when he was 92, and he said that, you know, his sight was getting rather  
163 poor, but his vision had never been better.

164 Wow.

165 Well, of course, it's with this inner eye of understanding that we see. And so if we

166 believed in the testimony of our eyes, we would accept many conditions that are not  
167 true. For example, if we looked down a railroad track and observed that at a certain  
168 distance the two tracks converge at one point, we'd know that that's not true. So, our  
169 eyes deceive us. Don't be deceived. So we're talking about an infinite power that  
170 operates in an orderly way. We have the ability to choose and the images that we choose  
171 ... because when we think, we think in pictures. They're the things we're getting emotionally  
172 involved in, and that's really what keeps us moving, I believe, in an upward direction.

173 **And it keeps us moving in an upward direction through the Law, which operates**  
174 **through the power that is everywhere present. So thought is a subtle element. Although**  
175 **it is invisible to the physical sight, it is an actual force or substance, as real as electricity,**  
176 **light, heat, water, or even stone. We are surrounded by a vast ocean of thought stuff,**  
177 **which our thoughts pass like currents of electricity or tiny streaks of light or musical**  
178 **waves. And you can flash your thoughts from pole to pole, completely around the**  
179 **world, many times in less than a single second.**

180 My great aunt was a Christian Scientist and as a little girl I can remember her  
181 saying to me, "Mary, now notice this. It doesn't take you any longer to think to New  
182 York than it takes you to think across the room. Pay attention to that." And as a little  
183 girl I thought she was kind of, you know, as my funny strange aunt, but it always stuck  
184 with me.

185 That's very good.

186 It doesn't take any longer.

187 I like that.

188 **And that the power of our thought is everywhere present.**

189 I was saying that yesterday in a meeting, and have been using an example now for  
190 some time to get that point across. I point out that thought waves are cosmic waves  
191 that penetrate all time and space. And you and I can think, it's the most potent form  
192 of energy in existence so far as we know.

193 Now, when you say that your thoughts are omnipresent, that they're evenly present  
194 in all places at the same time, that idea is so huge that most people have difficulty  
195 grasping it. I have a terrible time with it myself; I wrestle with it. And then it dawned  
196 on me one day, with the computer in our life today, we can tap a mouse and, bang, the  
197 e-mail is where? It's omnipresent. It's 100% evenly present in all places at the same  
198 time. And it doesn't matter where you are, you will get it. It's like our thought—it's  
199 everywhere. I could be in Rio de Janeiro or I could be in Moscow or in New York,  
200 if I turn on my computer, the email is there. It's wherever I am and that's like thought  
201 and that's a huge idea.

202           And so in the Law of Thinking, we are actually accessing infinite possibility, drawing  
203 from that, a particular idea out of a desire, a want, a yearning, or a discontent. And I  
204 believe we are drawn to our next version or expression of self, our own evolution  
205 through both longing and discontent. As helpful navigators to the conscious mind  
206 about a choice, it is ours to make, to coalesce around a thought form that actually  
207 gives rise to creation.

208           All knowledge is 100% evenly present in all places at the same time. The way to  
209 build the Internet has always been here.

210           That's right.

211           The way for air travel has always been here. Friday afternoon I was working in  
212 Los Angeles, Saturday afternoon I was working in London, England ... Saturday,  
213 Sunday and Monday in Phoenix, Arizona. Now, at one time, if you had suggested  
214 that someone do that, you would have been considered a lunatic, right out of your  
215 mind. But the way to do that has always been here. And, of course, there's faster  
216 travel than that. But that's what we're consciously aware of now.

217           See, everything is already here. So it's not the answers that we have to be looking  
218 for, it's the questions that we want to be thinking, because it's the questions that are  
219 going to trigger the answer. The answer comes with the question. What we want to  
220 realize is that this all starts in our thinking, because it's the way we think on an emotional  
221 level, it's what we think inside, not just in our intellect.

#### TRACK 04

222           If we elaborate a little more on just going by what we see, I've found a section in  
223 this particular lesson that Raymond Holliwell brought out that is absolutely incredible.  
224 You know, he talked about the train tracks and then he talks about if you've ever  
225 stood on a boardwalk and watched a ship slowly sink into the sea as it sailed away.  
226 Now, he said, the ship wasn't sinking. Our eyes were deceiving us.

227           When you're worried over some obstacle or problem, just remind yourself that it  
228 may be purely an illusion of the senses, that it may not be true at all according to the  
229 Law. He said, "Did you know that you don't even see with your eyes. Your eyes are  
230 like a pair of windows; at the back of the window there is a reflector and this reflector  
231 in turn forms an image of what you see and sets up a wave current. This wave current  
232 follows along thin wires called nerves. This relays the image back to the brain. Here  
233 in the brain, it's referred to the memory center. And he says, "If the picture is a  
234 common one, our memory accepts it readily. But if we're looking upon some new

235 picture, some new scene, our memory does not recognize it and then we must repeat  
236 that picture over and over many times until it makes a lasting impression. Therefore,  
237 we do not see with our eyes, we see with our mind. We actually see through our  
238 eyes.”

239 I was pointing out in a seminar yesterday ... there was a person in the front row  
240 that we would refer to as a Black person. I had black shoes on and a white shirt.  
241 And I said, “So, people refer to you as Black and me as White.” I said, “You're not  
242 Black and I'm not White. My shirt is white, but I'm not the color of my shirt. My  
243 shoes are black; you're not the color of my shoes. Why do we say you're Black and  
244 I'm White?” It's because we've been programmed so when we look, all that's  
245 happened that Raymond Holliwell's talking about, it gets those reflectors working,  
246 goes into our memory. How did it get in our memory? Someone put it there. That  
247 man or woman is not Black and this man is not White. So we not only see through our  
248 eyes, we're seeing things that aren't true, that are programmed into our mind.

249 And we have limitations programmed in, it's a part of our being, we have to  
250 recognize that and through our own intellect we've got to have the wisdom and  
251 understanding to change what's programmed into our mind or our life is not going  
252 to change.

253 That's right. When he speaks about the power of this Law of Thinking, that as  
254 we begin to recognize that what we are made of is so potent and powerful, and the  
255 capacities that have been given to us, we walk around every day, most of us, having  
256 very little understanding and experience of the power that we wield for whatever we  
257 will. And the predominant thought patterns, as we think in our heart, create a life that  
258 could just as easily be one of fulfillment and enrichment and difference-making and  
259 good. Or, it's a life of littleness and struggle and difficulty. And, all along, the power  
260 to change the thinking is within us.

261 Do you know, when you were saying that, what runs through my mind, and it runs  
262 through my mind fairly frequently because I had mentioned it in my seminars often, is  
263 how small we think relative to what we could think. You and I have spent many,  
264 many, many years studying this, working at it, working with it, using it, teaching it, and  
265 yet as serious as students as we are, we're still little thinkers relative to what we can  
266 be. So, an individual must understand that if they're really going to get out of life what  
267 they can get out of life, what we're promised and what's there ... I love the way Raymond  
268 Holliwell put it, he says, “Power, possibility and promise. It's all locked up.” ... then, we  
269 have to realize that a certain part of our day is going to have to be dedicated to our own  
270 well-being, our own growth. So we've got to start investing time and money in ourselves.

271 Corporations have to spend time and money in the growth of the individual. And  
272 we've got to move away from the school model of educating people, because that's  
273 just, if we read the book, Remember it, Read and Repeat It, then we've got it. Well,  
274 we know that isn't true. We've got many brilliant people who are not getting very  
275 good results. We've got brilliant people who are broke; we have brilliant people who  
276 are alone and lonely. So, we've got to understand the truth of what you're saying, that  
277 we are messing around with just little ideas of what we're capable of doing and we've  
278 got to expand our mind, expand our thinking. And, to do that, we're going to have to  
279 say, okay, from this point on, I take time to eat, I take time to groom myself, I take  
280 time to shower, I take time for many things habitually, every day. From now on, I'm  
281 going to invest part of my money and part of my time into the development of myself. And  
282 I think that's the first step toward accomplishing what you're talking about.

283 I do, too, and I think what we have done is we have learned to invest our time  
284 and energy in that which we have been taught to value. And why one would be  
285 listening to this lesson and to this series that you and I are doing is an introduction into  
286 shifting a value. Because the highest value of the development of the self—and that's  
287 with a capital “S”—is from that which generates all the difference that can happen in  
288 life.

289 When you were speaking earlier about the Internet being a grand opening of  
290 possibility, it reminded me of Edison. To activate this law of thinking, his desire was  
291 to create the first incandescent bulb and he had no idea how to do that, but he had a  
292 belief that the infinite had a solution. You couldn't have a question without an answer  
293 or a problem without a solution. And he learned to do what people called “Edison's  
294 Cat Naps”. He would sit in a rocking chair and hold a rock in his hand so if he went  
295 to sleep it would fall on the floor and awaken him, and he went to what he called the  
296 “land of solution.” He practiced this Law of Thinking in such a way, he would go to  
297 the land of the solution with a question and listen, and ultimately generate enough  
298 ideas to come forth with what we call the first incandescent bulb. He named that lamp  
299 the Masda Lamp after the teacher Masda who taught him this form of meditating,  
300 quieting the mind and listening to the depths where the answers are found.

301 When we're talking about the difference between knowing about the Law of  
302 Thinking and knowing the Law of Thinking, you said many people are brilliant, but  
303 they're still living small lives and we ourselves are living in a pygmy version of what we  
304 are each possible and capable of. So, to activate the Law of Thinking is to bring it  
305 from, knowing about the Law of Thinking and the power of it, to knowing the Law of  
306 Thinking. And if we know the Law of Thinking, we are participating in exactly what

307 you're saying, which is we look at our day and we recognize that part of our day has  
308 been devoted to the activation of that law in a deeper realm of our own being.

309 I believe our educational system perpetuates the problem. It doesn't solve the  
310 problem. Thinking is not taught in school. You say, well, you can't teach thinking.  
311 You can teach thinking. Thinking can be taught just the same as we teach mathematics,  
312 reading, science, history or anything else. We can teach people to think. And we  
313 should teach them to think because it is such a potent force.

### TRACK 05

314 Raymond Holliwell brings out the power of thought and what we're dealing with  
315 here very well. He said, "Scientists tell us that thought is compared with the speed of  
316 light. They tell us that light travels at the rate of 186,000 miles per second. Our  
317 thought travels 930,000 times faster than the sound of our voice. No other force or  
318 power in the universe yet known is as great or as quick. It's a proven fact scientifically  
319 that the mind is a battery of force; the greatest of any known element." Now that was  
320 50 years ago. Of course that's changed.

321 That's right. Our quantum science would say to us now, that thought is  
322 instantaneous. That time is an illusion and that in this, as Sheldrake spoke about, the  
323 unified field, why thought is so powerful. Everything he said here is true. It's evolved  
324 now in our understanding that it's even more powerful than that. It's instantaneous.

325 Raymond Holliwell went on to say ... It is an unlimited force. Your power to  
326 think is inexhaustible. Yet, there is not one in a thousand who may be fully aware of  
327 the possibilities of his thought power.

328 Imagine a corporation that actually created a condition, a space in their workplace,  
329 in the corporation, where the conditions were conducive to best thinking and part of  
330 every leader's role or every manager's role was to spend a certain amount of time  
331 weekly in that environment that had maybe sound, sights, a space to sit in that was  
332 absolutely conducive to best-thinking. For a long time I felt like one of the clues we  
333 can each find in accessing the Law of Thinking is to begin to pay attention to where  
334 and when we individually do our best thinking. And I do my best thinking early in the  
335 morning. I have a routine that actually helps me access that part of me where re-  
336 generative thinking comes from. But I don't think many people are trained to know  
337 that they can actually understand or look for when they do their best thinking.

338 Do you know, it's strange you mentioned that, I do my best thinking both late at night  
339 and early in the morning. I guess late at night I'm just tired and I just open myself up  
340 because I am tired and let it flow. Early in the morning I'm rested. So, you know...

341 Yeah.



342 ...both sides of it.

343 Well, you know, what you were mentioning about a corporation, as Holliwell  
344 pointed out in this lesson, he said, "It's our power to think that determines our state of  
345 living. As one is able to think, he generates a power that travels far and near and this  
346 power sets up a radiation which becomes individual as he determines it." Our thoughts  
347 affect our welfare and often affect others we think of. Like the kind of thoughts we  
348 register on our memories or habitually think attracts the same kind of conditions. So  
349 if we were to take a corporation and do this—and there are many corporations that  
350 do this, as a matter of fact, this isn't just a wild idea that's come to your mind—they  
351 are generally smaller companies, but there are companies that take a specific period  
352 of time every day, and they've created an environment that's conducive to the unfoldment  
353 of the human, where it's quiet, there are no disturbances, and it's used for thinking and  
354 planning on how are they going to improve the quality of the business.

355 So if we're doing it in corporations, it makes sense, because a corporation is a  
356 body of people for a specific good or desire. In our individual, if we incorporate this  
357 idea ourselves—and there's a part of our day where we create a condition that is  
358 conducive to great thinking—and begin to recognize the power of that over time in  
359 our life, even if we make a one degree shift, you go a mile down the road, you're in a  
360 whole new place. So the idea of, just as the corporation would create conditions for  
361 possibility thinking, if we will allow ourselves and devote ourselves to that in our daily  
362 life, just even a little bit, it can make a big difference over time.

363 Do you know, I used an example like that in a program many years ago? I said,  
364 if you could imagine a road that was built and it runs straight as a dial—let's say from  
365 New York City to Los Angeles, it just runs out like a close line—and there's a white  
366 line right down the center of the road. And somehow or another we put an automobile  
367 on there and it was engineered and the steering was locked in such a way it could only  
368 travel straight down that white line, it's going to drive right into Los Angeles. But if the  
369 steering was turned just 1/16 of an inch to the right, I think you know the car's never  
370 going to see the West Coast. And it's the same in our thinking. We make just a small  
371 shift in our thinking, we may not notice a big difference today or tomorrow, but over  
372 the period of a year, two years, five years or a lifetime, the change is enormous.

373 I can just go into my own life and if you think of this one degree twist, I remember  
374 when I began my own business, I was working, I was the business. I was the only  
375 person in the company. And I made a small shift. Somehow or another I realized that  
376 no one has ever built anything of any consequence by themselves. And so I got  
377 someone to help me. That was a small shift. Today, we have people all over the  
378 world; the company operates all over the world. But that one small shift is what really  
379 changed my life and certainly changed the business. It was the shift where it went

380 from something small and it was that small shift that kept it going into something big.  
381 But you said that shift came from a thought, where you realized no one ever  
382 created something of consequence by themselves. And so it was from authentic  
383 thinking and the realization of that, that you were willing to make a different choice,  
384 follow that with a behavior, and the result was in the thinking.

**TRACK 06**

385 Our thoughts affect our welfare and often affect others that we think of. The kind  
386 of thoughts we register in our memories or habitually think attracts the same kind of  
387 conditions. If we take the thought of success and keep it in mind, the thought elements  
388 will be attracted, for like attracts like. We're mentally drawn to the universal thought  
389 currents of success and those thought currents of success are existent in all of us.

390 They are. And, that we, then, psychically contact the mind or minds of others  
391 who think along the same lines and later, such minds are brought into our lives.

392 When Thoreau said that when we advance confidently in the direction of our  
393 dream, we pass an invisible boundary, all sorts of things begin to occur, and that's  
394 what Raymond Holliwell is saying here ... that this law is immutable and we attract  
395 what we are. So when we're thinking along the lines of success, when we're in the  
396 frequency of the thing we want, we don't have to worry about how it's going to come  
397 to us. It's natural.

398 Raymond Holliwell says, "Therefore, successful minded people help success to  
399 come to them." That's how successful living is founded. The law of the mind is in  
400 perpetual operation. And it works both ways. Persons who dwell on thoughts of failure  
401 or poverty will gravitate towards like conditions. They, in turn, will draw to them people  
402 who accept failure and poverty. They accept it as a real part of life. On the other hand, we  
403 can think of positive conditions of success and plenty and in the same manner, enjoy full  
404 and plenty, when what the mind holds within takes its form in the outer world.

405 Some think that we must deal with two forces, that is to attract the good we must  
406 do away with the bad, but that's not true. For example, if we're cold, we do not work  
407 with cold and heat alike in order to get warm. We build a fire. And as we gather  
408 around that fire, we enjoy the heat that's extended from it and we become warm. And  
409 as we build up the warmth, the cold disappears. We don't have to fight the cold. We  
410 just build up the warmth. So, as we focus on and resonate with and become one with  
411 the ideas of that which we are seeking to express—as a man thinketh in his heart—  
412 there's actually a generative frequency that goes into the universe that attracts unto it  
413 its like. We call that our experience.

414 That example of the heat and the cold I think is so beautiful. You know, you don't



415 focus on the cold, you focus on the heat. That's how you eliminate the cold. I'm  
416 frequently asked in seminars, "How do I get rid of the negative thoughts in my life?"  
417 And I often say, "If you walked into your home in the middle of the night, how do you  
418 get rid of the dark so you know where you're going?" He said, "I turn on the light." I  
419 said, "There's your answer." Turn on the light. Light is consciousness. Flip your  
420 thinking. Get into something bigger. See the good side. That's how you get rid of the  
421 negative. You turn on the light. That's how you get rid of the cold, you turn on the  
422 heat. When people start to understand that, you attract whatever you focus on. That's,  
423 I think, when they start to take control over their life.

424 You see, prosperity and poverty are not two things, they're merely two sides of  
425 one and the same thing. So it's like the hot and the cold.

426 **One coin, two sides.**

427 **The dark and the light.**

428 **And even Biblically, "Get thee behind me," is that you get something behind you**  
429 **by turning your attention in the other direction and that which we focus on expands.**  
430 **All our thoughts must be directed to the one thing that we desire in order for our**  
431 **desire to be fulfilled.**

432 **The Law of Thinking is evidenced in the way it works in nature. Nature herself**  
433 **does not distinguish between what seed it receives. It just grows whatever seed is**  
434 **planted. And so it is, in the way it works in life. Even though the universe is for our**  
435 **good and the Law of Life is for this ever-upward expansion and freedom, when you**  
436 **and I get focused on that which is smaller, contractive or little, the universe can only**  
437 **grow for us that which we are planting. So Raymond Holliwell says it this way, "The**  
438 **mind force is creating continually like fertile soil. Nature does not differentiate between**  
439 **the seed of a weed and that of a flower. She produces and causes both seeds to**  
440 **grow. The same energy is used for both and so it is with the mind." The mind creates**  
441 **either good or bad. Your ideas determine which is to be created.**

## **TRACK 07**

442 Well, it takes us right back to almost where we started here. A person wants to  
443 stop and really pay attention to what the heck is going on in their mind. It's like I say,  
444 you're not necessarily going to monitor your thinking, but you take a look at your  
445 results, take a look at your behavior and you're going to find the mind is the cause of  
446 the problem. If a person has fear, they want to replace it with courage. If it's disease  
447 thoughts, we want to replace it with healthy thoughts. For some issue whereby we  
448 alter the change, the trend of our thought, then as we replace the thoughts that are the  
449 weeds, they're going to die naturally, for such weeds die from lack of cultivation. As

450 long as we allow things to seem real to us, we're putting our energy into it. And  
451 remember, it's all just our perception; it's our point of view.

452 **Hmmm.**

453 We can change our perception through the understanding of the Law and we will  
454 change our perception when we really understand the Law of Thinking.

455 I like what he says here, "Cause force. Force some issue whereby we alter or  
456 change the trend of thought." So to force an issue, then, would be to say this condition  
457 no longer stands in my life. I now choose and I will focus upon and I will bring  
458 through my being in the law of thinking a change in my life. So we're going to force  
459 some issue that will actually be a place in which we will practice what it means to be  
460 "at cause" instead of "at effect".

461 Raymond Holliwell put it very well. He said, "Man is constantly thinking. He can  
462 change his thoughts, but he cannot stop thinking." This thinking power flows in and  
463 through him like the very air we breathe. Man's problem, then, is to direct his power  
464 of thinking into constructive channels of expression. It is a scientific fact that no  
465 power can act without producing some kind of an effect. And by merely thinking, we  
466 are continually producing effects. These effects register and record in daily life.

467 When he says that this thought power is continually flowing, well it flows to and  
468 through us. We can actually photograph this power. I refer to it as pure, unadulterated  
469 spirit or energy that flows to and through us. And if we're not consciously and  
470 deliberately giving it direction, then the outside world is going to give it direction and  
471 that's where the confusion takes over and produces confused results.

472 So, it's a pretty important thing that we study. We continually have something  
473 going on in our mind, because that thought power never stops flowing.

474 In this lesson, I love the part where Raymond Holliwell speaks about what it  
475 means to have orderly, disciplined, constructive thinking, and the kind of mind that  
476 actually generates that into what we would call our daily life. And part of that is to pay  
477 attention to where we have what I call "indulgent thinking," where we let ourselves  
478 indulge in impatience or anger or resentments, and we toy in these energies and don't  
479 realize the absolute price we pay in the quality of aliveness and what that means in  
480 terms of creativity. And actually, at the end of the month, you can measure that in the  
481 dollars in your checkbook.

482 Raymond Holliwell went on to point out that all action is a result of that. It  
483 determines the conditions of life. And to have better conditions in life, we must first  
484 make efforts to organize our thoughts. We wish to gain the best in life, but we do not  
485 know how to think correctly. The average person thinks at random. He has no clear  
486 design in his mind to which he can frame his thoughts. And so that goes back to,  
487 we've got to decide what we want, what results do we want to get? If he has a

488 design, he does not direct his daily efforts towards it. Most of his thinking is beyond  
 489 control, it's chaotic, unorganized, and that's why disappointment and failure are always  
 490 near, for they thrive in indecision. We attract only what we think or create. That is the  
 491 Law of Thinking. To achieve success, we must think it, we must work it, we must  
 492 become it. To advance, we must make some effort to rise. To obtain happiness, we  
 493 have to adapt our lives to the law of harmony and order. To rise above any limitation,  
 494 we must organize our thinking along constructive lines. If a person wishes to climb a  
 495 hill, he doesn't sit down at the base and pray to the good Lord to take him to the top.  
 496 He's got to get up and get walking, but he's got to see himself at the top of the hill and  
 497 that's what's going to take him up there.

498 **And that's exactly right. We attract only what we think or create.**

### TRACK 08

499 **So, Bob, what would you say in terms of our listener right now? If we were to**  
 500 **follow some kind of a step and said, "Okay, I understand the Law of Thinking now.**  
 501 **Okay, I agree with this, that there is a Law of Thinking and that nature can only grow**  
 502 **what's planted in it, and my life is the outcome of what I planted with my thoughts. I**  
 503 **do want to shift my thinking to a higher order. I do want to practice not just "busyness"**  
 504 **in the mind, but authentic thinking." What would you say that person could take from**  
 505 **this lesson and what would they do in their life?**

506 They have to understand they have to bring order to their mind, so they have to  
 507 have direction and then they have to think thoughts that are moving in that direction.  
 508 Most people do just whatever comes along and that isn't going to work. You have to  
 509 plan your day, that something definite will be accomplished towards your aim, towards  
 510 your ambition.

511 If we have any problem, it is because we are not controlling our ideas. Nature  
 512 has no problem because she is orderly and disciplined. All the way through Raymond  
 513 Holliwell's work, he's suggesting we follow Nature's methods. He said, "Self-control  
 514 consists of an organized thought direction. That is, we start out with a well-defined  
 515 aim or objective and they think toward it continuously." Not just for 30 minutes. Plan our  
 516 time and our work so that we are working steadily toward the goal. We fill our day so full  
 517 of constructive duties that there's no room for idle chatter or waste of any kind to enter it.

518 **One of the things that has helped me a lot in exactly that practice is that I don't**  
 519 **start my day until after I do my open thinking and my what I call prayer/meditation,**  
 520 **but then I list my to-be's before I list my to-do's. So I list what I want to be that day.**  
 521 **I want to be orderly in my thinking. I want to be focused in my direction. I want to be**  
 522 **kind, considerate. All the many things that are the frequency of being that I want to**

523 generate and live from that I know are in harmony with the result I want to bring. And  
524 behind that I list my to-do's. It's been very empowering.

525 I have quoted Earl Nightingale probably every time I speak anywhere and I was  
526 always so impressed with what Earl Nightingale accomplished. He was a man of  
527 accomplishment. I mean, he really made things happen. And I remember the first  
528 time I walked into his office, I saw on the credenza beside his desk a picture of he and  
529 his wife being introduced to Queen Elizabeth. And the proverb flashed on my mind,  
530 "See thou a man diligent in his business and he'll stand before kings." And I thought  
531 that's literally accurate right up till today.

532 Well I was having breakfast with him one morning and whenever I was with him  
533 alone, I always had questions in my pocket ready to ask him. And I asked him, "How  
534 did you ever learn how to master time management?" And he looked at me and he  
535 sort of smiled and he said, "I didn't master time management." He said, "Nobody  
536 masters time management. Time can't be managed." He said, "I merely manage  
537 activities." And then he said, he essentially what you just said ... I make a list of things  
538 at night that I'm going to do tomorrow and then I do them. See, he's got his constructive  
539 ideas outlined on paper and then his thinking is directed toward those directions that  
540 he's given to himself. Now that's a simple rule that will give you extraordinary success.

541 So I would just say that understanding the Law of Thinking is a very powerful  
542 step. But the employment of the Law of Thinking is where the change happens.

543 Why don't we bring this session in for a landing, Mary, with the words of Henry  
544 Van Dyke in Thoughts are Things? He said,

545 *"I hold it true that thoughts are things.*

546 *They're endowed with body and breath and wings.*

547 *And that we send them forth to fill the world with good results or ill.*

548 *That which we call our secret thought speeds forth to earth's remotest spot,*  
549 *leaving its blessings or its woes like tracks behind it as it goes."*

550 *We build our future thought by thought.*

551 *For good or ill, we know it not.*

552 *Yet so the universe was wrought.*

553 *Thought is another name for fate.*

554 *Choose then thy destiny and wait,*

555 *for love brings love and hate brings hate."*

556 Those are truly beautiful words, Mary. This is Bob Proctor.

557 And Mary Morrissey. Thank you.

1. What is thought?

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2. How does the subconscious mind differentiate between that which is imagined and that which is real?

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3. Give 1 or 2 examples, from your own life, of how you will direct your power of thinking into more constructive channels of expression.

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4. What is the only instrument through which the conscious and subconscious, working together, can express themselves?

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## 3

## Law of Supply

## TRACK 01

1 Hi, and welcome. This the Law of Supply and we'll begin with a quote from the  
 2 New Testament where Jesus is saying, "Ask and it shall be given to you; seek, and  
 3 you will find; knock and it shall be opened unto you." And the power of this is, it's  
 4 real.

5 I love the way Holliwell started this out. Man is never satisfied. This fact is  
 6 deplored by many, but God did not intend that man should be forever satisfied. Do  
 7 you know, as a little kid, my grandmother used to say to me, "You should be satisfied  
 8 with what you've got." Now, you know, you look at your grandmother like she's the  
 9 deity; she was raising us. She was always old to me, and she was all-knowing. I  
 10 mean, that's the way a little kid grows up, so I should be satisfied and that idea stuck  
 11 in my mind.

12 As I began to study this in some depth, I realized grandma was wrong. Well that  
 13 didn't make grandma a bad person, but she certainly was operating with the wrong  
 14 idea in that respect. Now I think you should be happy with what you've got ...

15 **And grateful.**

16 ... but never satisfied. See, the law of our being is perpetual increase, progress,  
 17 and growth; so, when one good is realized, another desire for a greater good will  
 18 develop; and when a higher state is reached, another more glorious state will unfold  
 19 his vision and urge him even on higher. Hence, the advancing life is the true life, the life  
 20 that God intended man to live. That's where all the great Olympic records come  
 21 from. It doesn't matter how fast we run, we know we can run faster and someone's  
 22 going to do it. That's how Roger Bannister broke that four-minute mile way back in  
 23 the early '50s. It was believed that a human being could not run a mile in four minutes.  
 24 If you go back in history, they had turned wild animals loose trying to get people to  
 25 run fast because they were scared. They believed it couldn't be done. Roger Bannister  
 26 broke it into small parts and he broke the four-minute mile. And, within a month  
 27 someone in Australia was breaking the four-minute mile.

28 See, the law of good is universal; for, are we not seeking GOOD in some form or  
 29 another? Science and logic alike declare that the universe is filled with the essential  
 30 substance for every imaginable good that man can imagine, and he's entitled to a full

31 and ever-increasing supply of any and every good he may need or desire. We believe,  
32 therefore, that it is right and good for you to seek, to gratify all pure desires and  
33 ambitions. There's something within you that's going to want you to move forward,  
34 retry or run faster or sell more, jump higher. And if you really want to feel fulfilled,  
35 you've got to let that power be expressed.

36 That's right. And that it's ever speaking to us. So no matter what good is realized,  
37 there's the longing then for a greater good.

## TRACK 02

38 My granddaughter came to stay with me and the car I used had a pull down DVD  
39 player and she had never been in a car that had a DVD player so she could see her  
40 movies. And she was so happy about that. She calls me Amma. “Amma, I love your  
41 car. I love your car.” And on the third day she gets in the car and she goes, “You  
42 know what I wish? I wish this car made cookies and cake.” And I thought it's so  
43 perfect, it's happening in a four-year-old just what happens in us. No matter what  
44 we've realized, there's a pull for the ever-upward and more. And to honor that and  
45 respect that in yourself.

46 When Jesus said, “Ask and it will be given to you. Seek and you will find.  
47 Knock and it will be opened unto you,” this lesson is about learning how to ask  
48 appropriately, how to seek in the right way and how to knock in such a way that we  
49 are in harmony with the opening that is right here. How we do that, of course, comes  
50 out of our work with the Law of Thinking. Because in the Law of Thinking we begin  
51 to harmonize our thinking with the law instead of just the form of the experience we've  
52 had. We live in the midst of abundance and every one of us is made of abundance. It  
53 is our nature, just as it is the universe's nature.

54 In the Upanishads, 5000 years old, it is said, “From abundance was scooped  
55 abundance, and more abundance remains.” Your abundance, your experience of  
56 abundance in no way removes or takes away from anyone else's abundance.

57 But you and I have been trained in this field of human experience to make agreement  
58 with lack and the retraining of our thinking is to remove our agreement with lack and  
59 our agreement with the power of circumstances and begin to make agreement with  
60 our own nature, the nature of the universe and the nature of abundance. And that is a  
61 retraining process and it is actually a refrequecing process of the energy, the focus,  
62 the vibration that we are coming from. And when you and I begin to realize that  
63 what we are seeking to have, we must be of.



64           So in this Law of Supply we begin to understand that just as Raymond Holliwell  
65 says, “What things soever you desire, when you pray, believe that you receive them,  
66 you shall have them.” How do we believe that we shall have them? We make  
67 agreement. And one of the ways that I've learned to do that, and would encourage  
68 you to consider, is that if you think about the life of Jesus, since this is a quote that  
69 opens our lesson. How many prostitutes did he meet, how many paralytics did he  
70 meet, how many people with difficulties, blind people did he meet? My experience  
71 and my understanding would be that he met zero, because he made no agreement  
72 with the blindness, he made no agreement with the paralysis, he made no agreement  
73 with the difficulty. And I honestly believe that when he looked at the 5,000 that were  
74 hungry, if he had made an agreement with their hunger instead of agreement with the  
75 fullness, he stood in the apparent absence of food and made agreement with the  
76 abundance and the ability for everyone to be fed and we call it a miracle; a miracle of  
77 the loaves and fishes. Well this lesson is about each one of us opening up to the  
78 miracle that is seeking us as much as we're seeking it.

### **TRACK 03**

79           I think that there's only one problem in the entire universe and that problem is  
80 ignorance. And the only way to eliminate ignorance is through study. Solomon said,  
81 “In all our getting, we should get understanding.” Because some people do not see an  
82 abundance around them and do not enjoy plenty is evidence that they do not  
83 understand or do not apply the law. In their blindness, they say that plenty does  
84 not exist. And so far as they can see, they may be right. But when they learn to see  
85 with their minds' eye, then they're going to realize differently.

86           There is a phase of the Law known as DEMAND and SUPPLY, which is found  
87 in every department of life. Years ago Thomas Edison resorted its use when he invented  
88 the first electric light. When his carbon lamp was brought to the people as a new kind  
89 of lighting, far superior to any method then known, did they really accept it? No, of  
90 course not. Many thought it ridiculous and too expensive. They were using candles  
91 and oil lamps, and some percentage of gas lamps, but such light was plenty good  
92 enough. Hence, quite some time elapsed before the public was educated to the  
93 advantage of electricity over the old ways. If we go back to the Wright Brothers  
94 when they introduced us to a new kingdom, it took five years before the public even  
95 believed they were in the air. There was one man and four boys that watched that  
96 happen.

97 Well, we've got to understand that just because we can't see it with our eyes  
98 doesn't mean that it's not there. We want to try and grasp the concept that there's an  
99 infinite source of supply, that everything we'll ever want is here, if not in one form or  
100 another. And we've got to grasp the idea that we're creative beings.

101 U.S. Anderson wrote it very well in one of his books. He said, "When we fully  
102 realize that thought causes all, we will know there's never any limits that we ourselves  
103 do not impose." When you're working with the demand and supply concept, whenever  
104 there is a demand, the supply is going to be there.

105 Now, Mary, I'm going to get you to come back with your agreement concept,  
106 because you've got to agree to that concept or it's not going to happen.

107 That's right.

#### TRACK 04

108 You and I and all of us, we make daily decrees about how things are going to be.  
109 And when we decree "I don't know how this is going to happen," we actually disconnect  
110 from the authority and the empowerment we have to bring something about. Ask and  
111 it shall be answered. So when we ask, what we're saying is to this universe of all  
112 good, to this universe of pure abundance, I bring a thought form that I am seeking to  
113 bring forth as the evidence of the abundance in my particular life. And again, we  
114 question that thought and we ask that it be good for everyone concerned. And once  
115 it is, we know that we have engaged the authority and the empowerment that dwells in  
116 us to bring that about. So ask, believing then, we not only ask that we be shown the  
117 evidence of that good, but we actually become one with that good.

118 So when Jesus speaks to the blind man and says, "You shall see. You shall see  
119 right now." When Jesus speaks to the paralytic and he says to them, "Would you be  
120 healed," that question is a question I think we could ask ourselves right now. Would  
121 I release lack? Would I be willing to have a life where it's easy and there's a flow of  
122 energy in my life that creates what I will. Would I be healed? And when the paralytic  
123 says to him, "Yes, I would be healed," Jesus says to him, "Then take up your bed and  
124 walk." And what he's saying here is live in a new way, let go of that which has kept you  
125 restrained and move forward. And this is what this lesson is about—how we do that.

126 Raymond Holliwell put it very well. He said, "You see, whenever a man has needed  
127 a certain thing in life, an idea has been given him in mind." Now think of this. Whenever  
128 anybody has needed anything, an idea has been given to them. He was inspired to develop  
129 the idea and then materialize it by converting a piece of mud or metal into a usable form.

130           Why did people live so long content with the horse and carriage and not enjoy  
131 the automobile? The answer, of course, because they couldn't imagine it. Their mind  
132 was not trained to demand such a thing. Was the supply available to build such a  
133 machine? That's a good question. The truth is, there was as much supply at hand then  
134 as now. In fact, the supply has always been here since the beginning. Thus, it was not  
135 God's fault that the auto was so late in coming to man's need, it was man's fault  
136 because he had been so long realizing the need where there is no demand, there's no  
137 evidence of supply. Our parents, who had a horse and buggy consciousness, could  
138 not attract the new modes of travel until they were able to enlarge their mind to conceive  
139 the necessity of the automobile.

140           You know, the secret of the law lies in one's consciousness. A person's life consists  
141 not in abundance of things he possesses, but in the consciousness of that which he  
142 has. Man possesses the whole world, all its wealth, yet is only able to enjoy what his  
143 consciousness permits him to discern.

144           When someone comes to work in our company, if I'm talking to them, one of the  
145 first things I'll ask them is, "What's the most you've ever earned in a year?" Now I  
146 really don't care what the answer is, but I do want to know what the answer is.  
147 Because what that person's telling me is where their consciousness is at. And then we  
148 know how we have to work with them to adjust that consciousness to get them in  
149 harmony with the flow of the company, because we move very fast. We don't go  
150 slowly. We don't take a long time to do anything. We do everything in a hurry. And  
151 so, we produce in a hurry and it's important that they fall in line with that so they can  
152 move along with us. We don't want to hire any anchors.

153           That's great.

## TRACK 05

154           So, Holliwell tells this story, he says, somewhere I read a story of a man who  
155 lived outside of Pittsburgh and operated a small dairy farm. Day in and day out he  
156 worked laboriously, earned a meager living for himself and his family. One day several  
157 men who had been surveying some adjacent land walked across the pasture land and  
158 when they were crossing a stream of water that ran through the field, the farmer  
159 noticed them stopping, stooping down, studying the slime and the scum that had  
160 collected against the crude footbridge he had laid there. But one man had scooped  
161 up some water in his hand and apparently drank it. Another collected some water in  
162 a canteen he carried attached to a buckle on his belt. The farmer was puzzled and

163 wondered why anyone should be interested in that stuff; even the cattle had no taste  
164 for it, for they pushed the scum aside to drink the clear water.

165 Some weeks later a man called and offered him a fabulous price for the farm.  
166 Why, this man must be crazy, the farmer thought. He could never get his investment  
167 back by farming that ground, had he not tried it for years? He was joyful at the  
168 prospects of getting such value, and readily sold the farm. He moved to Canada to be  
169 near his brother and bought another farm. It wasn't long, however, until some queer  
170 contraptions were set up on the field, and word spread like wildfire that they had  
171 found oil. In a few years that farm of less than one hundred acres produced millions  
172 of dollars in oil for its owners. The farmer remained poor and worked hard because  
173 he knew only how to scratch the surface and till the soil. Nature had supplied an  
174 abundance for the man, but he could only realize a scanty portion. He could see the  
175 farm only as acres of stones and dirt.

176 The Law is not at fault because we are poor or have to work hard for a living.  
177 We will each be poor as long as we demand of life a meager living and see it as a  
178 struggle, or a toil, or hardship or limitation.

179 And so as we move forward in the lesson, let's pause for a moment and bring to  
180 mind that which you are seeking to bring forth, so that as you apply this understanding,  
181 apply it to your own life. Ask, seek, knock. What is it you would like to bring forth?  
182 What is it you would like to know? What is it you would like to have? What is it you  
183 would like to give? Bring that to mind. Let it be something you really do desire,  
184 something you really want your life to be like.

185 And what I will say to you is if you can't think of anything right now, make  
186 something up, because you're going to make it up anyway. You will either live by  
187 design or default. You don't get a choice about being a co-creator, you don't get  
188 a choice about creating life. You only get a choice about what life you will create.

189 Do you know, Mary, there's probably tens of thousands of examples of this  
190 all over the world, in any city that you go into, where you'll find two people in the  
191 same business. One is winning in a great way and another is losing. In sales  
192 organizations, you'll find two salespeople being managed by the same person.  
193 They're selling the same product or service, in the same marketplace. One is  
194 putting in very few hours, very little effort and they're earning a ridiculously high  
195 income. The other person who is working hard and putting in long hours, and  
196 they're just getting by. So you have to ask what is the difference? If they're in  
197 the same marketplace, working for the same company, selling the same thing, it  
198 has to be in consciousness.

199 All the poverty in the world arises from a poverty consciousness, whether it be  
200 collective or individual. Why do millions suffer lack and millions more die yearly in  
201 some poor undeveloped area from starvation? I'm told that many of them have never  
202 in a whole lifetime enjoyed a full meal. Now think about that, living for your entire life  
203 and never having a full meal. Surely it's not because nature has underestimated the  
204 need for so great a people. Surely it's not because there's not enough food to go  
205 around. It's because the vision of the people has been limited to such poverty.

206 Ask any farmer about his crops. He'll tell you that his problem's not scarcity, but  
207 over supply. Ask the miner, no matter whether he minds for gold, silver, diamonds,  
208 coal, iron or ore, they're going to tell you that the supply is far greater than the demand.  
209 Ask the scientist and he's going to tell you there's food 'aplenty. There is more food  
210 in the air yet undiscovered than we can use.

211 There's more power in a single drop of water and a lump of sugar than we're  
212 going to realize at this moment. We're just starting to understand this. The supply is  
213 greater than the demand and the demand is determined by a person's own thinking.  
214 Whenever you demand something, the need is there if the consciousness is there.  
215 And if the consciousness is not, it won't be.

## **TRACK 06**

216 The way for you to build your business, the way for you to multiply your income,  
217 the way for you to turn your annual income to a monthly income is with you. It goes  
218 everywhere you go, because it is everywhere. It's omnipresent. It's a matter of tuning  
219 into it. And you're going to find that when we raise our consciousness, we expand our  
220 level of awareness in many different ways.

221 One very important way is by the people you associate with, the books you read,  
222 the work you're involved in. You have to have an open mind. A closed mind is going  
223 to stop you. You have to have an open mind. There's always a better way to do  
224 everything and you've got to be looking for that better way. Seek and you will find.

225 You're told to look within. Don't look here or there, look within for the kingdom  
226 and all these things will be added. There's a great painting of the doorway to heaven  
227 and on that painting there's no doorknob, because the door to heaven is open from  
228 within. Your power is within. You've got it within you. If you're trying to see it with  
229 your physical eyes, you're going to be miserably disappointed. It isn't going to be  
230 there. But if you look with your inner eye of understanding and really take these sessions  
231 seriously, review them frequently, listen to them every day, read a little every day.

232 I was personally asked just a couple of days ago in a seminar how much photo  
233 reading I did, which is the new term for speed reading, versus slow reading. And I  
234 smiled and I said, “Well, I do know how to speed read or photo read. I don't do that  
235 much of it.” I said, “I do a lot of slow reading.” I said, “I may read a paragraph for  
236 a whole day, sometimes for a week or a month, the same paragraph over and over  
237 and over and over again. And it's by reading the paragraph over and over again that  
238 my consciousness begins to shift.”

239 There's a famous quote that you can apply here. When you read a good book  
240 through the second time, you don't see something in it you didn't see before, you see  
241 something in yourself that wasn't there before. Most of us have a perception problem  
242 and it's because we're conditioned to live through our senses. Don't let what we can  
243 hear, see, smell, taste or touch govern us. We've got to move to a higher level. We've  
244 got to expand our own consciousness, and that's what these sessions will do. You  
245 may question that. Trust me, if you just keep listening to this and keep reading this  
246 over and over and over.

247 I'll give you an example. I have been reading Napoleon Hill's book, *Think &*  
248 *Grow Rich*, the same copy since 1963. If you ever find me, you'll probably find that  
249 I have the book with me. Why would I read that? Now I've got maybe three or four  
250 thousand books on shelves at home and I've got them all organized, alphabetical by  
251 author, but I carry that one with me all the time. There's so much in the book. There's  
252 many old examples and everything, but it's the principle behind it that we've got to  
253 lock in on. And the principle behind this in the Law of Supply is that there is no limit  
254 to supply. Everything you'll ever want is here. It's a matter of becoming aware of it.

## TRACK 07

255 Yes, we live in an infinite universe and we get seduced by what we think of as the  
256 finite, because we tend to only look with our physical senses. So what we're practicing  
257 here is accessing the senses that we have that are beyond the physical realm. And in fact,  
258 our physical senses are only expressions of our universal sensing capacity. We don't see  
259 because we have eyes and we don't hear because we have ears. We manifest physical  
260 eyes because who we are as part of life itself has a visioning capacity. So the physical eyes  
261 are an expression of the capacity spirit that we have. Our physical ears are an expression  
262 of the capacity of hearing that we have. And so there is that in us that is beyond the  
263 physical. Making contact with that on a daily basis and in a much higher stream of frequency  
264 is what produces our awareness change, the paradigm shift Bob was talking about.



265           So, Raymond Holliwell suggests to us that the proposition with most of us is that  
266 our power of attraction is too weak to meet the demands. So our mind is like a  
267 magnet, which draws unto itself its own like, type, and kind. A magnet can draw to  
268 itself in proportion to its power of magnetism that is generated or collected within  
269 itself. Our mental magnet then is greatly reduced in strength by our worries and our  
270 fears, and our inflow of good is slowly closed off or muted. If our mental force  
271 becomes too weakened, we may even repel what little good that is trying to reach us.  
272 As we can charge a magnet with electric energy to build up its power of magnetism,  
273 so we can our mind, so can our mind be charged with a mental energy that builds up  
274 a power of attraction. Isn't that great?

275           You see, a magnet is not charged by itself, it's charged with an electric energy by  
276 one who understands the operation of how it works. A magnet in the hands of an  
277 untrained person would be little changed. But in the care of a trained engineer, it can  
278 become a strong force of attraction to do a great good. Likewise, the mind magnet of  
279 a person can be stimulated to a strong force of attraction.

280           If it is possible to get help from one who has already had a full understanding of  
281 the law and can help that person get a good start, that's what we're doing here. Of  
282 course, the mind magnet can be charged with constructive thoughts, but it will take  
283 some time for these to be effective. And those of us who are learning, who lack  
284 perseverance may too readily become discouraged before the work is accomplished.  
285 So Holliwell says this, "I always advocate that it is better to get a good start when  
286 possible by getting help rather than to come over the slower and more arduous path  
287 of self-education." Then the learner, the student, knowing that the law does work will  
288 be able to make rapid progress in the development and practice.

289           So, Bob, he speaks about the decrease of the Law of Attraction and its power in  
290 us when we worry and fret.

## TRACK 08

291           Most everyone who studies this material, or material like this, not just necessarily  
292 this particular program, what they're really attempting to do is alter their paradigm,  
293 alter their conditioned way of thinking, of living. And 90 some percent of us are  
294 programmed to let the outside world control us like we let our sales sheet control  
295 what we think of our sales; our bank account control what we think of our finances;  
296 the x-ray or the doctor's opinion control what we think of our health. And if we're in  
297 a business situation and we're making that transition, we're working from a mental



298 image. We're not working from the physical because generally, on a physical plane,  
299 there's a lack insofar as supply. And the person's flipping over now and they're seeing  
300 their supply comes from the non-physical, not the physical.

301 However, it's very natural for a person to fret and worry about supply, about  
302 where their next dollar's going to come from. And what they've got to understand that  
303 fretting and worrying tends to restrict and limit the supply at hand. In other words,  
304 there may be little there; well, there's going to be a whole lot less if the person's  
305 worrying about it. It's like the great sufferer in the Bible Job. He says, "Lo, the thing  
306 I fear has come to visit upon me." Well, when we're fretting and worry, we tend to  
307 close off the outflow of substance, whether that flow is small or large. Instead of  
308 lifting us out of limitation, instead of improving our conditions and increasing our  
309 supply, they drag us deeper into the throws of doubt and fear.

310 Instead of expecting more to follow, we grow tense and anxious, which increases  
311 our fear and brings us less and less. It depletes us of energy, really. Instead of  
312 tightening up in our thinking, we must relax and be more expanded.

313 Relaxation is probably one of the greatest exercises for the mind that a person  
314 can get involved in. In my company, I have been endorsing a young lady, a Canadian  
315 lady, who has a company called calmconfidence.com and she does phenomenal work.  
316 And she has clients that I've led to her, although I have nothing to do with her business,  
317 from all over the world, and she trains people to relax. I frequently mentioned if an  
318 individual would delve into As Man Thinketh, James Allen's book, and write out the  
319 last chapter on serenity where he starts by "calmness of mind as to one of the beautiful  
320 jewels of wisdom. It's the result of long and patient effort in self-control." Well that's  
321 what we're referring to here. If we want to make ourself strong magnets, we've got to  
322 be relaxed and we've got to be in charge of our thinking.

323 As you are reading and talking about the magnetism part of this, I was thinking of  
324 John Assaraf in the movie The Secret. He says, "If we think of ourself like a magnet  
325 and we are attracting to ourselves whatever we're thinking," and that's exactly what  
326 we're doing. So we want to be in a very calm state. We want to be in a calm,  
327 confident state. The confidence comes from knowing. So I would recommend anybody  
328 go there. Go to calmconfidence.com and investigate that, because this is a very critical  
329 part of the process of changing our paradigm or changing our thinking, which Law of  
330 Supply is all about. Because the supply is here. There's no lack, there's no limitation.  
331 It's all in our own thinking.

332 **And one of the things we can do, right wherever we are and do right now that**  
333 **actually helps us stay in the high attractive state of mind is to practice our own relaxation**

334 technique by taking a deep breath. We do this sometimes unconsciously. But what  
335 happens is when we get afraid or we start worrying or we get tense, we actually take  
336 much smaller and less deep breaths. And our eyes may stay open, but we are less  
337 awake and we are less aware and we've actually decreased our field of magnetism.

### TRACK 09

338 Raymond Holliwell tells a beautiful story about getting uptight and being afraid,  
339 and I was thinking as I was reading it, although this was written over 50 years ago  
340 now, it's very true in many cases today. He talks about a man that came to him one  
341 day late in the fall and expressed his fears pertaining to his job. He pointed out he had  
342 been employed for many years in a hotel that for the first time had felt the effects of a  
343 dull season.

344 And he said it was rumored that the management was going to close down the  
345 hotel and lay off the employees until spring. He said, "I feel these folks know there  
346 will be a shut down, they are in the office of the Manager. What do you think about  
347 it?" Well there is only one thing you can do," Holliwell answered. "Go back to your  
348 work and realize the Law. If the Law determines your supply and position, then no  
349 one but the Law can change it for you." Now that is such a powerful concept. Now  
350 think what he said. He gave the man advice, "Go back to your work and realize the  
351 Law. If the Law determines your supply and position, then no one but the Law can  
352 change it for you. If you will realize this and keep it constantly in mind, I shall help you  
353 keep the Law at work. Now, if the Law has another position for you, then the door  
354 will open before this one can close. Go back to your work, ignore the rumors. Let  
355 the others fear and fret, but don't let yourself come under their thought. To prove  
356 your faith or confidence in the Law, prepare to enter another year's business on your  
357 books. Get ready to carry on, and expect your work to increase and improve."

358 He went back and did as he was told. When rumors grew to realities, he held  
359 firmly to the thoughts of increased work and business; thus, he was retained during  
360 the slack times. He was kept in the office to handle the business, and because of the  
361 increased work and responsibility placed upon him, he was given an increase in salary.  
362 If he had been allowed to entertain the fears and thoughts of loss and lack, he would  
363 have suffered with the rest who were laid off. This is according to the Law, and the  
364 Law is no respecter of persons.

365 I had a person once share with me that his father was a fourth generation barber  
366 in the Midwest in the late '70s. So his father, his grandfather, his great grandfather

367 and great, great grandfather had run a barber shop, which was they cut men and  
368 women's hair. And people from their farms would come in and it became a community  
369 center. And he went home to visit his father when he was in grad school and his father  
370 was depressed and withdrawn. He finally talked to his father and found out that the  
371 father said, "You know, we're going out of business. There's a new haircutting company  
372 that's moving across America and they offer \$6 haircuts." And he said, "There's no  
373 way. I can't compete with \$6 haircuts. I can't pay the overhead, I can't pay the  
374 stylists. We're going out of business." And he was just so depressed and desperate  
375 and the son said, "There's got to be an answer here. There can't be a problem  
376 without a solution and there is no lack here. We have to touch that."

377 The father wasn't really able to tune into that himself and the son stood for it and the  
378 son made agreement with supply and the son said, "Come on, Dad. Let's just jot down  
379 every idea we can about a possible answer to this problem." And the father said, "Well,  
380 the first idea is close the shop." And the son said, "Well, I'll write that down, but that's not  
381 where I'm headed." And he began to generate ideas. Within ten minutes, one of those  
382 ideas jumped off the page and they decided to implement that idea. They implemented it  
383 and within six weeks not only had the clientele returned that was lost, but they were up 11%  
384 from the highest clientele base they had ever had in the history of the shop. Do you  
385 know what the idea was? He put a big sign on top of the barber shop that said, "We  
386 fix \$6 haircuts."

387 I think the point of this is that the supply is here, but we have to have our signal  
388 set to the idea and the feeling and the energy of supply so we can not only be receptive  
389 of it, but attracted to it.

390 Robert Collier, in one of his books, tells of an incident that happened in Chicago.  
391 A young man while in an elevator of a large business house was asked the question,  
392 "What is your religion?" Well he promptly answered, to the surprise of others, that  
393 his religion was "Sears, Roebuck & Company." That young man is one of the  
394 executives of the company today. Why? Because he touched the Law of Supply in  
395 that he thought solely in terms of his interests.

396 Well I think that might be an idea easily misunderstood, that his religion was  
397 Sears & Roebuck, but remember, religion, the word religion comes from the Greek  
398 word *relargio*, which means to bind together. And what we bind in our thinking, what  
399 we bind ourselves to in our believing is our religion. We can say our religion is one  
400 thing, but where our thoughts are bound is our religion. And for some of us, our  
401 religion is actually scarcity, because we have been bound up in thoughts of lack and  
402 limitation.

**TRACK 10**

403           We want to remember not to confuse money with supply. Money is but one of  
404 the numerous means of supply. Money is not the root of evil, but the love of it is. If  
405 you concentrate upon money alone and use every means to gather it and hoard it, you  
406 are forcing the Law to close out other good. If you concentrate on a part and not the  
407 whole, you get only a small part. If you concentrate on the whole, you enjoy all the  
408 parts. If you love money, use the Law of Supply to amass riches, you may gain riches.  
409 Do you know, I frequently say that most people receive their good through the keyhole  
410 and what they should do is open the doors and the windows and let it flow in, because  
411 there's an abundance of good.

412           Raymond Holliwell mentions that he knew a man who was determined early in  
413 life to concentrate on accumulating money. He attained his ambition and became an  
414 influential power in his town. He confided in a friend before he died, saying, "I did  
415 everything I knew to become rich; I gained riches, but I lost the love and companionship  
416 of my wife and the joy of being a father to our children. I lost my health and am  
417 spending my wealth to regain my health, but somehow it doesn't respond. Yes, I  
418 learned how to get rich, but I never learned how to live."

419           If we love the Law, use the Law to gain supply and use it wisely, we will satisfy  
420 every desire. We will learn how to live wholesomely, freely, wisely, and there will be  
421 no losses. Our lives will be as complete as God, the Law, designed them to be. And,  
422 of course, that's the way we're supposed to live; we're supposed to choose to live in  
423 harmony with the Laws of the Universe, in harmony with God's way. We say it's  
424 God's way; it's the Law's way.

425           The more we understand it, the more obvious it becomes and it gets to the point  
426 where we wonder, how could we have ever missed it, because it seemed like such a  
427 natural flow. When we're working against the Law, we are really working. When  
428 you're working in harmony with the Law, it's a nice free flow.

429           Just like in a river, if you're working with the current, it takes much less personal  
430 effort. And the truth is, when we're working against the Law, we're using what we call  
431 "our will power," our human power, and it is minuscule, it is a pygmy version of what  
432 each of us is capable of.

433           So now, let's get back to Holliwell's words. "It follows, therefore, that you can  
434 truly and steadily draw into your life any and every form of good you may truly  
435 desire, as it is the will of God that you should enjoy every good; that winds  
436 promote happiness and progress. All desire is an expression of the will, while to

437 expect good is to demand good so that both are necessary to attract supply.” I think  
438 that's an important line for us to focus on for a minute. All desire is an expression of  
439 the will, while to expect good is to demand good, so that both are necessary to attract  
440 supply. Now supply is here, but you and I, in attracting it to ourselves, must have  
441 both sides of that coin—the desire and the expectation of the good or the demand of  
442 the good. Therefore, seek to adjust your desire with God's plan or the Law and  
443 expect that every good and only good can reach you. Then nothing but good can  
444 come.

### TRACK 11

445 All the way through Raymond Holliwell's work, he encourages us to live in harmony  
446 with nature's way. He said, “Nature knows no failure.: He also pointed out that  
447 nature is a prolific producer of blessings, which she gives freely to mankind, ever  
448 producing all things for good and useful purpose. And he pointed out that every  
449 individual, therefore, has a natural right to a full supply of every good that he can use  
450 or enjoy. That is a beautiful concept when we understand it.

451 Now he said, “Owing, however, to the artificial means, man has been taught to  
452 use and depend upon for his supply, he's lost sight of the basic truth upon which this  
453 particular lesson, the Law of Supply, is based.” Now, at the outset, let us realize that  
454 the material world in which we live is a sphere of effects. And that behind these  
455 effects is a world of causes. Then recognize that when you desire any particular  
456 effect, it is because that specific good is already in existence in this sphere of causes.  
457 Then recognize that when you desire any particular effect, this desire is an appearance  
458 of an underlying cause. This is the principle upon which our definition of the Law of  
459 Supply is based. It's such a beautiful concept when we can dig into it.

460 Thomas Troward wrote in *The Spirit of Opulence* that when we're dealing with  
461 infinite, you can never take more than your share. So you never have to worry about  
462 taking too much and not leaving something for someone else, as we were chastised  
463 for and programmed with as children. And we want to move away from the competitive  
464 plane and move into a creative plane, because that's the only time you're really going  
465 to understand the Law of Supply. In my opinion, anyway.

466 Evolutionary biology is saying that in its own way right now, that in the study of  
467 species that survive over dramatic shift in change climatically, it is always the highly  
468 cooperative species, not the highly competitive species that actually cooperates with  
469 nature itself and nature itself cooperates with that. So instead of believing that there's

470 only limited good and we better get our own, there is an opulence of good. And in  
471 fact, we contribute to the good when we are in harmony with it and demonstrate that.  
472 Jesus said, "If I be lifted up, I lift up all others unto me." What he's saying is, as I lift  
473 up my consciousness, there is a raising of the consciousness in the entire world.

474 You know, Mary, I think a good place to bring this particular session in for a  
475 landing is where Raymond Holliwell said that you are entitled to all the good you can  
476 appropriate and use. And the more good you realize and enjoy, the more you live in  
477 accord with the purpose of this ever-present spirit of goodness. Learn to understand  
478 how to tap the source of all supply, for there is no limit to the good that may be  
479 developed and enjoyed in your life. In truth, man embodies every law of Nature  
480 relating to his highest welfare and orderly growth. He is not, therefore, separated  
481 from any good thing he may need to enhance his happiness or further his progress.  
482 But whether he shall lack or possess that which he needs or requires will be largely  
483 determined by the use he makes of his present endowment of intelligence and power.  
484 The more man grows in true knowledge and the more he uses his powers in constructive  
485 ways, the more good he will create in the circle of his expression, in his own little  
486 world.

487 What a beautiful way to leave it. I want to thank you for sharing this lesson with  
488 us. This is Bob Proctor.

489 And Mary Morrissey. Thank you.

1. In your own words, describe the essence of the Law of Supply.

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2. How will you use this law to your benefit for the next 30 days.

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3. If “necessity” is the mother of all invention, why did people live so long content with the horse and carriage and not enjoy the automobile?

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4. Holliwell stated, “We must educate our mind to a larger state of thinking. When we can think and realize more abundance, we shall receive more abundantly. It is not the vocation that determines riches, but the demands we make of our vocations that determine riches.” What demand do you make of your vocation to ensure an abundant life?

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**TRACK 01**

1 Hello, and welcome to this session, The Law of Attraction. Raymond Holliwell  
2 said, “To desire is to expect. To expect is to achieve.”

3 Bob, I had a story I want to share here that fits in perfectly with this law. I took  
4 my granddaughter, she's seven, to Disney Land and to California Adventure. She is a  
5 little daredevil and she saw a roller coaster that she wanted to ride; a big, giant roller  
6 coaster that goes from zero to 60 in four seconds, has big loops and she wanted to  
7 ride that roller coaster. I, frankly, was hoping that maybe she was a little too short,  
8 but when we got there she was tall enough. And so she said, “I want to ride this. I  
9 want to ride this.” We got in line, it was a 30-minute wait. We were in line no more  
10 than five minutes and she turned around and she said, “My tummy's feeling a little  
11 funny I'm not sure I want to ride this.” And I said to her, “Well, Ally, you don't have  
12 to ride this. It's okay with me. We'll take this exit.” And then she said, “Well, Amma,  
13 how do you make yourself think, so the part of you that wants to win can get over the  
14 part of you that's afraid to win? How do you make yourself think so that you can have  
15 what you really want instead of being afraid and having that get in your way?” And I  
16 thought what a great question not only for a seven year old, but for all of us. How do  
17 we make ourselves think so that the good we desire can be in our lives? That's what  
18 this lesson is about?

19 I think that's exactly how Raymond Holliwell opens this lesson. He said, the  
20 underlying law that regulates supply in the world of effects has two important phases,  
21 one is desire and the other expectation. And he said, these mental attitudes represent  
22 lines of attractive force, the former being the positive phase of the law and the latter  
23 the negative phase. Well, phases must be complied with to obtain the best and greatest  
24 results.

25 The first phase of “desire” embraces a positive process of attraction; that is,  
26 when an individual earnestly desires a thing, he sets up a line of force that connects  
27 him with the invisible side of the good desired. Should he weaken or change his  
28 desire, that particular line of force is disconnected or misses the goal; but if he remains  
29 constant in his desire or ambition, the good demanded is sooner or later realized in  
30 part or in entirety. The principle involved is that you cannot long or yearn for anything  
31 unless it already exists, if not in form, then in substance; and “desire” is the motive  
32 power for calling it forth into visible appearance or physical effect.

33 Well, there are millions of levels of vibration based on the Law of Vibration.  
 34 There are millions of frequencies, so everything is on one frequency or another. When  
 35 we desire something, what we do is we put ourself on the frequency that good is on.  
 36 It's like a radio—you turn on your radio station, you get the music or the talk that's on  
 37 that particular frequency. Well when we desire something, we put our mind on the  
 38 frequency of the good that we desire. So desire hooks us up.

39 Now he says it's no use to desire a thing unless you expect it, either in part or in  
 40 full. Desire without expectation is idle wishing or dreaming. You simply waste much  
 41 valuable mental energy in doing this. Desire will put you in touch with the inner world  
 42 of causes and connect you by invisible means with the substance of the thing desired;  
 43 then, continuous expectation is necessary to bring it into a reality in your life. Much  
 44 like the pull of gravity in the physical realm, “expectation” is a drawing force of the  
 45 mind which acts in the invisible realm.

46 I think it starts when we're small. We are not taught or programmed to expect  
 47 the good that we desire. It's just not for us. Or a saying that is quite common, “It's  
 48 too good to be true.” Which is an absolutely ridiculous statement; how could anything  
 49 be too good to be true. But we have been trained not to expect quantum leaps, great  
 50 changes in our results. Instead, we're to expect small, incremental increases. And if  
 51 we have a job, it's only when we're in favor of whoever is making the decisions.

52 Yet, when we use the radio metaphor, we do expect when we turn from one  
 53 channel to another, a dramatic shift in the programming or the experience. And if we  
 54 could just keep that metaphor in mind, that if we can really stabilize the frequency of our  
 55 desired good in our feeling state as well as in our mental state, we become much more  
 56 attractive and time collapses. It doesn't take a long time when we stabilize that frequency.

57 What you've just mentioned there is really key here. Like you were saying before,  
 58 “That's huge!” Well what you just said is huge. Don't just use it as a metaphor, let's  
 59 understand the principle that governs that and then realize that this same principle  
 60 governs what we do in our thinking and how we attract things in our thinking.

## TRACK 02

61 I had the opportunity to meet Nelson Mandela one time, just a few years ago to  
 62 deliver a Gandhi Peace Award to him. He told a story about when he was in the cell  
 63 after being told he would be imprisoned for life at hard labor for having fought for the  
 64 ending of apartheid. At first, all he could think was his good would never happen, his  
 65 goal would never happen. He filled his mind with, “It will never happen now. It will  
 66 never happen now. It will never happen now.” And then one day he said it was as if  
 67 a stream of light landed on a parched field, the thought came through, maybe it could

68 still happen. And he nurtured that thought and he began to hook to that thought and  
69 embody that thought. And then the thought came, well, maybe this is what it looks  
70 like while it's happening. And as he began to hold the thought, maybe his being in  
71 prison had meaning towards the ending of apartheid, or his desired good, and every one of  
72 us listening to this lesson has a desired good right now in mind.

73 In the physical absence of its presence, we begin to practice relating to its presence  
74 at a frequency of being, which is existent now only in our mind, but by our expectation  
75 has to come into form. And he began to think, "Okay, this is what it looks like while  
76 it's happening. My being here is part of it." And he said once he got to that frequency,  
77 the idea of writing letters occurred to him. And it was through his letter writing that  
78 the American media picked things up and you know the rest of the story. But it began  
79 with one man in prison refusing to succumb to the circumstance and opening his mind  
80 to joining with his desire, matching that in his feeling tone and from that, answers and  
81 solutions began to arrive.

82 You telling that story reminded me of a story that I had shared a long time ago in  
83 a radio program. I was forever writing radio shows and I was flying over Kentucky,  
84 and I was low enough I could see the ground, but I was high enough that everything  
85 was dwarfed. And as I looked down, I saw the houses that didn't even look as big as  
86 the houses on a Monopoly board, and I was thinking how insignificant they looked  
87 relative to the whole scheme of things from up there in the plane. And then I thought  
88 what people go through sometimes just so they can say they own a little piece of land,  
89 when in truth they never own it. Nobody can own the land. We think we own the  
90 land. The land actually owns us.

91 And at the same time those thoughts are running through my mind, I thought of a  
92 Persian proverb about a bug in a rug. And the story goes that there's this little bug  
93 that's crawling around a rug and the tufts of wool stand like giant trees all around the  
94 little bug. So when it gets past one tuft of wool, another one, whack, it hits it and the  
95 bug is forever trying to get between these tufts of wool to get to a crumb to eat that  
96 somebody's dropped. And the tufts of wool loom above him like giant problems.

97 Now, if the bug could raise itself up above the rug and look down on it, it would  
98 see what it conceived as problems as being part of the beautiful woven plan. But the  
99 bug can't see that. And, you know, I often think we live like a bug in a rug. Mandella  
100 was living like a bug in a rug. He was just looking at the problems that surround him.  
101 But when the light came to him and he raised himself up above the rug. Don Blanding  
102 called that in a poem "the God's eye view." And then he would see that the problems  
103 were part of a beautiful woven plan that's our life.

104 And so rather than live like a bug in a rug, we ought to be operating with the  
105 God's eye view. And when we do, then we start to see how this Law of Attraction

106 really works in our life. Like we all know, many people desire good things, which  
107 they never expect nor make any effort to grasp. And we have to ask ourselves, why  
108 would we possibly do that? Well, of course, I think the answer is conditioning. It's  
109 bad conditioning and we've got to change that.

110 So then the application is the test of adequacy, because knowledge of all of this  
111 is of little value if it's not used to practical ends. So here is a simple method, and these  
112 are Dr. Holliwell's words. Here is a simple method in the beginning for using the  
113 power of mind to increase the amount of good in our lives in conforming with the Law.  
114 Form a clear and well-defined mental picture of what you want. Do not specify its  
115 particular form or how it shall come, but simply desire firmly and gently the greatest  
116 amount of good in that direction. Avoid a tensed state of mind or any condition of  
117 strain or anxiety. It is better to do your mental-picturing maybe even in odd moments  
118 when you're quiet and you're in a more quiet, restful condition. But let the idea or plan  
119 of good unfold into a vivid mental picture, much the same as though it were a moving  
120 picture upon a screen. Do not force the thought. Pressure causes congestion,  
121 confusion. The calmer, the more peaceful we are, the better the results.

122 So the main thing here is to hold the thought. Then proceed to nourish the desire  
123 or want with a calm and confident conviction that what you seek will come. And also,  
124 what you seek is already here. It's here. It's right where you are, just at a different  
125 frequency and you're connecting to it actually brings it into time.

126 If you tie that in with what we were just talking about a moment ago ... in seminars  
127 I've often used desire/expectation as a concept. If you can imagine yourself fishing  
128 and you cast a line out. Sometimes, as soon as the line hits the water the fish bites and  
129 you've got a fish on the end of it. But you'll never see that fish if you don't reel it in. So  
130 when we say that desire hooks us up to the good, expectation draws it to us. Well  
131 then the test here that Raymond Holliwell's talking about, the test of adequacy, it  
132 really starts to take some form. We can see how this works. If everything's here and  
133 I desire it, I connect to it, and then I expect it to come into my life.

### TRACK 03

134 I think probably the greatest struggle I had when I first started to win was expecting  
135 the good to continue. It was like it was temporary. Because I think most people have  
136 good in their life, I think all people do, but with most it comes in waves or it comes  
137 periodically. Not very often, but it does come. And I had a difficult time really  
138 grasping the idea that it was continuous. And, of course, that was because I never  
139 understood the Law. And the more I understood the Law, the more I started to see that it  
140 would not only continue, but the more I understood it, the greater would be the flow.

141           When you proceed to nourish your desire or want in a calm, confident conviction,  
142 that what you want, you seek, will come. As you persist in this state of mind, the good  
143 desired will tend to gravitate towards you. Earl Nightingale used to say, “As you  
144 move towards your goal, it moves towards you.” Now it may come almost at once,  
145 with respect to the little things of less consequence, like an invitation, a book or a  
146 meeting a friend on the street, or it may come by degrees over a period of time. But  
147 it frequently happens, where you have a desire to talk to a friend. You may not say,  
148 I’m going to expect them to call me, but your attitude is one of expectation because  
149 you start carrying on a conversation with that person, and in nothing flat the door  
150 rings, the phone rings or you get a letter from them. And this works for everything in  
151 our life, but according to the clearness and strength of your demand and the particular  
152 form of good desired, it’s going to come in different stages. But that’s all according to  
153 our thinking. In the meantime, we want to be reasonable and practical and do what  
154 we can to promote its coming.

155           I have little confidence in the Lord answering the one who rocks in an easy chair  
156 and waits for the desired good to be placed on their lap. It just doesn’t happen. It’s  
157 like a person sitting at the bottom of the hill and praying that they can get to the top.

158           Somewhere it says the Lord helps them who help themselves. And I actually  
159 think another word for Lord is Law. That when we get in harmony with the Law, it’s  
160 already in operation. We just get in harmony with that operation. So I’m wondering  
161 if the people that we were speaking about who actually feel ... well, here comes a  
162 wave of good ... if, for a moment, they just dropped their resistance to the good and  
163 then as soon as the good starts happening they build that resistance back up, thinking  
164 that the good can’t last.

165           I think Holliwell gave us some good instruction. He says, “Only desire that which  
166 will round out your life to make it fuller and happier. And also that which will enable  
167 you to help others into a better and happier condition.” Aim to be normal in your  
168 demands and use the intelligence with which God has endowed you in discriminating  
169 between rational and irrational demands.

170           Now, you see, that is a point that you could talk about for a long time.

171           Yeah.

172           What is rational and what’s irrational? The Wright Brothers were irrational insofar  
173 as the masses were concerned, but they were very rational in their own thinking. So  
174 what we have to do is differentiate between what other people think and expect and  
175 what we think and expect. If we can see it in our mind, then we know we can do it.  
176 That is rational for us. It may be irrational to someone else.

177           Now, the innate desire of your being is for harmony, satisfaction and plenty. These  
178 conditions will be obtained more and more in your life as you live in accordance with

179 the Law and constantly expect a continuous increase of good as in evidence of your  
180 growing faith in the wisdom and all sufficiency of the great source of all good.

181 That's where I was mentioning I was having problems with, before I really got  
182 into this. And of course that lasted for quite a long time. Because I never understood  
183 that I was dealing with an infinite source of supply. I just knew that there was a lot  
184 more than what I had, because I could see many people with it, and, of course, I had  
185 a desire to have more. And so from a rational perspective, if you did it and you had  
186 it coming then why couldn't I get it ... that thought did cross my mind. But what we're  
187 talking about here, you don't even have to govern yourself. What you see other  
188 people doing, you can go well beyond that. Like the Edmond Hillary's and the Wright  
189 Brothers and the Edison's have nothing going for them that you and I don't have going  
190 for us, and we want to really understand that.

191 Mary, you were talking the mind is a magnet and as such attracts whatever  
192 corresponds to its ruling state.

193 Whatever we image in mind, whatever we expect and think about, will tend to  
194 bring into our lives the things and conditions that are in harmony therewith. Science  
195 has convincingly proven the existence and the constant operation of the Law of mental  
196 attraction. For this reason each one of us should be doubly careful about how and  
197 what we think, because our predominant mental attitude is the primary cause of most  
198 everything that comes into our lives, and the sooner we realize this truth, the sooner  
199 we shall begin to improve our lives and progress.

200 And I would just say to those listening to these ideas, you may believe this now,  
201 or this may be brand new to you but, when Marconi suggested that there were invisible  
202 waves that transmitted sound, he was put in the mental institution. The idea that we  
203 are operating in a life that is both visible and invisible, that there are physical laws and  
204 there are laws of mind and spirit. If you're wondering if this is true, just test it out. Put  
205 your mind in harmony with the good you seek to desire, begin to expect it and notice  
206 if you don't begin to experience ideas, things begin to occur, people say things that are  
207 harmony with your desired good. Have you ever decided you wanted to buy a red  
208 car and all of a sudden you see red cars? Have you ever been hungry and you walk  
209 down the street, what do you see? You see everything there is to eat. That we attract  
210 by our interest and our desire. So when we set out desire and we have an expectation,  
211 just begin to notice that that law has been put in operation through your practice and  
212 you can expect that you will learn that this works and it works every single time.



**TRACK 04**

213 I like the way Holliwell put it, he says, “The Law of Mental Attraction acts along  
214 the same lines as the law of gravity.” It’s as definite and as accurate. And you see, if  
215 you violate the Law of Gravity, you’re going to pay. Well isn’t it strange that we train  
216 little children to work in harmony with that law and that’s about the only one that I  
217 know of that we really train them in harmony with. If a baby crawls off a balcony 10-  
218 15 stories up on a building, it’s going to go down, get hurt or get killed. Nobody  
219 blames the Law. Everybody blames the parent or the guardian, whomever was  
220 supposed to be watching that baby. But they know that anything heavier than air is  
221 going to be attracted towards the center of the world.

222 Well, if we start to understand the Laws, we’re going to know that the only thing  
223 that can be attracted to you is that which vibrates in harmony with you. Of course  
224 that’s the way it works. The Law of Attraction is always working. It’s a secondary  
225 law of truth. The Law of Vibration is the law and the vibration you’re in dictates what  
226 you’re going to attract.

227 Now, you’ve heard the law expressed in such statements as “birds of a feather  
228 flock together,” “like attracts like” or “things equal to the same thing are equal to each  
229 other.” Well, the thoughts and actions of people draw to them people of their own  
230 type and kind. If you look in welfare areas, you’re going to find that almost all welfare  
231 recipients are third, fourth, fifth generation welfare recipients. I used to go into a  
232 maximum security prison in Canada one Saturday a month. I did that for about five  
233 years. And, I got to understand something of the psyche of the prisoner. They’re  
234 thinking crime and they expect to go back.

235 When the person leaves a maximum security prison, the guard will usually say,  
236 “You’ll be back.” And they’ll say, “Don’t hold your breath.” But they know they’re  
237 going back. The guard is not the only one who knows they’re going back; they know  
238 they’re going back. And 85 to 90 times out of a 100 that’s exactly what happens. The  
239 recidivism rate is ridiculous. But birds of a feather flock together. They’re amongst  
240 criminals, what do they talk about? Crime. Why do they talk about it? Because  
241 that’s what they’re thinking about. That’s what they have in common. And of course  
242 they maintain that kind of life and they go where people that maintain that kind of life  
243 go. They’re attracted to people like themselves.

244 So Holliwell then says to us, “It’s difficult to tell each one of us just exactly where  
245 we may be off track with our thinking. But nevertheless, we don’t have to worry  
246 about where we’re off track with our thinking; we just need to get on track.” And  
247 then he gives us three steps about how to get on track with our thinking so that we can  
248 work with and in harmony with the Law of Attraction.



249           The first is a practice called INTEREST ... what we're interested in. Interest is  
250 paying special attention to some object or thing. It is being definitely concerned about  
251 something or someone. Interest is tending to see in the outer world what is already  
252 existent in one's mind. Things you think of that give you joy or pleasure or wisdom or  
253 satisfaction are interests.

254           Holliwel says, "I recall one woman telling me that she invariably could see disabled  
255 people in a crowd quicker than anyone else. They seemed to draw her attention and  
256 excite her sympathy. It was because she had once been injured and was wheeled  
257 about for several months packed in a cast, and the memory of the experience was  
258 fresh in her mind and created the interest.

259           Our interests are largely individual because we don't think alike. Dr. Michael  
260 Beckwith once told me that he was driving to the church he serves over a period of  
261 time in the beginning days of the church and there was a homeless person who would  
262 sit on the corner. And he started noticing this homeless person and he began to get  
263 interested in wondering what would cause somebody to be homeless. And he said  
264 within a few weeks he got a letter from the IRS demanding quite a large sum of  
265 money, there was an assessment put on his house, there was some kind of repair on  
266 the house that was going to be extremely expensive. And as he drove the next day to  
267 work and he looked at the homeless person, he realized, "I have been very interested  
268 in what would cause someone to get homeless and my life is showing me what could  
269 cause someone to get homeless." And he realized he would bless that person and  
270 wish them well and send them thoughts that they could learn to attract their own  
271 blessing and their own prosperity. But he took his attention off what would make  
272 somebody homeless and he put his attention and his interest back in what would bring  
273 about the good that he was seeking and desiring. And he said within a couple of  
274 weeks, all of what looked like big problems absolutely dissolved. The IRS made a  
275 mistake, and one thing after another it completely dissolved, because the world is  
276 plastic to our thinking. We think it's real; it's plastic to our thinking. So what Holliwel  
277 says here is pay attention to and be careful with what you are interested in, because  
278 where your interest is, your energy flows.

## TRACK 05

279           The average individual, when they hear stories like the one you told about Dr.  
280 Beckwith, will say, "I, really have difficulty believing that." And what they're really  
281 saying is, "I don't really understand this law yet." I frequently have people come to  
282 me in a seminar talking about something that they're in need of and you can tell by the  
283 conversation that they really don't expect it to happen. But I tell them to write out

284 exactly what they want. And I'd say, "I want you to write out the way it is, right now,  
 285 in your physical world the way this exists. Then, write out its polar opposite and write  
 286 it down by starting out by saying, 'I am so happy and grateful now that "so" ... stating  
 287 it in its present tense. Write it out. Then I'd say, "Now, take the negative statement  
 288 that you've written out, what you don't want that you see manifesting in your life right  
 289 now, and burn it." Literally burn it. Now, that's symbolic. It's like lighting a candle,  
 290 really. It's symbolic. But I'll tell them, "Burn it and mentally let it go and then continually  
 291 write out the other."

292 Now, what he was doing was rewiring his brain. And what he was doing when he  
 293 was letting the physical dominate his thinking, he was programming, he was wiring his  
 294 brain for that. Because we do operate like radio stations—broadcasting and receiving.  
 295 And if we want anything, what we have to ask ourselves is what is it we want? What  
 296 am I interested in? And then start impressing that upon your mind over and over and  
 297 over again. I'm going to start to move toward it and it is going to start to move toward  
 298 me. What I'm really doing is moving into harmony with the good I desire. And so  
 299 that's what he's saying here when he says our interests are largely individual because  
 300 we do not think alike. One person may find interest in some things that another would  
 301 fail to see.

302 If we go back to the Law of Attraction again, let's say people that are interested  
 303 in playing tennis, you're usually going to find them congregating around a tennis court.  
 304 And you'll say, "Well, that's natural." But why is it natural? It's natural because that's  
 305 where you play tennis. But they're attracted to one another. And you'll find people  
 306 who golf, they will congregate around golf courses. So what we're interested in doing  
 307 is going to control where we go, what we do and who we're going to do it with. This  
 308 is a very, very important step and I think Holliwell has done a very good job of  
 309 bringing it to our attention here.

310 **And it isn't that it's something that we don't know. It's sort of "of course" when**  
 311 **you say that about the tennis court and the golf course. But what isn't an "of course"**  
 312 **is the power of knowing that.**

313 See, I think everybody's aware of the Law of Attraction. Whether they call it  
 314 that or not, there's still an awareness factor and how great the awareness is—is another  
 315 thing. Awareness is something like a dimmer switch on a light; you can keep turning it  
 316 brighter and brighter and brighter. Well, I think that's the way awareness happens.  
 317 So we're all aware of these things. But what he's bringing to our attention here are  
 318 three definite steps to get this Law of Attraction working in our life the way we want  
 319 it to work so that we bring our life in harmony with it.

320 It's very common that we see in life that which interests us the most and we pass  
 321 blindly by that which is of little or no interest. It's here that this simple practice where

322 many of us may be making our mistakes. We may be so interested in things that are  
323 not prosperous, joyful and healthy that we pass by the very things we desire most and  
324 overlook the means of our health and prosperity. With our interests so engrossed in  
325 seeing the lesser, either through habit or ignorance, we fail to attract the greater things  
326 that are all around us.

327 People are attracted to newspapers; they're attracted to the news. Why? Because  
328 they're in harmony with what's wrong in the world. If they'd throw the newspapers  
329 away, turn off the news on the television and get something like this and start to study  
330 it, their whole life would start to shift a lot faster.

331 A lot faster. It's so easy for people to allow themselves to get into a rut and it's  
332 always a mental rut before it becomes a material one. When I first found these ideas,  
333 I was not only in a mental rut, I was in a material rut. I had gone through an experience  
334 in my life and the toxic thinking I had been employing and focusing on for a period of  
335 time actually over time manifested itself in a physical way and I had a toxic body. In  
336 fact, I was told I might not even survive it. And a woman came into my hospital room  
337 and introduced me to these ideas. And I began with an experience of healing that  
338 dramatically changed my life and I became so interested in these things, interested in  
339 these laws, interested in these ideas that I began to see that everywhere is evidence of  
340 the laws that we're talking about. I began to be like a thirsty sponge in the area of  
341 world religion and philosophy and ancient mysticism and world religions and all of  
342 this, and I began to see that there's an underground stream of truth that runs through  
343 all the great religions, all the great philosophies. And in science today it is such an  
344 exciting time that science itself is evidencing that which the mystics have said for  
345 thousands of years.

346 This Law of Attraction is not a new law and it's not a new understanding. It may  
347 be new to us and the practice of its power in our lives may be new. And I don't care  
348 where we are in our growth cycle, there is another whole octave of power awaiting  
349 each one of us as we harmonize with this Law of Attraction. So Holliwell's giving us  
350 three points of practice, the first of which is get interested in what you're interested in.  
351 Put your energy there.

## TRACK 06

352 Now the second step in developing the Law of Attraction or developing a greater  
353 awareness of the Law of Attraction is ATTENTION. To have a high interest is not  
354 enough. We must inject this interest into our daily lives. I frequently tell people to do  
355 that when they're developing a purpose. They have to ask what are they really interested  
356 in? What do they love? Well then give that your attention. See, our attention must

357 portray our interest, and the keener our interest, the more intense will be our attention.  
358 It is our interested attention that draws from the outside world such facts as are found  
359 in the mind. And as we direct our attention to our interest, this magnetizes our power  
360 of attraction which draws to us much of the same type as our thoughts. When much  
361 of our interest is taken up with our full attention, we shall find that most of our petty  
362 and selfish leanings will be absorbed by our higher interests and we will steadily  
363 progress.

364 Do you know, if you really want to improve anything in your life, take those two  
365 steps and apply them? You take what you're interested in what you're doing and then  
366 give it your conscious attention. That's what brings about focus. That's what raises  
367 sales. That's the yeast that raises the dough. So the second step is essential. It's one  
368 that you have to follow. You've got to give it attention. Whatever you give your  
369 attention to is what grows.

370 I once heard that the only way the universe knows where our intention is is where  
371 our attention is. So where we place our attention, whether it's for good or ill, the  
372 universe responds perfectly with the law. Where we place our attention, therein lies  
373 our intention, whether it's for failure or success. Let's move to success.

374 The source and cause of all successes lies hidden deep within the mind. And one  
375 must give ones attention and interest to first principle and then to fact. Now what do  
376 I mean? Good question. If you believe in honesty, then you support the principle of  
377 honesty with all of your attention. You direct this attention to do and think all things in  
378 an honest manner. If you should have an opportunity to cheat or steal from another,  
379 you adhere to your principle and refuse to take advantage of what may seem a trivial  
380 thing. They always seem trivial in the beginning, but that is only the beginning.

381 Such trivials grow with a cancerous repetity. You rarely see the surface record  
382 for remaining loyal to a standard. But in time, you will not only see but feel its satisfaction  
383 as you watch closely your dealings and force every issue to comply with your principle.  
384 You are charging your mind with honesty and it becomes magnetic to attract honesty  
385 endeavor and permanent success.

386 Next, we need to take this truth and follow it along until we have worked it in the  
387 same way. There are so many ways that truth may be challenged that you need not to  
388 expect to accomplish your work in a week or two. It requires growth. After time you  
389 will find that your interest and attention are so taken up with truth in all its forms that  
390 you will no longer attract deceit or dishonesty to you in any of your affairs. So set up  
391 a standard or a measurement for yourself if you have not already done so. Take one  
392 thing or one thought at a time and build upon it. As you strive to give your attention to  
393 some constructive interest, naturally then we cease giving so much attention to a lesser  
394 one.

## TRACK 07

395           And this brings us to EXPECTATION—the last of the three steps in developing  
396 an understanding of the Law of Attraction. Raymond Holliwell talks about expectation  
397 and he says, “The last step we take is expectation. This is an active form of attention.”  
398 I love the way he put that. It is attention with intensity. It may be likened to the  
399 actions of a cat that waits patiently at the mouse hole. The cat expects to catch its  
400 prize at any moment; he expects to get the mouse because he believes he will get it  
401 eventually. If the cat did not believe and expect to catch the mouse, his interest and  
402 attention would lack the intensity which is now present. His energies would not be so  
403 actively called forth. When you believe in the probability of success in your undertaking,  
404 you experience the keenest interest in your work. This interest is intensified with  
405 expectation and anticipation. Through this you will draw to you the success you are  
406 working for. Your expectation must be built up with your interest and attention.

407           There's a story in the Old Testament that Holliwell shares here about a widow  
408 who comes to Elijah and asks him to help her meet a problem of finance because  
409 there is a debt that her husband owes and her sons are going to be taken into slavery.  
410 And as any mother would be, she's desperate for an answer. And she says, “I don't  
411 have the money, I don't have it.” She's caught in a consciousness called “the only”  
412 consciousness. The only consciousness is a consciousness of I only have what I can  
413 see. And Elijah says to her, “What do you have?” And she says, “Well, I only have a  
414 little bit of oil.” But Elijah recognizes that there is an abundance, so he's coming from  
415 an abundance consciousness, and you can see in this story how it works.

416           So she's caught in lack and limitation and a big problem, Elijah looks at the  
417 circumstances and says, “Everything that's required is here.” He says to her, “Go  
418 home and gather every vessel you can and begin to pour the oil out of the vessel that  
419 you do have.” She goes to friends and she gathers every vessel that she can find and  
420 then she takes that little bit of oil and she begins to pour, and it's called the Miracle of  
421 Abundance. And she begins to pour that oil and the story is that the oil pours and  
422 pours and pours and pours until every vessel that she has is filled to overflowing and  
423 then the oil stops flowing.

424           Why did the oil stop flowing? Because she no longer had any receptivity to the  
425 abundance that is available. In the Upanishad's again, “From abundance we scooped  
426 abundance and more abundance remained.” So when we want to engage the Law of  
427 Attraction, we've learned in this lesson that the Law of Attraction works through two  
428 phases: desire and expectation. We amplify then our understanding and our education  
429 in working with the Law of Attraction by these three practices: interest, attention and  
430 expectation.

431 Raymond Holliwell leaves us with some great information to close this particular  
432 session on the Law of Attraction. He said, “When you pray for one thing and then  
433 fear and doubt that you will receive it, you diffuse your mental forces and can attract  
434 only what the lesser thoughts believe and expect.” A prominent doctor was asked  
435 why it was that he was able at times to reach cases that others had failed to reach. He  
436 said, “I never expect a patient to be too far gone not to survive. I fish around in my  
437 mind for some idea of what to treat. And sometimes those ideas are very simple or  
438 strange. But the moment something inside me clicks, I accept it and use it.” He said  
439 he had never failed to help a patient when he firmly expected his recovery.

440 And Holliwell goes on and he says, “When we charge our thoughts so firmly with  
441 the idea that there are no failures, then we expect success.” Now this doesn't mean  
442 that there won't be apparent failures. I mean, something that happens that we consider  
443 a failure. But when we have a broader understanding, a greater review and more  
444 harmony with the Law of Attraction, what we understand is everything that happens  
445 can be used for the greater good. And in fact, that which looks like a failure, and at  
446 the time, seemed like a failure, from the proper perspective is information. And that  
447 information, properly used, then becomes part of our expected success and that which  
448 we are hoping for. And when we do that, our mind becomes strengthened with our  
449 conviction and like a magnet draws to us through the principle upheld whatever desire  
450 is uppermost at the time.

451 Beautiful idea, beautiful law, it's working in your life all the time. This is Bob  
452 Proctor.

453 And Mary Morrissey.

454 Thank you.

1. In your own words, describe the essence of the Law of Attraction.

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2. Holliwell says that, “Desire without expectation is idle wishing or dreaming.” How is Expectation comparable to the pull of gravity?

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3. Describe a visualization exercise you can do to increase your ability to use the Law of Attraction in your own life.

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4. As briefly as possible, explain the roles INTEREST, ATTENTION, and EXPECTATION play toward invoking the Law of Attraction in your life.

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## 5

## Law of Receiving

Notes

## TRACK 01

1 Welcome to this session, The Law of Receiving. The Scripture that the session  
 2 begins with is, “Give and it shall be given unto you.” Good measure running over.  
 3 There's another Scripture similar to this, but in the Old Testament that says, and actually  
 4 it's the only place in the Bible that we're told where the universe, God, the Law, says,  
 5 “Prove me now in this. As you give, if I will not open up the windows of heaven and  
 6 pour upon you such a blessing, you cannot even contain it.” And the message here is  
 7 that as we get in harmony with the Law of Giving, with the Law of Life, that there is a  
 8 good that makes itself available and known to us that cannot be contained, but, no  
 9 matter how big a container we bring, it is always bigger. We're dealing with the infinite and  
 10 we cannot contain the good that is seeking us.

11 Napoleon Hill said essentially the same thing as that Scripture you just quoted in  
 12 the preface of Think and Grow Rich. He said, “When money starts coming, it will  
 13 come so fast and furious that you're going to wonder where it's been hiding through all  
 14 those lean years.”

15 **Hmmm.**

16 Now, what would it cause to come like that? It's in perfect harmony with the law.  
 17 And you get studying the law as you're into a very big idea. Raymond Holliwell said,  
 18 “Understanding reduces the greatest to simplicity, and lack of it causes the least to  
 19 take on the magnitude of complexity.”

20 In a state of limited understanding, we reason that we must get before we can  
 21 give and then we in turn walk in the same mental rut as before, by reasoning that we  
 22 must give before we can get. But in our lack of understanding, we continue to leave  
 23 the “getting” idea foremost in our thought and we shut out the spirit of giving. This is  
 24 a big transition for a lot of people to make, because what they see has really got them  
 25 wired on the wrong idea. They honestly believe that they've got to have it in their  
 26 hand to give. Everyone has something to give. You give your time, your energy, your  
 27 loyalty, your knowledge, your money.

28 Giving, which is the first or fundamental law of life, is the first law of creation.  
 29 The attitude of getting is the law of life in a congested state. Now I want to repeat  
 30 that, because it's a very, very important line. Giving, which is the first or fundamental  
 31 law of life, is the first law of all creation. The attitude of getting is the law of life in a  
 32 congested state, or a repressed action. Now, as long as “getting” dominates a mind,

33 that mind is in a paralyzed condition, being limited in its action in accord with the  
34 fundamental law of creation. And you know, there's an awful lot of people who are  
35 stuck with that one concept. So, since that is the truth and since 90 some percent of  
36 our population are really trying to get, see, we're being raised to be good little “go-  
37 getters”. You very rarely hear the parent talking about a good little “go-giver”. Well,  
38 I love the way Jane Willhite puts it. She says, “Givers gain.”

39 Givers gain. Holliwell goes on and says that the radio has aided greatly in explaining  
40 the process of the law of giving and receiving, or prayer and blessing. The principles  
41 involved are very simple. In fact, they're the same, except that one is mechanical and  
42 one's mental. When the operator projects a program, he stirs up a vibration in the air  
43 that goes forth to accomplish what it will. He has nothing more to do with it after it  
44 has been projected. The ether, or the air, carries the vibrations to any station that is  
45 capable of receiving and reproducing it.

46 When we pray, we, in a sense, stir up a vibration with our desires. That, also, is  
47 received by a force determined according to the power, the purpose, and the sincerity  
48 of our prayer. And what is prayer but really focused upon thought. The difference  
49 between incandescent light that may be filling the room or the car or the place that you  
50 are and laser, which will cut through steel, is coherence or focus. So prayer, then, we  
51 could say is focused thought.

52 So, when we pray, we stir up a vibration with our desires. This also is received  
53 by a force determined according to the power, the purpose and sincerity of our prayer.  
54 Often when we pray we think that's all that's necessary. The key is to just keep on  
55 praying, with the result that we never adjust ourselves to become receptive to receive  
56 our answers, and so complain when we do not get them promptly.

57 Now you can dream and wish and just continue praying, sending out your ideas,  
58 but that does not make you ready to receive. There's an old saying that says man's  
59 extremities is God's opportunity, which is true, because when we have finally hit our  
60 back to the wall, when we finally ended our own personal resources, we then become  
61 often ready to receive in a way that prior to that we simply weren't. We were just  
62 sending out the thought, we were convenient, we wished and we wanted, but we  
63 weren't matching our inner state to our desired good. And there's an old principle that  
64 simply says this: You can have whatever you're willing to become. I can have whatever  
65 I'm willing to become. The Law of Receiving is the law in which I become one with or  
66 at a vibrational harmony with my desired good.

**TRACK 02**

67 Raymond Holliwell continues by saying, “Once we have expressed our needs  
68 through prayer or otherwise, simply that's all we must do. On the contrary, we are  
69 working with a law that is definite and active.” And this is only the beginning of our  
70 work. The principle of life upon which this law is based is clearly written. It reads,  
71 “Give and it shall be given unto you good measure, pressed down, shaken together,  
72 running over.” Giving always precedes and predetermines the reception, whether  
73 you're giving your thought, your work, your service or your deed.

74 My mentor, Val Van De Wall used to always say, “We should willingly give and  
75 graciously receive.” Some folks may consider the law as a two-way law. That is, half  
76 the time you should be busy giving and the other half of the time you should be receiving.  
77 It is like the proposition of heat and cold; they are two sides to the same law. That is,  
78 we can't concentrate upon cold and hope to pray to get heat, we are likely to freeze  
79 to death. What we must do is give all our thought and effort toward building a fire,  
80 seeking that which will create heat to warm us. If we concentrate upon receiving, not  
81 giving, any thought or idea or desire to build upon, we, in like manner, may perish. The  
82 Law said, “It is more blessed to give than to receive.” And, as you freely give, you freely  
83 receive. Unless we are free to extend or give out our desire, our good, the Law will not  
84 have any pattern to work with. It cannot proceed to supply any need without a pattern.

85 Many try to work with the Law backwards and for that reason get little or no  
86 results. They say to themselves, “Well, after I get, then I'll give.” If you wish to get  
87 any good thing, you must first give some good to build upon. The beautiful thing  
88 about opportunity is it's in giving. That's really what it is. A person is looking for an  
89 opportunity; opportunity is locked up in giving. And so if you want to receive the  
90 opportunities that life offers, I think you have to follow Raymond Holliwell's advice  
91 and get locked into the idea of giving.

92 When we speak of giving, most people have a tendency to think first of giving  
93 their money. Money, an object of human affections so passionate that men will slay  
94 and steal to gain its possession, is by nature so obedient to our will that we can hold  
95 it gently in our hand or fold it fondly in our purse without feeling or any resistance from  
96 its nature. With all the selfish getting ideas which man attaches to it, man has not  
97 changed its nature or its purpose. That is so true and it's so well written.

98 What does money get out of constantly giving itself into hands that so eagerly  
99 grasp it? Nothing. Nothing beyond the joy of giving itself in its fulfillment of its  
100 mission. Man may do some terrible deed to obtain it; he may pay it for something  
detrimental to his own progress; but in all these exchanges man, not money, loses  
value. Just as the sun shines on the just and the unjust alike, so money passes through

101 the deserving and undeserving hand to accomplish its work. Its purpose is exchange  
102 without discrimination. Leaving the latter to the mind that is using it, money goes  
103 merrily on its way, losing nothing in self-value, in giving itself.

104 Money came into form to fill the need for exchange and on that purpose it is “all  
105 intent.” Let our attitude toward it be what it may, money will remain true to its nature  
106 as long as it is needed by its master. If we fail to pay full value in an exchange, we fail  
107 to understand the prospering Law back of the idea. Money represents the law of  
108 services; its value is the estimation of worth placed upon it by the mind of man, while  
109 its form is designed to insure the easiest exchange. When we give our best in some  
110 useful service, forgetful of self, concentrating on the joy of giving instead of concentrating  
111 on the returns, we find that our purpose and the purpose of money have blended and  
112 we come together in righteous and eternal good.

113 So often I hear people say, “Well, I do give, and sometimes until it hurts, but I  
114 seldom see any sign of a return.” There is a right way and a wrong way to give. There  
115 is a careless, impulsive giving and there is a careful, scientific giving. When we give to  
116 a person or a group of persons where we are retarding progress, we are wasting our  
117 substance. Where we give to one who doesn't put forth the effort to help himself, we  
118 need not expect a good return.

### TRACK 03

119 Bob, in 1980, I took my family around the country to begin my teaching work.  
120 And we lived in a travel trailer—four kids and my kid's dad—and we left with \$300,  
121 a dream and to practice these laws. And it didn't take long until the \$300 was used in  
122 gas and food and we did window washing part of the time and then the seminar  
123 business began to pick up and we were getting by and getting by and getting by. And  
124 loving what we were doing, but we were just getting by financially.

125 And then our last engagement had been in Dallas, Texas and it was 40 days until  
126 the next engagement. So we were touring Florida and got to the place where our next  
127 event was going to be, but we were running out of money until we got down to \$3.00.  
128 So four kids and \$3.00, I remembered I could call my mother and get some money,  
129 but I also knew that the abundance of the universe was not less present in Florida than  
130 it had been in other states, but somehow we were accessing less flow.

131 And I remember walking on the beach and I was mad at the universe and I was  
132 saying, you know, “I'm doing what I thought you wanted me to do. I'm in harmony  
133 with what I thought I was being asked to do and there's not enough money even to  
134 feed my kids. And I need a sign I'm on the right track.” And just as I said “I need a  
135 sign I'm on the right track,” my foot kicked some sand and a bright shiny penny. And

136 I picked it up and I saw the little four words in there, “In God We Trust.” I knew that  
137 there was a message there for me. And I went to the grocery store and I had this  
138 \$3.00 and I got a package of green split peas and a package of yellow split peas,  
139 each for \$0.37 so I could make two days of soup they'd think was different. And I  
140 remember walking through the grocery store aisle to buy that food and I heard inside  
141 myself, “Mary, you're giving of your time, you're giving of your talent, but you're not  
142 giving of your money.” And I said back to that voice, which speaks to every one of us  
143 —Gandhi said, that voice speaks to every one of us every day and it's as loud as our  
144 willingness to listen—so I said back to that voice, “Well, give money? We have so  
145 little money. We have barely enough money to buy food and get from place to place.”  
146 And the voice didn't argue with me. It just said very calmly again, “You're giving of  
147 your time, you're giving of your talent, but you're not giving of your money.”

148 And I knew in that moment when I'd found that penny and it said, “In God We  
149 Trust,” that I didn't really. I didn't really trust in the law, I trusted in my own willpower  
150 much more. So I took \$0.30 of the \$3.00 that I had and took it back to the little  
151 chapel at the campground where we were staying and I put that \$0.30 in. And the  
152 next time a check came, I put 10% of that in and I began to participate in the law of  
153 giving, particularly in the realm of finance.

154 And ever since then, and it's been 27 years, there has never been once where  
155 there wasn't an abundance of flow moving through my life in the financial area, no  
156 matter what the circumstance. Even when things seemed really dire and difficult,  
157 there was always enough to take care of me. And a flow, it said press down, shaken  
158 together and overflowing, and that's real.

159 Mary, what Raymond Holliwell is saying here is in perfect harmony with your  
160 own experience. And I can vouch for it because I do this, I believe in this 100%.  
161 Didn't always, but I do. He said, “Many have found tithing a successful form of  
162 giving,” but the questioning mind wonders. Why would tithing be more potent than  
163 any other form of giving? It is more potent because you touch the Law of Giving and  
164 Receiving in a definite, orderly and systematic way of giving. You establish a methodical  
165 plan of giving which creates a steady flow of reciprocal good to be received.

166 And, I can give you an example. For a number of years, I never really ran my  
167 own company. I always had somebody else run it and we were always tight on  
168 money. We always had money, but we were always tight. And I read one day where  
169 J. Paul Getty said, “If you have a company and you're not willing to run it, sell it.”  
170 Hmm, I thought that's interesting.

171 Now, I had always told these people, “I want you to take 10%, tithe it, 10% of  
172 everything that comes in.” But then I'd find out later on they didn't do it. They said,  
173 “Well, we really couldn't afford it.” Well, at the point where I read Getty's thing about

174 if you're not prepared to run the company, sell it, I took it over myself and I gave a  
175 direct order to the person that looks after the money, "Ten percent of everything that  
176 comes in" and I told them where to send it, to tithe. We have never had a money  
177 problem since and we have always had lots of money.

178 So, what he's talking about here is right. And you see, it is an orderly, methodical  
179 plan of giving, which creates a steady flow of reciprocal good to be received. When  
180 one's method of giving is sporadic or occasional, one's reception of good is irregular  
181 and uncertain. Scientists analyze it; they say that tithing gives a person self-reliance, a  
182 confidence which enables him to build up a positive mental attitude which attracts  
183 success. Others say that a tither already has considerable confidence to take the  
184 chance to spend the money in that way. Now, do you see, the real tither would say  
185 they're not taking a chance because they're living by law. At any rate, this makes that  
186 person a positive type and attracts only positive and goodly conditions. Then there  
187 are others who take a spiritual view toward tithing and assume that God is their partner  
188 and they are paying only one tenth of their receipts as His share. Then, too, some  
189 make the mistake in tithing when they give for selfish gain or when they make a bargain  
190 of it. Remember, it is not the money you give; it is the idea back of the giving that is so  
191 vital. If you give money and the idea is wholly one of bargaining, your mind is not free;  
192 therefore, your results cannot be free and full flowing. Tithing, no matter what one may  
193 think about it, if one thinks at all, has a tendency to bring a person in line with the Law of  
194 Giving and his results will be in proportion to his honesty, sincerity, and spirit of his gift.

195 You know, I have heard all kinds of people talk about it and they say, "Well, what  
196 are they doing with the money?" Well the truth is, I don't care if they take it out in the  
197 backyard and bury it, what they do with the money has nothing to do with it. It's the  
198 attitude that you're using, it's the vibration you're in when you're giving it. And you  
199 see, that is the whole idea behind it. And when you can freely give and graciously  
200 receive, you're going to be a big winner.

201 Now if you haven't tried it in the past, I'm giving you my word, it works and it  
202 works very well.

203 Did you know that John D. Rockefeller was a poor boy, but he learned that law  
204 early in life? With his first earnings, he kept a record of his givings and his receivings,  
205 he kept a ledger through all of his life. And it's known that he gave away more than a  
206 half a billion dollars. Those were in his times, it would be way more in today's dollars.

#### TRACK 04

207 My understanding of this Law of Receiving, and I need to say this because it's  
208 important to me, Bob, I don't know anybody that I've ever met in my whole life who



209 is a more generous person than you. And I know it's partly because of your  
 210 understanding, but it's your application of that understanding. And everybody I know  
 211 who knows you says exactly the same about you, your willingness to just give freely.  
 212 And when I see what your life is like and what your family is like and the love in your  
 213 life, and all of the outpourings of that giving, if anybody who's hearing this has a  
 214 question about it, just look at somebody's life who is giving in a way you respect and  
 215 notice what's happening in their life.

216 Thank you, Mary. Well, it's a great lesson that I learned. I learned it a long time  
 217 ago and it definitely pays off in a big way. I think it's demonstrated in our staff in our  
 218 company, in the friends that I have, in the products that we get, in the clientele that we  
 219 attract. It's just a phenomenal concept.

220 I was working here just recently with some people and I wasn't feeling right, I wasn't  
 221 feeling good about what was going on, but I couldn't really put my finger on it. And we had  
 222 a bit of a challenge and we were trying to solve this problem, and I suddenly realized that  
 223 a couple of the people that I was talking to, they weren't remotely interested in what we  
 224 were doing, they were only interested in the money. That's all they were interested, in  
 225 what they received. I figured it out later and I quickly let the bad feeling go, because I was  
 226 caught up in that energy and I thought that's not who I am, that's not what I'm about.

227 In fact, I'm writing a book right now and the title of the book, *It's Not About the*  
 228 *Money*. And it never has been. I've read a lot of books on earning money, on earning  
 229 a lot of money and hardly any of them even talk about money. You know, you read  
 230 John Maxwell's books on money, it's not about money. It's not about the money.  
 231 Read *Think and Grow Rich*. It's not about the money. It's all about the mind.

232 **Hmmm.**

233 It's all about the spiritual side of our personality. We're spiritual beings having a  
 234 physical experience. And when we start to understand that, I think it becomes easier  
 235 to work with the Law.

236 **So, Bob, when do you think you began to understand the Law of Receiving**  
 237 **through the practice of giving?**

238 It was a long time ago. I mean, I think it was programmed into my mind when I was  
 239 a child, really. I remember when we were just little kids, we were poor, we didn't have a  
 240 lot. And it was during the Second World War and there was a family on an adjoining street  
 241 that they went to our school—the one kid was in my class in school, and they had no coal.  
 242 It was a cold winter and they had no heat in their house. The houses were heated with coal  
 243 furnaces. And I remember going home and telling my mother about it and she had a \$20  
 244 bill, which was an enormous amount of money I guess at that time, and she had me go to  
 245 the store and get it changed for two \$10 bills and she sent me with \$10 over to this other  
 246 family that she didn't even know for them to use to get a ton of coal for their furnace.



247 Now that stuck in my mind, but that...

248 *You said she had \$20, you mean she only had \$20.*

249 She only had, I mean, that's all she had was \$20.

250 *And she gave half of it.*

251 And she gave half of it away to a family that she didn't even know, but she heard  
252 myself and brother and sister talking about this family that were so cold. So, my  
253 mother, she never wanted for anything. You would never have considered her wealthy,  
254 but she was certainly rich. And I think that was her attitude and it was probably  
255 programmed into us as kids. You know.

256 And, really, the joy is in giving. The joy is not in receiving. I mean, I think when  
257 you're able to do something for other people that improves their situation in life, you've  
258 done nothing but help yourself. Because, I mean, that is the law and it's real, and it's  
259 something you can articulate on but you can't really explain what's inside. I think it  
260 goes beyond the third dimension. All our words are third dimensional. It's like saying  
261 you love someone. Well, you can't really tell them how you feel because, again, our  
262 words just don't go there. But we're going beyond the third dimension, all our words  
263 are third dimensional. So I believe this Law of Receiving and Giving are hooked together,  
264 but it is a law, it's God's way of running the universe, and we can have the feel for it inside,  
265 but I think we'll always be reaching to try and explain it. But that's the law.

266 *It's in the giving that we receive. It's almost not the cause and then effect, although*  
267 *we can look at it that way, but it's actually in the giving.*

268 If you stop and look at it from a scientific perspective, you think, what you're  
269 really doing, you are a soul—you don't have one, you are one—and when you think,  
270 you activate brain cells. And so you activate the positive pull of a set of cells in your  
271 brain and that permits the energy to go flying off in a direction. Well then, the brain  
272 takes on an equal amount of like energy. It's the only thing it can do. Yet, you're right,  
273 the giving and receiving are one in the same. You cannot separate them. Cause and  
274 effect are one in the same.

275 *Hmm. It's only apparent to our viewpoint...*

276 It is, that's right. Yes.

## TRACK 05

277 And Holliwell goes on to even confirm what we've just said in this way. He says,  
278 “But after we give, that's not all we must do. Our next step is to prepare the receiving  
279 response or results of our giving in receiving.” As the Law states, good measure,  
280 press down, shaken together, running over. And he says this is the most interesting part,  
281 because our preparation shows our active faith. Instead of just rocking in a chair and

282 waiting, we are preparing, we're working. This in turn enlarges our view. It stimulates our  
283 interest. It disperses our doubt and fear and it energizes our power of reception.

284 And he goes on to explain how this works in the Law. "But we will continually  
285 draw into life what we give and expect. Whether we attract good or bad, it is governed  
286 by the same principle." You have probably made the remark, he says, "oh yes, it was  
287 just as I expected." And especially when some unpleasant condition or circumstance  
288 arose. You invited the condition just because you gave out the thought of expecting it.  
289 You can also expect good to appear on the same principle and you can help it to  
290 come to pass by the method of your preparation. Many failures in demonstrations are  
291 because we do not force our expectations to keep up pace with our desires.

292 My way of saying this is that when we get a vivid picture of what we want to  
293 create, that we have to have an emotional match, we have to have a feeling tone that  
294 is in harmony with the picture we're wanting to create. We activate that Law of  
295 Receiving, bringing into time, into our experience that which we are seeking through  
296 the practice of giving, because it moves us into a higher octave of being or a greater  
297 vibration. So again, the expectation is one of the phases of the Law of Attraction and  
298 we engage the Law of Attraction, but the bringing in of the Law of Receiving is activated  
299 through the practice of giving—consistent, regular giving. Not a giving that looks at  
300 our pocketbook and says, "Well, what can I afford?" But a giving that is in harmony  
301 with the life we want to lead.

302 I actually know people who began to tithe based on the income they wanted  
303 instead of the income they had and moved very quickly into a much larger flow of  
304 income. I don't recommend doing something that puts you in so much stress that  
305 you're not able to pay your rent or pay your house payment, because the stress of that  
306 actually short circuits the flow. But I do recommend that you get into a consistent  
307 pattern that's based on a percentage. And if 10% seems like it's impossible right now  
308 from where you're standing, my guess is it's not impossible, but if it seems impossible,  
309 pick the highest percentage you can and get regular with it and then just track. Do it  
310 for 30 days, 60 days, 90 days, and then just notice what's happened in your income.  
311 And my belief is if you do this with a good heart, you will never look back.

## **TRACK 06**

312 So, you may ask yourself, "Can I ask too much of the Law of Receiving?" Does  
313 the Law withhold things from me which really are not for my own good? True desire  
314 represents the urge of life, seeking a fuller expression, and it is kept alive by a continuous  
315 expectation of its fulfillment. The ever-upward urge in each one of us for a greater,  
316 fuller, freer life. And it brings to us ways and means for its manifestation.

317           The principle explains, “No desire is felt until the supply is ready to appear.” The  
318 minute we have a desire, it is immediately in the Law of Mind, in the Law of Receiving,  
319 immediately at a level we're not aware of, we now are one with the desire. The  
320 process of bringing it into time, into form then, we use our application of the laws  
321 we're discussing as the means through which our desired good comes into time or into  
322 form. But there's nothing you can ask for that's beyond the law of opportunity. There's  
323 nothing beyond life itself. And the Law does not withhold any more than mathematics  
324 withholds its numbers. You may receive some things that appear not good, but yet  
325 good may come through them, like mistakes in mathematics. Whereas when you  
326 make mistakes, the mistakes enable you by their correction to better know the law.

327           And that's the value of mistakes. Every one of us has made mistakes and we're  
328 not done making mistakes, because we're learning, we're learning the laws of life,  
329 we're learning our application of the laws of life.

330           When my granddaughter learned how to add, she was so excited that she could  
331 add five and five, and then she understood what that squiggly line meant. And then  
332 when she went five, five, five, five, five, she said, “Grandma, look, it's 25.” She had  
333 no idea at that point that in just a short amount of time the law of mathematics was  
334 going to reveal to her that there was another level, and that level was introduced with  
335 a magic “X” called multiplication. And in multiplication, she only needed two fives to  
336 get to twenty-five. Looks like magic.

337           It's the same thing with the Law of Receiving, that there is a law of multiplication.  
338 And when you and I give in a steady, consistent stream, we implement this  
339 multiplication factor and it takes much less to bring about an increased good.

340           Well, you know, Mary, Raymond Holliwell is saying essentially the same thing that  
341 you just said. He states that he who gives much receives much. To give your best is to  
342 receive the best in ratio to the degree of your giving.” The reason why so many people  
343 receive little is because they give out so little. They are poverty stricken because they  
344 refuse to give. Whatever the nature of your possessions, give and give abundantly. You  
345 are to give of your life, interest, energy, thought, ability, love, appreciation and helpfulness.  
346 In giving of your life, thought and love, and doing gladly and well whatever you may be  
347 called upon to do, you express your best. And the more you give, the more you receive.

348           This does not mean that you're to give to the selfish and thoughtless, but to so  
349 order your life as to make a full and proper use of your energies, faculties and talents  
350 in useful giving. If today your abilities are small and your power is insignificant, begin  
351 now to make a more thorough use of them and they will grow.

352           So whatever it is that you desire, in the way of health, or success, happiness,  
353 abundance, whatever it is, start it on its way by this procedure. The Law works. The  
354 results are sure, because a natural principle is involved. Just as if you were to plant

355 corn in a good field and nurture that corn, you wouldn't wonder if it was going to  
 356 produce corn. You would know that the law works. And so it is in the way of our  
 357 living, the law works. The results are sure, because of a natural principle. It's the way  
 358 of the nature of life itself is involved.

359 You can proceed without doubt, without fear to desire and to expect all the good  
 360 you can realize, all the good you can enjoy, all the good you can use. When the mind  
 361 of the person becomes unselfish to the point of yielding to the Law, then that person is  
 362 borne anew, for that person's attitude toward the Law, himself and everyone else has  
 363 changed. And the affairs of that person take on the character of the newness of thought.

364 Raymond Holliwell ends this particular session on receiving with a beautiful poem  
 365 by Arthur William Beer. And it's a poem most of us have heard from time to time, but  
 366 it's a poem that we could keep reading to really get the depth of what he's talking  
 367 about in this lesson. He said:

368 *“To get he had tried,*  
 369 *yet his store was still meager.*  
 370 *To a wise man he cried,*  
 371 *in a voice keen and eager;*  
 372 *“Pray tell me how I may successfully live?”*  
 373 *And the wise man replied,*  
 374 *“To get you must give.”*  
 375 *As to giving he said,*  
 376 *“What have I to give?”*  
 377 *I've scarce enough bread,*  
 378 *and of course one must live;*  
 379 *But I would partake of Life's bountiful store.*  
 380 *Came the wise man's response;*  
 381 *“Then you must give more.”*  
 382 *The lesson he learned: to get was forgotten,*  
 383 *Toward mankind he turned*  
 384 *with a love new begotten.*  
 385 *As he gave of himself in unselfish living,*  
 386 *Then joy crowned his days,*  
 386 *for he grew rich in giving.”*

388 It was Albert Schweitzer who said, “I don't know what you will do in life, but I  
 389 know this: only those of you who find a way to give of yourselves will be truly happy.”

390 Isn't that beautiful? And that's what this lesson is all about.

391 This is Bob Proctor.

392 And Mary Morrissey. Thank you.

1. In your own words, describe the essence of the Law of Receiving.

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2. How will you use this law to your benefit for the next 30 days.

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3. Why is tithing such a potent form of giving?

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4. Holliwell says, "... it is the idea back of the giving that is so vital." Explain.

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## 6

## Law of Increase

## TRACK 01

1 Hello and welcome to the Law of Increase.

2 Do you know, we could very easily call this the Law of Praise, because whatever  
3 you praise grows? I don't care if it's a plant, if it's money, or if it's a person's self-  
4 esteem. And that's really what this lesson's all about as we get into it. So if you're  
5 thinking this could be called the law of praise, I agree with you. We're talking about  
6 the Law of Increase. I think everyone wants increase. And Raymond Holliwell  
7 suggests, without exception. I believe everyone has read or heard that delightful story  
8 of Aladdin and his magic lamp; how a poor boy had stumbled upon the little genie  
9 who led him to find a dusty old lamp. It was a magic lamp, and when he rubbed it  
10 briskly, a little man appeared out of a cloud before him and asked to fill his wishes.

11 We, as children, have always dreamed of fairies and of the beautiful things in life  
12 that we wished we might have, yet many of our dreams remained as such because we  
13 could do nothing about them.

14 You know, in truth, while we may not believe in fairies, actually, but we know  
15 there is a principle that is equivalent to this magic lamp. And it is not something  
16 material like a lamp that we can carry around, but it's an understanding we do carry  
17 around, and that understanding enables us to use the Law, work with the Law, be in  
18 harmony with the Law more clearly, in a more amplified way, and in using this we  
19 stimulate our good and we bring about everything that's required for us to live a life  
20 that is deeply satisfying, greatly fulfilling and difference making. So the understanding then  
21 is the act of praising. We begin to move into a greater understanding through the practice  
22 of praise.

23 This method is much more exquisite than one might think from a surface look at  
24 the power of praise. The method, of course, is not new. It has been used through all  
25 history and all traditions, but praise has ever been a common method that's been used  
26 to employ all sorts of good, however one believed in it. In early history we learn that  
27 people would bring their sacrifices and place them on the altar to gain favor of their  
28 perceived idea of God. Following this act they would render their praise in song and  
29 ceremony, believing that by so doing they would be favored, their prayers would be  
30 granted. And you see this moving through the Old Testament and in other traditions  
31 as well. It wasn't the sacrifice that made the difference. It was the belief, of course,  
32 that made the difference. But when one praises, when one moves into an amplified

33 feeling of gratitude and appreciation, you know, when we put our money in the bank,  
34 we want that money to appreciate or get bigger, and we move into a feeling and a  
35 spoken appreciation, the energy of attraction actually gets bigger.

36 There's been some recent research done in positive psychology at Penn State  
37 where there's research in what happens in a person's life when they feel grateful and  
38 what happens in a person's life when they actually speak their gratitude. That, actually  
39 putting it into words brings a greater experience of one's own well being that can be  
40 measured in blood pressure and heart rate and actually the cellular response, the  
41 circulatory system, the proper balance in cholesterol. It's an amazing biofeedback  
42 machine, this body we have, and when we live in an state of praise or gratitude, especially  
43 when it's spoken, when we look for the good and praise it, speak it out loud that our  
44 bodies actually hear that. There's a vibration to praise that our bodies just thrive in.

45 I think it's a well-known fact that when a child is criticized and grows up with  
46 criticism, they're very insecure. When a child grows up with praise, they become very  
47 confident and self-assured. And I've often thought if the school system would start to  
48 use this concept of praising kids for the things they get right and get rid of those red  
49 marking pencils, putting a big X on where they make the mistake, if our attention is  
50 drawn to the good that we do and we're praised for it, we're going to have a much  
51 stronger image of ourself.

## TRACK 02

52 Raymond Holliwell said that, "Praise is an avenue or prayer through which the  
53 spirit law expresses itself. Praise is a broad highway, while all other forms are only  
54 feeding arteries." I love that. It paints such a beautiful picture in your mind.

55 Through this inherent Law, when a person praises, they open themselves up toward  
56 God. They'll lift their consciousness to a higher realm and become a greater channel  
57 to receive the good that is ever waiting to come to them. Praise opens a little door in  
58 his mind that enables him to draw closer to God and to be attuned to the Divine forces  
59 within and about him. Praise is the shortest route to complete any demonstration and  
60 the quickest way to enjoy effectual prayer. Praise expands and opens the mind upward,  
61 while its opposite, condemnation, contracts and restricts.

62 The whole creation responds to praise and is glad. You may have noted how a  
63 trainer, after each performance of his charges, would give them a satisfied pat or  
64 some morsel of food they especially liked. That trainer was wise in using the Law in  
65 bringing out the best work from his charges and thereby giving the best performance.

66 You know, just about 24 hours ago, I was coming through customs, entering the  
67 United States from the U.K. And as I was waiting in line, one of the officials, one of



68 the government workers with a little dog, it wasn't much bigger than a terrier, but the  
69 little dog had a coat on it, it was on a leash and it was sniffing out stuff. And it  
70 stopped, it would jump up and smell the bags that you were carrying, and I guess they  
71 were looking for drugs or food stuff or whatever it was, and the little dog smelled  
72 something and the guard took something away from the person, about four or five  
73 people behind me. And, when the dog did that, then the dog sat down. It sat down  
74 when it smelled it. And sure enough, they found something and she took something  
75 out of her pocket and gave it to the dog. She was praising the dog. The dog had  
76 done a good job. Those who have trouble can learn much by using this method and  
77 will find a great difference in the quality and quantity of the work produced.

78 Years ago, I met a man named Roy Fox who told me that he had helped every  
79 waiter or waitress he had ever met double or triple their tips within 30 days. And I  
80 said, "How did you do that?" He said, "Well, I have measurable results that this  
81 actually works." And he said, "When someone comes to wait on the table where I'm  
82 sitting, I ask them after a few moments if they would like to know how to double or  
83 triple their tips within 30 days. And almost without exception they say yes. And then  
84 I tell them that they have to be willing to do a couple of things differently. First of all,  
85 they have to do exactly what I tell them to do and then secondly, they have to give me  
86 the results in 30 days." And then he tells them his secret and the secret is that, first of  
87 all, they have to keep accurate results. They have to keep record of their tips as  
88 they've received them for the last week and then begin the new record starting today.  
89 And starting henceforth that approaching every single table they send praise to every  
90 person at the table. It's a silent wave of praise, wishing that family well, acknowledging  
91 the people, the story without even knowing what is at work in that family's life or that  
92 couple's life or that businessman's life, but sending them praise for the good they might  
93 be doing, for the good they seek to do, for the struggle they may have had, but praise  
94 to them and wishing them well and then to do their normal job without saying a word.  
95 But internally, every time they approach a table they send a wave of praise to that  
96 table. And he said almost without exception the person who is the service person will  
97 write him or call him and say their tips doubled or tripled and sometimes even more  
98 within 30 days. And not only that, they began to enjoy their job a whole lot more.

99 Isn't that great?

### TRACK 03

100 Raymond Holliwell went on to say that when we are praised or praise others,  
101 there's a physical response within our bodies. Doctors tell us that the cells of our  
102 body respond to the Law. They seem to know and to expand in strength, in capacity

103 and even in intelligence. Of course we know that it is the mind working through every  
 104 cell that causes the expansion. There is an invisible ether upon which all thoughts act.  
 105 And water expands into power when it is heated and retards into a solid mass of ice  
 106 when it is chilled. The Law of Spirit is reflected in the law of physics. Though we may  
 107 not sense it or fully understand it, our thoughts are moving continually in this invisible  
 108 ether, and they are either increasing or diminishing in power and intelligence. When  
 109 we praise the richness and opulence of God, the Law, our thoughts are greatly increased  
 110 in the mental atmosphere. This increase affects our being in that it reflects in everything  
 111 our mind and hands may touch. If we are contracting our thoughts through fear, criticism,  
 112 and complaint, we reflect that contraction and our results are delayed or frozen.

113 It has been proven that a failing business can be praised into success. Supposed  
 114 lost friends have returned their affections when the Law of Praise was used. One man  
 115 told me that while out driving he heard a clicking noise develop in the rear of his car.  
 116 He talked to his machine and praised it to get him home safely and without delay. He  
 117 drove some thirty miles and rolled into the driveway safely. When he tried to move  
 118 the car further he discovered a broken axle.

119 I remember when I first began to study this information. I would read stories like  
 120 this. I remember reading Florence Shin's books and Catherine Ponder's books, and  
 121 they use all kinds of stories of things that happened. And I thought this is ridiculous.  
 122 Do they expect anybody to believe this? And now these things are happening to me.  
 123 And so as I'm reading this about the guy with the broken axle, I know that there are  
 124 people who are going to question that. You've got to get to the point where you don't  
 125 question any of this; you just know that it works.

126 God works in mysterious ways, his wonders to perform. This happens. You're  
 127 dealing with a universe that is connected. Everything is an expression of the same  
 128 thing. We're working with an intelligence. Intelligence is omnipresent. There's  
 129 intelligence in everything and of everything, and we've got to understand this.

130 You know, when you think of the waitress or the waiter praising the people at the  
 131 table, it's called thought transference. It is the base of the Christian Science religion,  
 132 that's what they use.

133 In the Buddhist tradition there's what's called "transmission," where they actually  
 134 transmit a higher frequency. The Dali Lama gives off a frequency, a transmission that  
 135 actually lifts the entire room. The first time I had a meeting with him, the pictures they  
 136 were taking of us, the group of us I'm with ... after he did that, it looked like we've had  
 137 our fingers in a light socket, we're just so electric. It's real.

138 They raise your energy, they move you to a higher vibration. Your body is a mass  
 139 of energy. Everything's energy. Your body is a highly charged mass of energy. If you  
 140 put the body in front of an infrared television camera in a completely dark room, it's

141 our glistening, radiating, gleaming form. So what we're talking about here is working  
142 with the unseen part of the universe. We're dealing with the unseen part of ourself.

143 I'm quite convinced that if we really knew who and what we were, if we really  
144 knew the powers that we possess, we'd be walking around in a state of awe all day  
145 long. Our problem is we don't understand it well enough. And through studying this,  
146 we'll start to understand more.

147 A whole lot more. I would just say to those of us who are really skeptical and we  
148 think, "This is just hooey. How could this be?" ... is just suspend the decision that it  
149 can't be possible and leave your skeptical mind engaged, if you want, but just say  
150 maybe there's more here than I've understood and be willing to at least explore and  
151 give yourself room. Because you give yourself a little room and the Law will  
152 demonstrate itself to you.

#### TRACK 04

153 Raymond Holliwell pointed out that the Law works without discrimination.

154 And better still, though praise is good for other persons and things, it is our  
155 salvation too. Praise changes our observation, our whole outlook of life. In the past  
156 we were in the habit of seeking our weaknesses and failings, as well as the shortcomings  
157 of others, but now we see differently. We look for accomplishments, the good, and  
158 the beauty that is worthy of our praise. This, in turn, has a dual effect. It enriches our  
159 human self and we are able to radiate praise, joy, courage, and happiness to all who  
160 are affected by our influence. It affects our inner self in such a way that our memory  
161 begins to retain all praiseworthy thoughts sent to it. And gradually, this sets up a new  
162 system of thinking and gradually the old thoughts that were destroying become  
163 absorbed in the new ones. Thus it becomes habitual to think praises, and our life  
164 takes on the likeness of all the good that is worth praising.

165 And we must remember that what we're talking about here is the Law of Increase.  
166 It increases everything in our life. That's what praise does. Praise with the heart is far  
167 more vital and effectual than praise with the head or praise from the lips. What we're  
168 really saying here, rather than intellectually just saying this, we've got to be emotionally  
169 involved with it. We've got to come from inside.

170 You know, there's a beautiful poem, it says, "If I knew you and if you knew me,  
171 and if both of us could clearly see with an inner sight divine, the meaning of your heart  
172 and mine, I'm sure we'd differ less. We'd clasp our hands in friendliness and I'm  
173 certain we'd pleasantly agree, if I knew you and you knew me." See, if we really saw  
174 each other the way we really are, we'd not only praise, we would walk around just in  
175 absolute amazement with the perfection in everything—ourselves included.

176 Can you imagine a world in which the leaders of our world sit down and dwell  
177 and embody that poem we just read? I actually can imagine a world in which some  
178 day a little girl comes home to her mother and says, “Mommy, I just learned in school  
179 that there was a time on our earth when people actually shot each other and bombed  
180 each other. Is that true?” And the mother says to the little girl, “Oh yes, honey, it is  
181 true. I’m sad about that. But fortunately, that’s a very, very long time ago.”

182 So, how would that happen? It would only happen by each one of us really  
183 coming to understand these laws and making them real in our lives right where we are.  
184 The laws are real anyway, but we don’t anchor them in the reality of the life we know  
185 without bringing ourselves into harmony with them. So this is a practice and it will  
186 stretch you to make a decision to practice the Law of Increase, which is the practice  
187 of praising—not just with our words, but with our feelings that we generate.

188 In the Buddhist tradition they call this “Bodhicitta”, which is the practice of  
189 generating the feeling of praise. Or compassion they call it, but it’s the praise, it’s  
190 actually practiced generating right at your heart center, right where the vertical and the  
191 horizontal of you join together in your physical body, that you learn to generate an  
192 energy of praise and you direct that just like you would direct a light beam. And you  
193 direct it where you recognize the good and you praise it, you speak it out loud,  
194 you say things and do that with a heart full of energy and that activates this Law  
195 of Increase.

## **TRACK 05**

196 So Holliwell says that praise with the heart is far more vital or life giving and  
197 effectual than praise with the head or praise from the lips. If we can only do it with the  
198 head or only do it with the lips, start there. But the practice and the intent is to get it  
199 through our heart and have it be resonating right from our heart. And then when one  
200 can sing these praises or really have this feeling even in the face of adversity, the  
201 adversity itself will soon disappear. He says that this is not a promise, it’s a law.  
202 Learn to render praise, to be thankful for the good at hand, and you will have found  
203 the magic lamp of spirit. This attitude of mind not only brings forth our desires, but it  
204 also generates our confidence, it strengthens our faith, it builds up an assurance of the  
205 things that not only are here but yet to come. Thus to be able to praise when things  
206 appear the darkest will invariably reveal some of the sunshine that is right here. So,  
207 our degree of faith in the Law and the Law of Life itself is measured, and before we  
208 receive, not afterwards, it is the degree of faith that determines what we shall be

209 capable of receiving. So, to activate the Law of Increase, then, we challenge ourselves  
210 to infuse our day with the activity and the practice of praise.

211 And Raymond Holliwell goes on to point out, one of the first requisites of the  
212 Law of Increase is that we keep ever an attitude of praise and thanksgiving. If we  
213 hope to receive of God's outpouring good, we must keep ourselves receptive and  
214 praise is one of the simplest means known to accomplish this. Be ever grateful for the  
215 very least of things and the very most will come to you.

216 Raymond Holliwell ends this session on the Law of Increase with three tremendous  
217 examples of really dramatic experiences people had through practicing the Law of  
218 Increase with the activity of praise. But someone may listen to these examples or  
219 read it in a book and then ask themselves, "Well, what happens when things don't  
220 work out the way we wanted them to? What happens when we're praising and then  
221 somebody we love dies? Or what happens when we're praising and one of our dreams  
222 fail?" We're in a human experience and in a human experience having what we want  
223 and having what we don't want at times are both equally good for us, because they  
224 help us learn. Just as you're learning the law of mathematics, making a mistake gives  
225 you the opportunity through the understanding of what you did, that was a mistake, to  
226 then take your new learning and reapply it to the circumstances and bring about an  
227 answer that you wouldn't have seen otherwise. There's always an answer greater  
228 than the problem.

229 But in this learning experience called human life, there are things that happen that  
230 are difficult to the human experience. We do lose people we love. We do have what  
231 we consider from a human point of view, failure. Nevertheless, the power of this Law  
232 of Increase is it's not always increase in the things, it's not always increase in the  
233 material realm, but it is always, always increase in consciousness, in understanding, in  
234 relationship to one's own being and the law of life. So through the activity and the  
235 practice of praise, it doesn't always change things, but it always changes the person  
236 and there is always the blessing that comes from the change of our relationship to the  
237 Law of Life, how it works and our experience of the openness that that brings for  
238 exactly what we've been hoping for, to make itself manifest in our lives.

239 This is Mary Morrissey.

240 What a beautiful explanation. I just sent you praise for that. I enjoyed it. This is  
241 Bob Proctor. Thank you.

1. In your own words, describe the essence of the Law of Increase.

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2. How will you use this law to your benefit for the next 30 days.

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3. Holliwell mentions that praise is a “stimulant of the mind”. If that holds true for you, how will you use praise to magnetize yourself to the good around you?

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**TRACK 01**

1 Welcome to the Law of Compensation. Understanding this law can be the key to  
2 all the dreams you've ever had, because this law helps us understand who we really  
3 are. We've all heard the phrase that what you sow you'll reap and we understand that  
4 if we want to have corn in our field, we better plant some corn seeds. But behind that  
5 is what this law is really about, and that is that you won't even believe you can have  
6 corn if you don't have a sense of what is possible for you. Your sense of identity, your  
7 image opens the door to the Law of Compensation's power in your life, in every arena  
8—in your financial affairs, in your relationships, in your quality of your aliveness, your  
9 health, your options, your freedom, your fulfillment. And that's what my company  
10 does. We help people understand who they really are and what they're capable of,  
11 and it is so much more than the mass of humanity has any sense of.

12 I believe your company does a phenomenal job. Image Makers International, Inc., I  
13 mean it's a phenomenal concept. You help people develop the image that resonates or is  
14 in harmony with the good that they desire. Because everything comes to us by Law.

15 Earl Nightingale talked a lot about the Law of Compensation and Earl was my  
16 guide, my leader, my mentor for a number of years, and he said that the Law of  
17 Compensation is very clear. He pointed out that the amount of money we earn is  
18 always going to be in exact ratio to the need for what we do, our ability to do it and  
19 the difficulty there is in replacing us. Now, for most people there is a need for what  
20 they do, there is a need out there and they very likely had nothing to do with the  
21 creation of the need. I know in my business, in your business the need is there. For  
22 what we do, there's a tremendous need everywhere you go in the world. And we  
23 really didn't create that need. We work at filling that need.

24 So, the first step in the Law of Compensation is taken care of without any effort  
25 on our part. And if we look after the second step, the third one's going to be taken  
26 care of. Now the second step is our ability to do it. It's the need for what we do, our  
27 ability to do it and then the difficulty there is in replacing us. Now, if we become very  
28 good at doing what we do, our stock is automatically going to go up, we're going to  
29 be very difficult to replace. Now, there's no one who's indispensable, but some  
30 people are very difficult to replace.

31 Like I'm quite sure if I talked to anyone in your company they would tell me  
32 you're very difficult to replace. I know in my company I am. And I believe that's the



33 image people have to have of themselves, because their behavior, the results they get  
34 is nothing but the manifestation of the image that they do have of themselves. And I've  
35 always really admired the work you do in helping people establish a true identity,  
36 establish the image that's in harmony with what they want. Very few people do that.

## TRACK 02

37 Now, Raymond Holliwell pointed it out here. He said that sooner or later we  
38 must come face-to-face with this Law of Compensation. And inevitably, our own  
39 comes to us and only what is our own. As we apply this Law to life and watch its  
40 certain results, and then I think we want to ask ourselves a couple of questions. Are  
41 we satisfied with the good we are receiving? That's a good question. Are we getting  
42 fair returns for our efforts? Do we feel that our own has really come to us? Most  
43 people are dissatisfied. I have found that anywhere you go, you're going to find most  
44 people are dissatisfied with what they're getting out of life. Now there are some who  
45 even go so far as to say that life is not worth living. Now, I don't see a lot of those  
46 people, but I'm quite certain they're around, since I used to be one of those people a  
47 long time ago. Now, the great majority declare that injustice is in the world and more  
48 especially in our own lives, that unhappiness, sickness and poverty exist through our  
49 living. I think that's where the service that your company provides is invaluable. I think  
50 the great English writer Huxley said, "There's only one corner of the universe that we can  
51 be certain of improving and that's our own self." And that's where building the image.

52 So, what do you think of yourself? What kind of an image are you holding? Do  
53 you see yourself as a truly effective part of the business or industry that you are a part  
54 of? Because if you don't, you've got to change that image, because your company is  
55 nothing but the manifestation of the image that you hold. So this Law of Compensation  
56 is really important.

57 It's very important. So, Holliwell goes on and he says, "In the study of the Laws  
58 of Truth," and that's what we're doing in these lessons together is the Laws of Truth  
59 exist, they are everywhere present, they are immutable and what we are doing by the  
60 study is a systematic unlocking of their power in our lives. So, in the study of the Law  
61 of Truth we learn to apply them so they will dissolve all our adverse thoughts and  
62 conditions. The mistakes of a schoolboy do not come through the wise operation of  
63 the Law; they come through miscalculation. And in this section Holliwell talks about  
64 how in the school of life it is no different than in the school of grade school, high  
65 school, graduate school. It doesn't matter how much school you go to, you are  
66 introduced to a curriculum of understanding.

67 If you're taking math classes, you were introduced to a whole study of math and

68 you receive a problem a day, knowing that the law of mathematics is bigger than the  
 69 problem you're facing. And through your study of the law, you are then able to apply  
 70 your information, your education and you find a way to solve that problem and you  
 71 then execute the law in a way that dissolves any problem. It's the same thing in the  
 72 Law of Living. The laws of successful living are exactly the same as the laws of  
 73 science; the supply and the possibility for you and for me is ever the same and always at  
 74 hand, but it is our problem to change the use or the application of the Law in order to bring  
 75 about conditions that better offer and serve what it is we're wanting to bring forth.

### TRACK 03

76 Raymond Holliwell made it quite clear that when you're talking about the Law of  
 77 Compensation, he said, "The purpose of this lesson is to show you that you can use  
 78 the Law to lift yourself out of the place where you are to the place where you rightfully  
 79 belong."

80 Now, think of this for a moment. It's clearly stated everywhere you look—  
 81 doesn't matter what religion you might study or where you go in science—you are the  
 82 highest form of creation on the planet. You are God's highest form of creation. There  
 83 is nothing that will equal you. Now, I don't know if that's the image you hold of  
 84 yourself, but that is the truth about who you are. So, you have to ask yourself: do you  
 85 want to move out of where you are to the place where you rightfully belong, because  
 86 you can have anything you want? Your right place is where you can enjoy success  
 87 and plenty. Now, this is natural, as the Law intended. Your failures to realize these  
 88 things is a miscalculation, it's a mistake. So, if you're not getting everything you want,  
 89 then there's a mistake being made and you've got the wrong image of yourself and you're  
 90 not relating to the Law the right way. See, the Law does not need to change. Success and  
 91 prosperity does not need to be made, it always is. But you, in turn, must change.

92 I pointed out that change is inevitable, but personal growth is a choice and we're  
 93 suggesting that you lock into this Law and make this choice now. Then your affairs  
 94 will follow that change. Now, where do you change? Well, the seat of all movement,  
 95 the controller of all activity is your thought. It goes right back to your corporation,  
 96 Mary. It's the image. You see, the key to every person is their thought. Emerson  
 97 pointed that out many years ago. He said, "The key to every man is his thought." The  
 98 controller of all activity is your thought, and you bring your thoughts together to build  
 99 the image. What kind of an image are you holding of yourself? You see, the key to  
 100 successful living is the right adjustment of your thoughts, the image that you're holding.  
 101 And if your thoughts are constructive and proper, you're going to find that you're going to  
 102 win. If you are dissatisfied and unhappy, you will be inspired for something better.

103           And I believe you do want something better and the Law of Compensation,  
104 properly understood, is going to deliver it to you.

105           So right now, just take a breath and ask yourself: what do I really want? Do I  
106 want prosperity, do I want abundance, do I want freedom from lack and limitation?  
107 Do I want a success that has been unexpected in my mind up until now, but I really,  
108 when I listen and I pay attention to myself, I really do want to live a life at the kind of  
109 freedom and expression that I have seen in others and have longed for myself. If you  
110 want that, but you do not strive to change in any way, things will not be any different.  
111 It doesn't matter what the pattern has been, it will continue to be because you will  
112 design your life either by default or by intelligent design, a design that you choose, and  
113 then you pattern your life according to that new design.

114           If some habit possesses or, worse, obsesses you, you are not the master of your  
115 life until you decide—and you have that power—to decide to change that habit. Now,  
116 if you've been brought into the world and you experience lack and limitation and your  
117 whole patterning of your upbringing brought you to believe that life is a struggle and there's  
118 never enough and we need to meager out our little bit in the world, it's a pattern of ideas.  
119 It's not how the world is. And there are many, many people who live and die and  
120 never know anything different from what has been handed down to them.

121           But once you've changed your vision, your image of what it is you would like to  
122 bring forth, and you make a decision systematically, the conditions will change. Only  
123 when we cease to recognize a condition do we cease to attract it. So, the only way  
124 we can cease to recognize things—like lack, limitation, here it is—is to change our mind  
125 about it.

#### TRACK 04

126           If you go to somebody's home, you're going to find that all homes are different.  
127 Some are going to be neat or tidy or clean or orderly, bright. Some are going to be  
128 dull and gloomy, disorderly, dusty. The home is a reflection of the ruling mind of its  
129 owner. Its appearance speaks of the keeper's mind. So if you're working for success,  
130 look at your home. If order is the first law of the universe, and it is, then it must also  
131 be your and my first application. So, no lack of money is an excuse for a disorderly  
132 home. Clearing the clutter in our home even one drawer at a time, one cupboard at a  
133 time, one closet at a time systematically begins to clear the mind. We begin to be  
134 more expansive in our thinking. If you wish a better home, a finer environment, nicer  
135 furnishings, whatever it is, alter your mind right where you are and you begin to  
136 notice that you start attracting being aware of it...really and authentically  
137 experiencing better things.

138           You know, Mary, I've often mentioned, when you get into a person's car, you can  
139 get a pretty good idea of what's going on in their mind. If their car is nice and neat and  
140 tidy, you know that they've got order in their mind. Now, if it looks like they're  
141 moonlighting in the garbage business, you know that there's a real problem upstairs.  
142 And, you know, Raymond Holliwell talks about a couple that operated a fish store in  
143 their neighborhood and he said they neglected to keep the store tidy and they were  
144 not always courteous in their dealings nor prompt with their deliveries. And becoming  
145 discouraged from repeated losses, they finally closed the business, selling what equity  
146 remained.

147           Now the couple who bought the failing business and the fixtures moved in, rolled  
148 up their sleeves, scrubbed the room, cleaned the whole place up, making it appear  
149 attractive and prosperous. They attracted business at once. They established a name  
150 for quality food, cleanliness and courtesy. Their business, in spite of former conditions,  
151 steadily grew until it was necessary to lease another room and increase the size of the  
152 store. Now, some years have passed and these people have enjoyed an enviable  
153 success in the same business location where others had failed.

154           You see, the Law helps those who help themselves. How many times have we  
155 heard that? The Law of Compensation always works that way. Now do you remember  
156 the second step that Earl Nightingale talked about? He said, "The need for what we  
157 do, our ability to do it." Well, when you perform your tasks to the very best of your  
158 ability, when you've done the best that you can do, you know you're on the right  
159 track. Now, otherwise expressed, you grow more capable and efficient. You become  
160 better, and thereby show your growing superiority. And the Law is that he who  
161 becomes better will attract the better and be given the greater things to do.

162           You're going to become very difficult to replace when you make up your mind  
163 you do as the new owner of that fish store did. You give it everything you've got.  
164 You're going to be very difficult to replace, and when you're difficult to replace, your  
165 stock goes up. You're worth more. See, you were always worth more. Everybody's  
166 worth more, it's just that they've got to get this Law of Compensation working in their  
167 favor.

168           The principle involved here is that when you become too large for your present  
169 place, you begin to draw yourself to something larger. And you cannot attract the  
170 better until you first become larger. You must earn what you receive or you cannot  
171 keep it. If an individual appears to do so, it will not continue, for in accordance with  
172 the Law of Compensation, that person will find his true place. As the popular expression  
173 goes, you know, "Like water, we find our own true level," or "You can't keep a good  
174 person down." So when we become too large, what does that mean? It means that  
175 the image we have of ourselves, who we really are, has become larger than our previous

176 image, that we no longer see ourselves or our universe or our world as limited or  
177 defined in some way. We have now allowed an image of a possibility or a greater  
178 experience, a greater difference making, whatever it is. But as we become one with a  
179 larger image, we get bigger than the life we've lived and life works, this Law of  
180 Compensation is immutable.

181 If your office and where you work is cluttered up with papers, magazines, bundles,  
182 or if you are running a business or if your employer's desk is stacked with mail, and  
183 some of it a week old, it creates a carelessness, it creates a clutter throughout the  
184 entire organization. The organization, whether it's your home, your family, your  
185 workplace, always reflects the mind of its chief.

### TRACK 05

186 The Law of Compensation works up and down a corporation. It doesn't just  
187 work in the warehouse or for the laborer, it works for the executive; it works for  
188 everyone. Everyone is subject to this law. I think too often we're raised to blame  
189 conditions and circumstances. George Bernard Shaw put it very well one time. He  
190 said, "People are always blaming circumstances for what they are." He said, "I  
191 don't believe in circumstance. That people who get on in this world are the  
192 people who get up, look for the circumstance they want, and if they can't find  
193 them, they make them."

194 Now Holliwell points out, "To blame your difficulty on outer conditions or on  
195 other people is not correct." I did that until I was 26. I can tell you from personal  
196 experience, it's not going to help you; you're not going to win. You see, when you're  
197 blaming other people, it just is not correct; it's not the Law. It is you who is wrong.  
198 You have a snag in your mentality somewhere. Check back and readjust your ideas. Start  
199 to alter the image that you're holding of yourself. That's what's bringing forth your conditions.

200 The Law that we reap what we sow is mathematically accurate. Each experience  
201 through which we pass operates ultimately for our good. If we attract the unpleasant,  
202 it is often because some dormant or neglected phase of our nature needs to be  
203 awakened and developed; also, we learn from our experience to create something  
204 better. Hence the degree of contentment and satisfaction attained where, whatever  
205 sphere of life we may dwell is largely dependent upon our ability to see constructively  
206 the experiences of life; for, in every case, the Law of Attraction will only bring what  
207 may serve out our own upward development. To interpret this Law in a simple form,  
208 it should be stated that whatever we attract we require, and whatever we need is  
209 always good. This is a correct attitude to adopt, because all experience is for our  
210 good and we must be able to see it in that light.

211 We've got to look at the bigger picture. We're not just a body, we're a spiritual  
212 being living in a physical body. We're not physical beings having a spiritual experience,  
213 we're spiritual beings having a physical experience, and we've got the mental equipment  
214 to build the image in our mind, because that's where all creation begins ... of the  
215 results that we want to see in our life.

216 You know, Mary, I have always respected your skill and your professionalism  
217 and your ability in this area. You certainly helped me a lot with it.

218 So in this next phase of what Holliwel is teaching us about the Law of  
219 Compensation, he's saying that, you know, while you're pursuing this practice you  
220 may not always be precise and you may not always have exactly the results you're  
221 desiring, but what will happen is that over time, if you stay true to the Law of  
222 Compensation, the Law of Compensation will stay true to you, which means that you  
223 will be steadily building up in your own mind and your own character a greater sense  
224 and experience of harmony and beauty and strength and abundance in all the  
225 important ways. Because all effort, all of this kind of effort, it is about us realizing  
226 the ideal or the highest good we can know in this moment, and to bring it forth into  
227 our experience. And what that does is develop in each one of us the very qualities  
228 and conditions that are repeatedly pictured in the mind regardless of what they are.  
229 So let us hold images of high ideals. Because what we've been trained to do is look  
230 for what's wrong and what's missing, and that creates—there's a vibration to that.  
231 And instead, if we'd hold ideas of the ideal, if we look for the good and practice the  
232 Law of Increase right here by praising that which is good, what it does is attract to us  
233 an increased recognition of the good. It also helps us see all of the support that is here  
234 and available to us, all the opportunities. Every one of us walk past opportunities  
235 every single day, and there's an opportunity cost that when we understand, we can  
236 actually measure what we have left on the table. We walked right by it. Not because  
237 a good wasn't there, not because the abundance wasn't there, but we were not in  
238 harmony with it, so we couldn't even see it.

239 So we crowd out all inferior thoughts by superior thought. Superior thought has  
240 a much higher frequency to it. You'll feel it in your body. You'll feel more expansive,  
241 you'll feel your shoulders relax, you'll feel your forehead relax, your chin relax as you  
242 lean into and open up to your communion, your connection with the truth. It was  
243 Eleanor Roosevelt who once said, "All the water in the world cannot drown you  
244 unless it gets inside of you."

245 So that which would drown our dreams, that which would drown our abundance,  
246 our experience of it, our thoughts of negativity, littleness, criticism, condemnation and  
247 we crowd those out by focusing on and bringing in superior thoughts. So, in learning  
248 to think constructively of all persons and all events and all things and all circumstances,



249 we learn to appraise them from the ideal point of view. And as we do this, we gradually  
250 transform our whole existence for the better.

251 So, as we train ourselves to mentally look for the good, we move towards the  
252 good. And as we form higher and larger conceptions of the good, this is natural. So  
253 this process, however, doesn't imply that we ignore what's missing or what's wrong,  
254 it's just that we're not focused on it. We're not so interested in it. We notice it so that  
255 we change it. Just like the empty place or the undeveloped state of being, but we are  
256 to think right through and beyond that to the hidden good or the principle within that is  
257 ever seeking in you, in me, in the entire universe a higher and fuller expression.

258 So what happens is we notice something missing or something we'd like to have  
259 changed or evolved, we see it's condemning it, criticizing it in a destructive manner  
260 that actually keeps us hooked to it. Instead, what we do is we seek to bring out the good  
261 in us, to bring out the good in a situation, to evolve it, to hold an image of it in its ideal state  
262 and the Law of Compensation does exactly what the Law of Compensation always does.

## TRACK 06

263 The first person who really got my attention and got me moving in the right  
264 direction, I've mentioned his name many times, was Raymond Stanford. And what he  
265 really did, he got me to take a look at the results I was getting. It's very easy for us to  
266 be moving at warp speed and really not pay attention to the results that we're getting.  
267 We're busy, we think the idea is to be busy, work hard. And of course that's not the  
268 idea at all. We want to check and find out about the results. Like, if you're in a room  
269 and the room's cold, you know you've got to turn the thermostat. And if you don't,  
270 there's no sense in complaining about the cold.

271 Well, that's what Ray Stanford said. In fact, he put an "R" on a sheet of paper  
272 and he said, "Let that represent results." And then he put two "H's" and a "W". And  
273 he said, "This is happiness, health and wealth." And then he got me to start to pay  
274 attention to what I was doing. Well, Raymond Holliwell suggests that right in this  
275 session. He said, "Whatever we possess today is our just reward. Very often it does  
276 not make us happy." It certainly didn't make me happy. We're dissatisfied with it, but  
277 still it remains ours. That doesn't change it because you're unhappy with it.

278 Now this fact would prove hopelessly discouraging were it not for a great truth  
279 that teaches us how to be free from every difficulty, released from all bonds, absolved  
280 from every debt. If you want success in living life, you must exercise an intelligent  
281 discrimination of your thoughts. As you so well put it in all your programs, you've got  
282 to take a look at the image you're holding, because the image is nothing but the  
283 manifestation of thoughts in your mind.



284 Now, when you talk hard times, money scarcity, limitation, you are sowing that  
285 type of seed, what kind of harvest do you expect to get? What would you expect if  
286 the farmer was sowing thistle seeds, and then complained because his field didn't  
287 bring forth wheat? You'd say, "Dumb farmer. Didn't he know that he could only  
288 expect what he planted?" Well, you know, why don't people understand that? Why  
289 do so many people complain about their results? Never make an assertion, no matter  
290 how real it seems to be to you, if you do not want it reproduced or continued in your  
291 life. Do not say money is scarce. I always say, "I'm so happy and grateful now that  
292 money comes to me in increasing quantities through multiple sources on a continuous  
293 basis," and so it is and that's the way it works. Well Holliwell's saying, don't say  
294 money's scarce. The very statement would send money away from you. There's an  
295 abundance of money, there's an abundance of everything. Do not say that times are  
296 hard. This will tighten your purse strings so tight that even God will not be able to slip  
297 in another coin. And don't say that you're not loved, or not interested in other people's  
298 lives. Truly you will lose their interest and their love.

299 See yourself, build an image, see yourself with the good that you desire. If you're  
300 building a corporation, see the company that you want built. I had an image of a  
301 company that operated globally when I was sitting in a den in Glenview, Illinois by  
302 myself. I had no one working in my company; I was the company. But I had an image  
303 of that company operating all over the world. And now, we have a company that is a  
304 holding company that has a number of companies operating all over the world. Why?  
305 Because that's the image I built. I didn't know how it was going to happen, but I  
306 knew it was going to happen.

307 You don't have to know how it's going to happen, but you know it will happen  
308 and it will happen by Law and the compensation you receive is going to come by Law.  
309 That's what this session's all about, it's about the Law of Compensation.

310 Well, I love your story about how you built your company, because you have  
311 been such an inspiration, not only to me, Bob, but to thousands and thousands of  
312 people by your willingness to apply the Law, your study of Think & Grow Rich and  
313 the other materials, that when you say these things that we should study this, it's not  
314 just words. If anyone hangs out with you very long at all, they see you carry the book,  
315 you're actually reading it, you do spend this time, and that's the encouragement to us.  
316 You can hear this Law of Compensation, but what is your image? What is your image  
317 of what it is you'd like to experience? And give yourself some room, breathe into it.  
318 Ask yourself, if I could wave a magic wand, if I could live the life I want, what would  
319 I create, in every area? And specifically for the area of compensation, to be  
320 compensated in rich and rewarding relationships, to be compensated in vital, alive,  
321 energetic health, to be compensated in the financial world that is in harmony with your

322 gifts and talents, no one is repeatable. Just as rare and unique as your own thumbprint  
323 is, this universe knew what it was doing when it made you and you are made of the  
324 stuff of the universe, the spirit of the universe, the creativity itself.

325 So use that creativity. Allow that creativity to move up and rise up in you. If you  
326 want a better home, if you want a different business, if you want freedom in your  
327 financial area, let that image begin to form itself and gather the flesh of repeated ideas  
328 and repeated feelings about it. What would it be like to live that life? And then as  
329 best you can, step into that life imaginally. As you conclude this lesson, spend a few  
330 minutes walking around as the person who is living the life you're imagining and begin  
331 to feel what that feels like. And then allow yourself to realize this takes time. Just as  
332 if you're building, if you were going to build your dream house. You begin to draw the  
333 architecture of it on a piece of paper, you begin to gather the materials, but you know  
334 that if you kept systematically at work with the principle of building, you could build  
335 any house you choose and have money for. Well, the universe has written you a blank  
336 check. You can decide, you can design and you can build.

#### TRACK 07

337 Raymond Holliwell brings out something here that I haven't studied for a long  
338 time, and I think the person that really brought it to my mind was Wallace Wattles in  
339 *The Science of Getting Rich* where he talks about competition not being a good thing.  
340 A lot of people think it's a good thing. I personally don't give it much energy one way  
341 or another, but he pointed out that in Philadelphia he used an example of a man who  
342 boasted that he was a success. He rose above his competitors, he drove them off the  
343 street, some of them out of business. He founded his business upon competition, but  
344 I learned only recently that his business had dwindled down to the place where he  
345 was forced to close out and move to a smaller town. You see, the Law of  
346 Compensation works slowly but surely; one cannot build upon the substance or on  
347 the virtue that another has created.

348 What we're really talking about here is competition versus creation. Now, if  
349 you're competing, you're not creating. If you're creating, you're not competing. And  
350 I like the idea that we really understand this Law of Compensation and that we get  
351 into the creative aspect of our mind and we give it everything we've got, realizing that  
352 the universe is going to reward us. Now, I was going to say it takes a fair amount of  
353 faith. I'm not talking about blind faith; I'm talking about faith that's based on  
354 understanding. And we have to know that if we step out and we give everything  
355 we've got to what we're doing, but then we help anyone else that's doing it, I've  
356 always had the opinion in my business that anybody that was coming into this

357 business, I would help them any way I could. All I'm really doing is helping  
358 myself when I do that. You see, the Law says, "Give and you'll receive." In fact,  
359 I think that's how this lesson started. "Whatever you sow, you reap." You don't  
360 have to worry about someone beating you.

361 When you're dealing with the infinite, you can never take more than your share.  
362 We're raised to work on an idea of limited supply and competition. I want you to  
363 visualize for a moment that you're sitting in your kitchen table at home and someone's  
364 placed a pie on the table. Now there's maybe six or eight of you there, and so the pie  
365 is cut into six or eight equal parts. Now it's a particularly good pie. Everybody at the  
366 table likes it. You've had your piece, a little ahead of the others and you think, "God,  
367 I would really like some more pie." But, the only way you can have more pie is for  
368 you to take a little piece of somebody else's pie. Therefore, they would have less.  
369 Well, that's the way most people operate in business. They feel that if they're going to  
370 get more business that they're going to have to outwit, out market, outsell somebody  
371 else and somebody else is going to have a little less.

372 But dealing with the idea of creation, if you want more pie, you can just make a  
373 bigger pie. Not only will you get more, but everybody else at the table will have more  
374 if they want it. And that's the way it is in business. We want to come up with new  
375 ideas to expand the business that we're involved in and share what we're doing with  
376 other people so that they can see it and they can benefit from it.

377 Where you fail to use the law correctly or where you fail in your consciousness to  
378 think rightly, there are three points common in everyday life where one may fail in a  
379 snare and a delusion. And, Mary, I think you've got these down better than anybody,  
380 so I'm going to ask you if you'll elaborate on them.

## TRACK 08

381 There are three steps here that Holliwell says are really essential in how we hold  
382 our mind in such a way, how we hold our thinking, that actually gives us access to the  
383 frequency that is most in harmony with the Law of Compensation. So, first of all,  
384 search for—are there any places in us where we're expecting something for nothing?  
385 Expecting something for nothing is complete disharmony with the Law, because  
386 everything works by law and order. So if we're seeking to be the one who never pays  
387 the bill when we're out with friends, if we're seeking to kind of hold back and let  
388 someone else pay for the movie, if we're seeking to not pay our share, not be a  
389 participant in the full aliveness, which means our part of experiencing the goodness,  
390 we want to pay for that, we want to participate in earning and having and giving.  
391 Those three realms of being flow together and open the portal of experience for the

392 Law of Compensation to expand our understanding and then our experience of the  
393 free flow of good that's in this universe everywhere present. Do not expect something  
394 for nothing.

395 Secondly, if we are a person who is always hunting for things that we call "cheap",  
396 to be just I want to buy the cheapest thing, I want to get buy with the cheapest  
397 amount, there's an energy to the word "cheap" that's different than value. If you want  
398 the best value and you appreciate that which is a good value in harmony with that  
399 which is in harmony with your image, what are you seeking to represent? Your image  
400 guides how it is that you're going to use your energies, your resources, your thought,  
401 your actions, your time and your dollars. So in regard to how you match your image  
402 with the way you represent the image in your daily life, certainly look for that which is  
403 of value in harmony with your image.

404 But many of us have been trained to just go for what's cheap. Cheap produces a  
405 contraction. The energy of cheap is contraction. What we're looking for here with  
406 the Law of Compensation is that the universe is lavish. The universe creates millions  
407 and millions and millions of seeds of the same kind, knowing that as it's free flowing  
408 with its seeds, there is an abundance of expression of itself. You are one with the  
409 universe. Let there be an abundance of expression of yourself.

410 And the third is, if you hate to pay your bills, you didn't like to let go of this  
411 money, is that that, creates another form of contraction in the energy field of you. So  
412 as we release our money cheerfully, and this may take a practice, but when I sign  
413 checks, I always write "Thank you God" on that check. When I'm paying the light  
414 company and the phone company and the other people, it's like I really loved having  
415 that phone work all month long. And so I put myself in harmony with how much I  
416 appreciated the service that I received and that it comes to my house and I have free  
417 flowing water and all of the things. It's to have an appreciation, first of all that the  
418 dollars are there, or whatever dollars there are, increasing the appreciation actually  
419 increases the flow. So be very careful, treat it as one of your sacred practices. How  
420 you actually handle the money that you have, the free flow of sending forth, that you  
421 send it forth with gratitude.

422 And when you have a need and you're looking to buy something, or should I buy  
423 this or should I buy that, is it of greater value than the money in my purse or in my  
424 wallet? Do I want to hire this person? Do I want to grow my business in this way?  
425 Can I see more value in that choice than hoarding or keeping or reserving the funds  
426 that are at hand? And when you're in a free flow of growth, which is what the universe  
427 is ever beckoning us into, then you'll begin to notice that there is a flow and you'll get  
428 your yes's and your no's, what to do and what not to do, not from scarcity and  
429 not from limitation, but from what you are in harmony with. And when you are in

430 harmony with your image of what's possible, you will find that your answers are  
431 ready and at hand.

### TRACK 09

432 The bottom line is that the Law inevitably produces its own exactness as a rule of  
433 action. It's a divine law and tolerates no violation. If a person misuses the laws of  
434 harmony, health or supply, the Law of Compensation becomes manifest. You're just  
435 going to lose if you're violating the law.

436 Now we're free agents to choose the method of procedure in our life. Or you  
437 could paraphrase that and say we're free agents. We can act any way we want. We  
438 can act one way or another. But understand this, whatever way you act, it's going to  
439 determine what you're going to get. See, the Law is infinite and through its expression  
440 all things are possible for us. Every time we choose a good thought, we make a good  
441 investment.

442 Now, look at your life. This is exactly what Ray Stanford said to me when I was  
443 26 years old. I had spent 26 years going down the wrong path. I'm telling you, I was  
444 losing and there was no indication that I was going to change, and he got me to really  
445 take a look. What is life giving you today? Health, happiness and abundance or  
446 sickness, misery and lack? Whatever it is, it's your own. You owned it. You ordered  
447 it, it was delivered right on schedule. You see, it belongs to no one else but you. You  
448 make your investments and you are daily enjoying the profits or losses.

449 Now, if you're dissatisfied with your investment, it may be wise for you to note  
450 what you've invested. Only your own can come to you. And be sure that all is yours  
451 will become manifest. It is your responsibility. No other person may share it. Your  
452 own and all your own will come to you.

453 Build an image in your mind of yourself being a truly effective individual. I love  
454 the way another mentor of mine, Bill Gove put it, he said, "A pro is at their best  
455 regardless." Raymond Holliwell ended this particular session with these words. He  
456 quoted John Burroughs. "I rave no more 'gainst time or fate, For, lo, my own shall  
457 come to me." And he's right. And your own shall come to you. Make sure that what  
458 you're sowing is going to bring you the harvest that you desire, because you can have  
459 anything you want. That's the beauty of the Law of Compensation.

460 This is Bob Proctor.

461 And Mary Morrissey. Thank you.

1. In your own words, describe the essence of the Law of Compensation.

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2. How will you use this law to your benefit for the next 30 days.

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3. Holliwell, in making reference to a tidy and orderly home, says, “The home is a reflection of the ruling mind.” Put another way, “order is heaven’s first law.” Over the next month, commit to “tidying” one or two areas of your living or work space. By \_\_\_\_\_, I will clean my \_\_\_\_\_ and give away or dispose of those things that no longer serve me.

4. Are you getting fair returns for your efforts? Explain why or why not?

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5. Are you satisfied with the good you are receiving? Explain why or why not?

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## 8

## Law of Non-Resistance

*Notes***TRACK 01**

1 Welcome to the Law of Non-Resistance. Many of us have heard ourselves at  
2 times say or think, wow, this is too good to be true. Or, I don't think this is going to  
3 last. Or, well, I wonder when the other shoe will drop. These are sort of ideas that  
4 have been implanted in the mass thinking of all of us. And to even notice when we are  
5 holding thoughts that actually resist the greater good that would flow naturally into our  
6 lives, if we could understand this Law of Non-Resistance, that there is something very  
7 powerful in the idea of releasing the resistance we have to the good that is ours by our  
8 birthright.

9 I had a group of teenagers that were in a meeting in Hawaii. Now, I had been  
10 working with these teens on the phone in meetings, but this was a live meeting, and I  
11 asked them, "What's the difference between responding and reacting?" I got some  
12 really wild and funny answers back. There was a young lady, she would be 15, 16  
13 from New York. She was staring off into space and she was obviously really thinking  
14 about the question. She said, "Reacting is a habit. To respond, we have to think."  
15 And I thought, wow, is that ever good.

16 In our conditioning, in our genetic and environmental conditioning, our paradigm  
17 has us reacting to situations. So when we talk about the Law of Non-Resistance, it's  
18 not a law that most people are involved with or they really understand. Because when  
19 a bad situation comes up, most people will fight it, they will resist it, and they react to  
20 it. You see, the reacting is a habit. It's an automatic response, because a habit is an  
21 idea that's fixed in our subconscious mind that we act on without giving any conscious  
22 thought. So non-resistance, it's not where we come from. It really isn't. It's not from  
23 our conditioning. We're conditioned to resist, because we're conditioned to react.

24 And if we look at it, I think Holliwell's puts some pretty good comments in here  
25 on this Law of Non-Resistance. This is a law that you want to study, I mean really  
26 study, because it's very, very good.

27 For example, in our business world, we hear about the psychology of salesmanship,  
28 service, credit, free deliveries, expert advisors and every other aid conceivable that  
29 will help us find the right pots and pans for the kitchen, the proper style and color of  
30 a crib for the nursery, the chair for the fireplace, and the accessories that are so  
31 necessary to show off the living room effectively. In fact, there is one business that  
32 advertises, WE HAVE EVERYTHING UNDER THE SUN, so no matter what you



33 need you can find it here. Now, that's good business, you say, and the department  
34 heads know business is good as long as they use this law.

35 Why do you suppose they keep the doors wide open in the stores where you go to  
36 shop? Certainly it is not to let the fresh air in. And I want you to think about this. I  
37 remember one of my mentors, Leland Val Van De Wall. The man was wise beyond belief  
38 and I loved him dearly. He used to do a little skit in a seminar on this and, you know, as I get  
39 into Holliwel's work. I often wonder is this where he got it, because it's such a good one.

40 Now, some of the people that are in this program, you may not be old enough to  
41 remember this, but then there would be others who will be old enough to remember this.

## **TRACK 02**

42 Before we had the large shopping malls and the big plazas, there were little strips  
43 of stores on the street and they were built, I suppose, really, when there wasn't real  
44 heavy traffic. But as the traffic started to pick up and the more people were driving  
45 cars, there was very poor parking space. And, of course, the demand created the  
46 supply, that's where the big malls came from.

47 But if you would look at the stores, think of a butcher shop, the butcher shop  
48 usually had a window with meat in it. And the showcase would be sloping down  
49 toward the glass window and there was usually a trough at the bottom to catch the  
50 blood that rolled off the meat. And if you opened the door, there was sawdust all  
51 over the floor to catch the blood that would be dropped on the floor, and there was a  
52 bell on the door, when you opened it, it would go bing bang, bing bang, bing bang.  
53 And you'd walk in and the butcher would be standing there, possibly with a big white  
54 apron and a side of beef maybe on a block at the end of the counter, and he's be  
55 wiping his hands on this white apron, and he said, "Could I help you?" Well, really  
56 what we probably should have said, "No, but I could help you." Because, you see,  
57 he was resisting business.

58 Now, I want you to compare those stores with the stores that we have today.  
59 You drive on to about an acre of parking lot that's all marked out so it's easy for  
60 you to see the space for you to park your car. As you go close to the door to the  
61 stores, you don't have to touch anything. They automatically open in front of  
62 you.

63 And as you walk through the door, everything's lit. It doesn't matter where you  
64 stand, it's a vantage point, because what is in each aisle is clearly marked high up.  
65 And there's soft music playing in the background and there may be somebody standing  
66 there offering a sample of some new product. They don't need your money, they've  
67 already got it. You see, they're practicing this Law of Non-Resistance.

68 Now if we go back to the old butcher shop, that butcher was really glad to see  
69 you because he really did need your money. But you see the difference? The way  
70 one was operating, he was resisting business, he was putting blocks up in front of it.  
71 The other one, non-resistance.

72 Granted, we have to go back a little ways in time to really get the picture of the  
73 old butcher shop and the new one is present day. So what we're really talking about  
74 here is an increase in conscious awareness of business leaders. That does not mean  
75 that everyone in the business has that conscious awareness. They may not even know  
76 why the doors swing open, why you can wander anywhere freely in the store. You see, it  
77 used to be you had to ask somebody, they'd go get it off the shelf and bring it to you. You  
78 couldn't just go in and pick it up yourself. Now you can even check yourself out. You just  
79 take the stuff and you fan it and electronically it takes the money out of your bank. Like I  
80 say, they don't need your business, they have automatically got it.

### TRACK 03

81 Raymond Holliwell, he uses another example. He's talking about a young man  
82 wishing to meet that certain young lady. And they try every means to gain an  
83 introduction. Then he will put his best foot forward, act his very best, make the most  
84 pleasing impression. Why all this extra effort? Well, he wants to make it easy for the  
85 young lady to like him and get to know him better. He is trying to sell her on the idea  
86 that he is her best choice for a companion or a friend. And he may be doing all this  
87 unconsciously, but what he's really doing is using the Law of Non-Resistance.

88 Now, why does this young man put his best foot forward? Oh, you say, it's only  
89 natural, it's a habit or a custom. Well, that may be true, yet we become so governed  
90 by habit and custom that there are times that we, in working for prosperity and good  
91 health, unconsciously put opposition in our path through this force of habit.

92 You see, many of our habits are paradigms and have us working against the Law.  
93 We resist. Just watch people as you go through the day. Watch them in the shopping  
94 malls. Watch people maybe in your own family. And if something happens that's  
95 disagreeable, they react to it rather than responding.

96 Study this Law of Non-Resistance. I have studied this and I've taught this to  
97 many business people, and I have never yet taught it in a business group where the  
98 people didn't love it. Because what we were doing was bringing a beautiful concept  
99 to the front of their consciousness and they're thinking, "Yeah, I never thought of  
100 that." It's worth thinking about.

101 Bob, that reminds me, a friend of mine whose name is Gay Hendrix. I called him on  
102 the cell phone once. Gay is a very successful businessman and an extremely bright author

103 and student of these life laws. So I called him one day and it sounded kind of noisy where  
104 he was, and I said, “Where are you, Gay?” And he very calmly says, “I am in the monastery  
105 of the LA traffic.” And later when I asked him about that, he said that he had made a  
106 choice that traffic he couldn't control, but his response to being in traffic was completely  
107 his. And he said that particular day he had come up with an idea that within three months  
108 had produced a million dollars for him. Now, we could choose to be in resistance to the  
109 traffic we're in, or we could choose how we're going to be in that moment—non-resistance.

110 Now, the resistance that you and I are employing right now, and you can bet that  
111 you are, because you're in an evolutionary growth cycle, which means that no matter  
112 how big you've gotten, no matter how available you are to the great Law of Life,  
113 we're still evolving. So wherever your resistance is this moment, this lesson becomes  
114 an opportunity for us to have a breakthrough, and by recognizing some of the patterns,  
115 we may still be employing that create resistance.

116 So we can say I want success. I want fulfillment. I want an increase of material  
117 wealth. But any time we are agreeing with conditions that are difficult, any time we  
118 talk about how somebody else got ahead and it was unfair, or any type of energy that  
119 is of a lower nature or out of harmony with the thing we say we want, we actually are  
120 creating resistance to the very thing we want. Holliwell tells a story about a man who  
121 said, “I want to increase my business. I'm going to have a big sale.” And he sent out  
122 everything that he could to notify people about the sale. But the day of the sale, he  
123 barred the door, he locked everything up and nobody could buy anything. So he  
124 actually blocked his good. And he said while the example isn't real, it's a real example  
125 of how we do things. We say we want something, but we actually bar the door to its  
126 experience, its entry and our experience of what's possible for us.

127 Holliwell says, “One time a student wrote to me and said, ‘I am working hard over  
128 limitation, for I have had enough of it.’ And Holliwell says, “My answer to her was—stop  
129 working over limitation and start working over your prosperity, over your abundance.”  
130 The Law does not require us to work over or against the things that we do NOT want, but  
131 it does require us to work with and for that which we DO want. So we don't give our time,  
132 our thought, our energy to that which is opposed to what we want. That is actually setting up a  
133 resistance that is contrary to the Law and it actually bars the way of our good coming into us.

#### **TRACK 04**

134 So then how do we open up? How do we experience a greater flow? By being  
135 non-resistant. By being in agreement with all that is prosperous and using every  
136 means at our command to make it easy for prosperity, for abundance, for the free  
137 flow of life to be in our experience.

138           Now we all know that water is very powerful, and yet it is perfectly non-resistant.  
139 It is a perfect non-resistant element. We can see where it has worn away even the  
140 hardest rock. You can go to the Grand Canyon and be stunned and amazed by the  
141 power of non-resistance over time. And actually, it is one of the most beautiful spots  
142 on the entire planet. We have also seen the power of water sweep everything before  
143 its torrential outburst. Bridges, buildings, trees, nothing can withstand its force.

144           Yet, note how the great river begins. It starts as a little stream or brook high up  
145 in the mountains where the ice and the snow feed it in the springtime. And it's usually  
146 very crooked in the beginning. It's nothing like the great river that it's going to flow  
147 into. But the little stream of water just runs over the boulders or the fallen tree, or the  
148 debris made of bushes. It doesn't stop and wait for its energy or its force to build up  
149 so it can push the obstacle out of its path. It's not interested so much in the boulder or  
150 the tree as it is about creating or getting to what it wants.

151           Now this works for us. It's a way that you and I can understand how we can be  
152 one with the Law of Non-Resistance.

153           You know, Bob, recently, my husband and I were in Oregon and we went to a  
154 place called Camp Sherman where one of the great rivers of Oregon begins, to the  
155 headwaters of the Petioles River. I'd been to headwaters of other rivers. Usually  
156 they do come just as a little stream coming out of the ground. But this particular river  
157 comes out of the ground 50 feet wide. You know, there was an underground river  
158 coming out of the Cascade Mountains and it was just moving along, moving along and  
159 that it's first opening, which happened to be a fault line, and the fault line was big  
160 enough, whooo, 50 feet comes out and it's a mighty river. It's 50 feet wide, flowing  
161 freely when it first comes out. It was so amazing to me because it just spoke to me  
162 that as soon as I make the opening, the energy's there. It's a free flowing spirit just  
163 waiting for my opening.

164           What a beautiful concept. That is so true. It's all there. All we have to do is let  
165 it go. See, this, I believe, is where the relaxed attitude comes in. I mentioned Sharone  
166 Benegbi's company in Toronto, [calmconfidence.com](http://calmconfidence.com) and she teaches people to relax.  
167 I have seen many letters that have been sent to her where they're so grateful. See,  
168 when people are uptight, their body's breaking down. Well, we've got to learn to  
169 relax. We've got to learn to be loose and let the energy flow freely through us.

170           I remember Branch Rickey, who had the old Brooklyn Dodgers before they  
171 moved. He said one time, that he didn't care how well a person could hit the ball,  
172 how fast they could run, how well they could throw the ball. He said, "If they weren't  
173 as loose as ashes, he wouldn't hire them." We've got to be loose as ashes to let it flow  
174 freely and that's really what this lesson is to do. You know, Holliwell points out that  
175 some people, unwise to nature's method, set up a different one. When they meet an

176 obstacle, they stop their progress to collect their forces and put up a fight to remove  
177 it. Now, this resistance they set up causes friction. Friction causes an irritation, an  
178 inflammation. For this reason many people's lives are hard and exacting. The waste  
179 of human energy is appalling. People in every walk of life are breaking down and  
180 wearing out like obsolete machinery. Remember, it's not the movement of a machine  
181 that wears it beyond use and service, it is FRICTION. Friction is opposition and  
182 resistance.

183 If we go through life fighting, opposing, resisting, arguing, we are bound to meet  
184 with many obstacles and likely become so occupied fighting them that we lose sight of  
185 our real objective. As I'm just going over there, I'm thinking of a person that I really  
186 like them, but this is the story of his life and he cannot see this. If we go through life  
187 fighting, opposing, resisting, arguing, we are bound to meet with many obstacles and  
188 likely become so occupied fighting them that we lose sight of our real objective. If  
189 we're always getting prepared for the next problem that comes along, we can expect  
190 plenty of them.

191 Whereas if we strive to make little of the obstacle and keep our mind on the  
192 objective or the desire we set out to gain, we may have to wind around and around,  
193 but we're going to persevere, we will ultimately win. We will reach the goal.

## **TRACK 05**

194 I remember a fellow one time teaching me a law. He said, "When you put good  
195 out, good comes back, but very rarely right away. When you put bad out, it comes  
196 right back." He referred to it as the psychological law of reciprocity. And he used the  
197 metaphor of martial arts to explain it. If you could see two people yelling at each  
198 other, he said, "Let's take karate. Karate is a very hard form of martial arts. You  
199 whack me, I whack you. You kick me, I kick you and you both wear yourself out."  
200 Then he said there's Judo. He said, "That's where you take the strength of the other  
201 person's shot and put them down with it. You may win the battle, but you lose the  
202 war." He used Churchill as an example. He says, "Churchill was a master at  
203 psychological judo." Apparently, Bessie Braddock, a member of Parliament from  
204 Liverpool one time said, "Sir Winston, you're drunk and disgusting." And he said,  
205 "Yes, Madame, I am." And he said, "And you're ugly. However," he said, "tomorrow  
206 morning I will be sober."

207 There's another story about him where George Bernard Shaw, when he brought  
208 his play Pygmalion to the stage, we'd now know as My Fair Lady. He apparently sent  
209 Sir Winston an invitation and then on the bottom of it wrote a little personal note,  
210 "Bring a friend if you have one." Well, Churchill sent him back a note saying he was

211 sorry that he was not going to be able to attend. He had a prior commitment that he  
212 felt compelled to keep. But he said if the play's still running the second night, I'd be  
213 glad to come and see it.

214 Well, you see, that's psychological judo. You win the battle but lose the war.  
215 There's so much of this going on, and we say the person who uses this is quick, but  
216 they're not very bright.

217 Well then there's the one that we're referring to here, the Law of Non-Resistance,  
218 which is Aikido. Somebody takes a shot at you, you duck and let it keep on going.  
219 They take another shot and you duck and let it keep on going. And when they've  
220 worn out, and expended all their energy, you're as fresh as a daisy and you can gently  
221 lead them to where you want them to go.

222 Well, that's what we're talking about here. Let's forget the fighting. Let's forget  
223 resisting. You cannot change another person. It's like I quoted Huxley a while ago,  
224 "The only corner of the universe you can change is yourself." And you may not be  
225 able to change the conditions or the situation, but you can change your perception of  
226 it. And with an understanding of this law and the proper use of your intellectual factor  
227 called perception, you can start moving in the right way and flow as freely as the  
228 stream.

229 Most streams come out in a small amount and of the change that you are going to  
230 make and I'm going to make, and this practice of a greater experience of the Law of  
231 Non-Resistance, the stream is usually small, struggling. In the beginning it has the  
232 most difficult time. It's because in the beginning there seem to be so many obstacles  
233 in its path and it is ever winding around to avoid these direct oppositions. But silently  
234 it uses the Law of Non-Resistance, and as it does so, it just grows stronger in volume  
235 and force. When it becomes a larger stream and then a river, its path is more direct  
236 and the obstacles become less and less. Then it is not far from the mighty ocean.

237 You and I are like that. We have our hardest tests and delays while we are still  
238 weak in power of understanding. But as we strike out on this path, the obstacles and  
239 the tests will be there. It's a period of undoing our old thinking. It's a period of  
240 opportunity for us to have some pop quizzes on our daily life about am I going to be  
241 non-resistant or am I going to revert to the gravitational pull of the patterns of my  
242 past? And you will be tested. But the wise ones don't fight the obstacles. Just bless  
243 the obstacle and keep moving towards that which you are seeking, that which you are  
244 planning, yearning to bring forth in your life. And over time your course becomes  
245 more direct. You begin to recognize an obstacle before you're fighting it. You begin  
246 to see it as an obstacle and go, "Oh." And you know exactly how to maneuver. And  
247 actually over time, that obstacle can be used as a stepping stone.



**TRACK 06***Notes*

248           Holliwell tells the story about a woman who asked him to help her. She explained  
249 that her home was mortgaged and it was near the time for her to make a payment.  
250 She didn't have the money and she had converted her home into a rooming house,  
251 hoping to get enough money to pay her bills. She was a widow. And it was in an era  
252 when women had a very difficult time making their own money.

253           She wasn't able to keep her roomers there because they were so quarrelsome  
254 and critical, and the house was always in an uproar. Nobody was content and she  
255 was frustrated and she was filled with strain and anxiety.

256           So Holliwell explained to her about the Law and that she must apply that Law  
257 even in the situation she was in. She must not oppose the good, but strive to work  
258 with it. Now, you can see that in a situation where it looks like the roomers are the  
259 problem, the people that are in the house are the problem. They're creating the uproar. So  
260 she didn't quite know how to do this at first because there was all this friction and confusion  
261 in the home. But he convinced her to go back and use the Law of Non-Resistance.

262           She tried to do this, but she had been so exacting and unkind that she found it  
263 really hard herself to be non-resistant because she was resisting what was going on in  
264 her home. But that evening as she entered the dining room, she decided to just go in  
265 with a smile and acted as if the place were exactly what she hoped it would be. She  
266 went in with a smile and she wasn't even quite aware of it, but the folks were so  
267 startled at the sudden change in her that they could hardly eat for wondering what was  
268 going on. And that smile was the first smile some of them had ever seen from her;  
269 others declared it was the first time in months that they remembered her smile. One  
270 man was heard to utter as she had gone into the kitchen, "Wow, that old lady is getting  
271 soft." And more thought so later that evening when they heard her greet one young  
272 man who had been behind in his rent. She greeted him pleasantly and said she was  
273 sorry he had missed his dinner.

274           After a few weeks of this new plan the woman began to enjoy it. And it was  
275 interesting because she herself had opened up. She saw her folks in a different light.  
276 Instead of thinking of them as cheats and liars, and a quarrelsome lot, she began to  
277 see the good in them and she grew to like them more and more as a part of a family.  
278 And they, too, became different. The family gathering at the table was looked forward  
279 to as a happy time and it had grown. Even the young man who had tried to dodge her  
280 because of his arrearage in his rent had entered into the spirit of a new home and he  
281 changed and he got a job and he paid his bills. And she made light of the many obstacles  
282 and confusion that appeared, and slowly worked around them. She held in mind her  
283 objective. This in turn melted down the hardness in herself and her circumstances.



284        There is no lack of good, there's no disconnect in us except by our thinking from  
285        the good we would have.

286        In thinking through what you're saying here, and then taking a look at something  
287        that Holliwell mentions that takes us back a couple of thousand years, and that I  
288        heard as a little child in Sunday school, he uses a verse where Jesus expressed the  
289        Law more simply. He said, "I say unto you, love your enemies; bless them that curse  
290        you; do good to those who hate you; pray for them that despitefully use you." Well,  
291        you know, I used to think that doesn't make any sense at all, when I was a kid. But I  
292        understand it now.

293        You see, in studying this statement one might at first think that the Master was  
294        favoring the enemies, the opponents. Not at all; Jesus was speaking to all who desire  
295        to use this Law of Non-Resistance. To extend a loving thought to anyone or anything  
296        removes the opposition and enmity that once seemed there. The removal must first  
297        be in the person's consciousness. Once the thought of enmity is removed from your  
298        consciousness, you're not going to attract the same condition again.

299        The only thing we can do is work on our own mind. I keep quoting Huxley  
300        because that's so true. We are the only thing we can change. We can't change  
301        anything outside. We can only change what's going on inside. So when we remove  
302        this resistance, our whole life starts to flow like the stream that you were talking  
303        about, Mary. Do good to those who hate you because in doing good you are raised  
304        above the thought of hate and hate, then, cannot touch your life. What you're doing is  
305        really controlling the vibration that you're in. The vibration you're in is going to dictate  
306        what you attract.

## TRACK 07

307        So you see, if people are always fighting what's going on around them, they keep  
308        attracting more stuff to fight. The person that doesn't fight it seems to live in a different  
309        world.

310        Now I've lived in both worlds. It's like Sophie Tucker says, "I've been rich and  
311        I've been poor. Rich is better." I don't want to fight with people. I'm not really very  
312        good at confrontation. I would just as soon step aside and let it go by, and that's what  
313        this lesson's teaching us.

314        Non-Resistance calls forth the highest good in you when you do this. That's  
315        what it does. It calls forth the highest good. Now the highest good within you can  
316        only attract the highest good from another. And to attract such good, you're running  
317        around all opposition and abuse. Thus to live the Law with others about you does not  
318        especially favor the others so much as it favors you. It affects others in that it takes

319 away from them their weapons of hate and malice, revenge and the like. If somebody  
 320 comes in and accuses you of doing something, rather than fight them say, “I really feel  
 321 bad. I'm sorry that that happened. I apologize.” And once you admit you're wrong,  
 322 what are they going to do? It just brings it to a halt.

323 I remember one time ... I've got to tell you a story, I was in an office cleaning  
 324 business when I first read *Think & Grow Rich*, and that business became very  
 325 prosperous. We were operating in Toronto, Montreal, Boston, Cleveland, Atlanta,  
 326 and London, England. It was pretty interesting, but when it started it was very small.  
 327 At first I had a few people working with me and I got a call from a doctor. I won't  
 328 mention his name, but I do remember him very well, a dentist and he was screaming  
 329 through the phone. I had learned this Law with respect to handling complaints. He  
 330 didn't want to talk to anybody but me, so I went over to see him.

331 He had taken one of those little paper doilies that they would put on the little  
 332 ceramic tray that they had for their tools, and he had one of those on the floor and he  
 333 swept some dust on it and left a note for the cleaner, “What is this?” And the cleaner  
 334 wrote a note back, “If you don't know what it is, send it to a lab and have it analyzed.”  
 335 Now, that didn't do anything to put that doctor in a good mood, so I took full  
 336 responsibility for it. I said, “It's my company, I'm responsible” and totally disarmed  
 337 him. And that's what we do when we do this.

338 If a person resists a situation, he'll have it with him. That's just the way it is. If he  
 339 tries to run away from it, like a shadow it follows him, and repeatedly he'll be met  
 340 again. If he ignores the hardness of the condition and fearlessly works around it, he  
 341 will find time when the hard condition will have been absorbed and removed. Accept  
 342 the condition as some evidence of good. Look for that good, and being acceptable to  
 343 it, more and more evidence will appear that you're on the right track.

344 We've got to quit resisting things. We've got to quit fighting back. This doesn't  
 345 make you weak; this makes you strong. The real truth as we study this—we'll be able  
 346 to see the person that uses the Law of Non-Resistance is not a weak person. The  
 347 weak person will fight back. It takes strength just to say, “Next” and let that flow on  
 348 by and go in the right direction.

349 “Agree with thy adversary” is what you're saying. So you went to the dentist's  
 350 office and you just agreed with him, and it completely dissolves the fight. And what of  
 351 you and I? We're in a universe of good. Our friend Michael Beckwith says, “God is  
 352 good all the time.” If we are in a universe that is ever present always, all that can be,  
 353 you and I are then in an evolving experience of allowing that “allness”, that next version  
 354 of what's possible for us and in us to come forth.

355 The edge of our becoming is what we call our condition. The edge of our becoming  
 356 is what we call our adversary. So to agree with what it looks like when it's in our way

357 is to allow ourselves to get bigger than that adversary. To agree with your worthy  
358 opponent leaves that opponent defenseless and without the need of any armament,  
359 which you saw in Bob's story. To offer no resistance makes it easy for each one of us  
360 to be amicable. And the one who thought them to be your enemy, over time they stop  
361 being your enemy because there's no reward in it. Whatever that resistance, it is just  
362 released.

### **TRACK 08**

363 So, when Jesus talks about being meek, we're using his example. Because there's  
364 now science that describes what it means to be aligned with the greater field of possibility.  
365 It came out a couple thousand years ago when he was speaking of these Laws of Living  
366 himself, and other great teachers of all traditions were saying the same things—that  
367 blessed are we who understand what it means to be non-resistant. There's a kind of  
368 humbleness that we can begin to embrace when we realize how silly it is, and actually how  
369 stupid it is, for us to try to fight the Law. Imagine standing in front of the ocean and you say  
370 to it, "I'm going to stop you." It works much better if we understand the law of buoyancy  
371 and we allow the ocean to lift us up. It delights to lift us up when we work with it.

372 "Blessed are the meek" seems odd to understand at first, but it transforms the  
373 difficulty, dissolves the difficulty and we rise above it.

374 I heard a story once where Abraham Lincoln, in his presidency, suffered a  
375 tremendous amount of criticism and mean spiritedness about the way he looked, and  
376 the decisions he made, and where he came from. There were many, many critics, a  
377 couple of whom he actually invited to be on his cabinet. But there was a woman in  
378 one of his speeches who said to him, "President Lincoln, you need to destroy your  
379 enemies." And he turned and he looked at her and he said, "Madame, when I make  
380 my enemies my friend, have I not destroyed my enemies?" Very, very potent and  
381 powerful. The practice of this is where the power is.

382 So, as you listen to this lesson, you and I can both go, well, you know, there may  
383 be something to this, but you will know there's something to it if you will just take it  
384 and employ it.

385 That's a great quote and it ties into that psychological law of reciprocity. All this  
386 information is so good that it has to be internalized. We've got to really pay attention  
387 to it. It's through the repetition of listening to this recorded message over and over  
388 and over again that we get the information planted in our mind. We don't have to be  
389 an easy mark or doormat for anyone, for there is a greater power to be reckoned  
390 with, the power of the Law when we use it. The Law reads that we attract what we  
391 expect. So if a person believes that they're an easy mark, a doormat, a weakling, if he

392 expects to suffer imposition and must resort to warlike means for his protection, then  
393 “They that take up the sword perish by the sword.” You see, the Law of life reacts  
394 upon us according to our understanding and application.

395 The meek person does not mean that we are submissive to the conditions of  
396 discord and disorder. We are meek only to the Law. Meekness, then, is that strength  
397 appropriated when we do not argue, when we do not become angry or boastful and  
398 proud; when we do not insist upon having your rights in a quarrelsome manner.  
399 Meekness is the steel of one's nature. It is enduring. Meekness is the strength by  
400 which you win an argument by refusing to argue. When differences of opinion arise  
401 and your opinion is right, the real victory lies in the fact that right is right, regardless of  
402 what others may say about it.

403 Do you see? I think where our problem comes in here is when we're worried  
404 about what other people think. Do you think I'm weak because I don't fight back?  
405 Really, it's none of my business what you think and it isn't really important to my life  
406 what you think. What's really important is what I think. And when I can face those  
407 situations with a meek attitude and be strong to the Law within me, I've got to like  
408 myself a lot better.

409 Now, I have practiced this. I have to admit, on occasion I do react, and when I  
410 do, I don't like myself. Now I can apologize, but I've done it and I've sent up that  
411 vibration, so I have to learn from it. When I work with this Law, I really do like myself  
412 and I like myself a lot better. So I think that this Law is something that we really want  
413 to study. And I know you agree, Mary, that it's a science, it really is.

## **TRACK 09**

414 You know, Bob, I think what you just said is so important because, liking ourselves,  
415 feeling good about ourselves comes out of being in harmony with who we really are.  
416 And what you've described is that when we are in harmony with the Law of our own  
417 being, which in this particular lesson shows how we practice that, bringing ourselves  
418 into greater harmony with the law of our own being, the Law of life through the practice  
419 of non-resistance, what happens is an increase in self-esteem. We value ourselves  
420 more; we feel more of who we really are.

421 You know, in science Holliwell says that you recognize the spirit of meekness as  
422 cooperativeness or persistent application, accurate computation, perfect harmony,  
423 symmetry of design and color. But the simplest illustration can be seen in our application  
424 of the law of Nature. We exercise the spirit of meekness in accepting the terms of  
425 nature to just be more fully cooperative with her, with the way nature is, and then the  
426 more abundantly we are blessed.

427           Now the spirit of meekness does not mean that we allow ourselves to be abused,  
428 that we stay in situations that are harmful to ourselves or others, but rather how we  
429 move beyond the experiences that are less than the life we're choosing to live is not  
430 resisting those circumstances, we are moving beyond them. Do not allow yourself to  
431 stay in a situation that is less than life-giving for you. Transform that through the Law  
432 of Non-Resistance, and you can only do that when you have a very clear image of  
433 where you're going. The stream knows in some part of its own nature that it is being  
434 drawn to a larger stream, a river, it is being drawn by a larger stream to the ocean.  
435 There is a magnetic pull towards the greater, and that same pull is at work in you and  
436 me. Through the practice of meekness, non-resistance, every one of us can be  
437 benefited.

438           I think the way Raymond Holliwell brings this particular session in for a landing is  
439 beautiful. I would like to suggest that you listen to these words very carefully. They  
440 could really be carved in granite and set on your desk somewhere. He said, "Remove  
441 and dissolve every obstacle by blessing it and being willing to understand it. Mark it  
442 no longer a stumbling block, but a stepping stone leading to your highest good." I  
443 want to repeat this. "Remove and dissolve every obstacle by blessing it and being  
444 willing to understand it. Mark it no longer as a stumbling block, but a stepping stone  
445 leading to your highest good."

446           This is Bob Proctor.

447           And Mary Morrissey. Thank you.

1. In your own words, describe the essence of the Law of Non-Resistance.

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2. How will you use this law to your benefit for the next 30 days.

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3. How can one “remove and dissolve” an obstacle so that it actually becomes a stepping stone toward one’s highest good?

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**TRACK 01**

1 Hello and welcome to this session, The Law of Forgiveness. This is a great  
2 lesson, an absolutely phenomenal lesson. It's a lesson that I was taught many years  
3 ago. I never really learned it when I was taught it, but I never forgot it and I kept  
4 working at it and kept working at it and, finally, I did get it. And I can tell you from  
5 personal experience, it is one of the greatest lessons that I have ever learned. Raymond  
6 Holliwell starts out by quoting a Scripture from Luke, "Forgive and ye shall be forgiven."

7 I was talking to my partner here, Mary, and she asked me what my definition of  
8 forgiveness was and I said to let go of completely, abandon. To let go of completely,  
9 abandon. And then she gave me an excellent one.

10 Well, this is a definition I've heard from A Course in Miracles and this definition  
11 has worked for me as I've applied it. It simply is this: Forgiveness is a shift in  
12 perception that removes a block in me, to my awareness of love's presence.

13 Now I want to hear it again, so I know that everyone listening wants to hear it  
14 again.

15 Okay. Forgiveness is a shift in perception, and that shift in perception removes a  
16 block in me, to my awareness of love's presence or the power of all that is right here.  
17 So when I'm feeling non-forgiving, what it creates in me is a block in my awareness.  
18 Forgiveness is a shift in perception that removes a block in me to my awareness of  
19 love's presence.

20 Do you know, to shift your perception is no easy thing when something very  
21 mean has been placed in your road by someone that you may trust and they did  
22 something that isn't very nice. To forgive takes a big person. And of course Raymond  
23 Holliwell starts out with that. He said, "There are crucial things in life that call for  
24 great human qualities. Our present fear is that man will not be big enough to meet the  
25 demands of the day." Well, that's not a fear that I have. I really believe we will  
26 become big enough to meet the demands of the day and I think we are becoming big  
27 enough. I have been in this business now for 39 years and I've studied it for just about  
28 50 years, so I have seen a tremendous change in the consciousness of business and  
29 industry all over the world, because I've traveled all over the world in it. And people  
30 are becoming wiser, people are becoming much more aware. And to make that shift  
31 in perception requires awareness. It requires an awareness of what forgiveness really  
32 is.



33 If we go way back, you learned many of these lessons from your religious sources.  
34 Whether you're Christian, Muslim, Buddhist, it really doesn't make any difference. It  
35 could be in the Torah, the Bhagavad-Gita, the Bible. One of the apostles from the  
36 Bible, Peter, the disciple, was greatly perplexed one time while listening to one of the  
37 many lessons of the Master. He raised the question, which is the basis of this lesson.  
38 He turned to Jesus and he said: "Lord, how often shall my brother sin against me and  
39 I forgive him? Until seven times?" I mean, that was his question. That was a pretty  
40 generous gesture on his part, for the Jewish law which he had known allowed a person  
41 to be forgiven three times. This was more than twice the grace that the law allowed,  
42 so Peter must have felt that his Lord would be pleased with his extension of forgiveness.  
43 But that didn't cut it and the answer come back and He said, "Seven times isn't going  
44 to fly, Peter. It's got to be seventy times seven. No, now think about that, seventy  
45 times seven." There would be no limit or restrictions, you see. The quality of  
46 forgiveness must be as limitless as faith and hope and love.

**TRACK 02**

47 Now, man's power to forgive sins are, I believe, among the least understood of  
48 all Commands. As a rule there is a separation made between sin and its many effects.  
49 Now, you know, a lot of people say, "Well, what is sin?" Well I heard a definition that  
50 I've adopted and I believe is just about as good as any you're going to find. Sin is  
51 transgression of the Law. Like the Law says, "Give and you'll receive." Well, it  
52 would be a sin if you try and get. So, it's a word that can be used, I suppose, in  
53 different ways. That's my understanding of it.

54 When a person sins, we have been taught to think that this was a job for the  
55 minister—they were going to help them. And then somebody else says, "No, it's a  
56 job for the doctor." As we violate the Laws, what are we really doing? We're putting  
57 ourself into the wrong vibration. Something goes haywire inside of us. If you're trying  
58 to get, giving it everything you've been taught, you want to be a good little go-getter  
59 and it keeps alluding you. You know there's something wrong here. The idea is to  
60 give and you'll receive. Well when a person's trying to get, that violates the Law.  
61 Energy returns to its source of origination. Give and you'll receive.

62 When we violate the Law, we cause all kinds of frustrations, we put ourself in a  
63 bad vibration and all kinds of things start to happen. When you move into a bad  
64 vibration, your body starts to break down. Do you think it's an accident that a person  
65 in their 30s is taking a heart attack? That's really not an accident. Why do young  
66 people have strokes? That's not an accident. We get so uptight, we're so stressed,  
67 there's so much bad blood in things that things go wrong. But when we're living in

68 harmony with the Law, we freely flow. Everything within us goes.

69 So let's suppose you've done something to me that is really mean and rather than  
70 reacting and hating and resenting and cursing you, I forgive you. Now I was saying  
71 that the definition to abandon, to let go of completely, I just let it go. I do not spend  
72 any time thinking about it and I go on thinking about my goals and the good that I can  
73 do and what I can give, I'm going to be in a great vibration.

74 But let's suppose I put up a fight and I go around and I resent you, I really, gee,  
75 I can't stand you. I'm building hate and it's growing inside of me. What kind of a  
76 vibration I'm in? You can be out having a great time and I can be getting sick. Why?  
77 It's not because of what you did to me. It's how I'm reacting to what you did to me.

78 We've got to learn how to work with these Laws and we've got to learn how to  
79 forgive, to let go. I think there are two emotions that are probably about as dangerous  
80 and as damaging as any that you'll come across. One is guilt and the other's resentment.  
81 We've got to learn to forgive ourselves. If you've done something wrong in the past,  
82 you probably did the only thing you could do with the consciousness you had. Let it  
83 go. Forgive yourself. If someone else has done something wrong, don't resent them.  
84 Let it go. Forgive them. And you're putting beautiful energy in your mind and you're  
85 free to think great thoughts and you can keep on moving in the right direction.  
86 Forgiveness is not something that benefits the other person. Forgiveness benefits  
87 you. You're the recipient of the good when you forgive. Think about it. It will soon  
88 fall into place.

89 I know when I first became aware of this, I thought, yeah. I never thought of it  
90 that way.

### TRACK 03

91 For me, this is one of the most important Laws, because it puts us in harmony  
92 with the great good in the universe. Non-forgiveness blocks our awareness of the  
93 good that is ever seeking to express itself in our thinking, our actions and our experience.

94 The Buddhist said that to not forgive, to hold resentment is like picking up a hot  
95 coal, all the while intending to throw that hot coal at the recipient of your frustration,  
96 your anger, your resentment. But nevertheless, when we hold that coal, the person  
97 who gets most burned is us.

98 Someone else once said that non-forgiveness is like every day as we hold  
99 resentment taking a little bit of poison, but intending the other person is going to be the  
100 one to die. So this is a shift in perception that we're talking about. That really puts us  
101 in a whole new state of mindfulness. And remember that the originating place of all  
102 our experience is the mind.

103           So why then would this teacher that we're talking about say to us seventy times  
104 seven? And I can tell you this, that no matter what tradition you are or what philosophy  
105 you ascribe to, if you look at the core of it, you will find somewhere in the tenants the  
106 idea of learning the power of forgiveness. So why seventy times seven? Because it's  
107 the same thing as brushing our teeth or taking a shower. There is a cleansing in the  
108 mental field that forgiveness does. It cleanses misperceptions. It puts us in a higher  
109 vibration. And from the vibration we're holding issues all the matters of life.

110           I had a friend once, and I think you were friends with him, too, Bob—Jack  
111 Boland. He used to say, “When I was young, there were certain people who were  
112 simply not safe to walk down the streets of my mind, because I would attack them.” And  
113 I'll bet that some of us right now have some people in our history or maybe in our current  
114 experience who are not safe to walk down the streets of our mind. That as soon as we  
115 think of their name, as soon as we think of what happened in our relationship with them,  
116 we can feel a contraction in our energy. We feel perhaps even some heat on our neck.

117           Holliwel says, “Scientists accept the truth that the body of man is moved by the  
118 mind, that all its functionings are governed by a ruling thought, whether that thought is  
119 subjective or objective, whether it is conscious or unconscious.” So, when you've  
120 made a mistake or I've made a mistake or someone in your relationship life, whether  
121 it's business or personal has made a mistake, we form a perception about that mistake.  
122 Now it doesn't mean that we want to invite that experience back in our lives when we  
123 forgive it. It just means we remove our charge on that experience. You and I charge  
124 every experience with an opinion and we decide this is good or this is not good, and  
125 when we claim that it is not good, we have simply removed ourselves from the opportunity  
126 to transform that experience, claim its good, use that good as a lever for our ever upward  
127 movement in the spiral of becoming. So when we remove the negative charge from our  
128 opinion on an experience we've had, we experience this shift in perception. And the  
129 good that is ever present in this life experience itself can make itself known to us.

#### **TRACK 04**

130           Raymond Holliwel asked an important question: Who can tell what the Law is?  
131 That is a really good question because, if a person is not reasonably well read, the  
132 Law wouldn't make any sense to them at all. We're born into a physical body, we  
133 correspond with a material world, we're programmed to live through our physical  
134 senses, our senses are given to us so we can correspond and communicate in a material  
135 world. By our senses, I mean, you can see, hear, smell, taste, touch. Well that puts  
136 you in touch with your outside world. We're taught very little about our higher faculties  
137 and virtually nothing about the Law.

138 Now, anyone who studies man, the human being as both a mental and a physical  
139 being can understand the Law. But if we're not studying and really understanding the  
140 true personality, like we're truly a triune being. We live simultaneously on three planes  
141 of understanding. But if a person doesn't understand that, trying to digest this concept  
142 of the Law is not going to be an easy thing to do. It's going to seem like a theory of  
143 some religious creature that lived many moons ago. But if you study into it and you  
144 really take a look at the structure of the human personality, then it starts to make sense.

145 If we try to learn the Law by studying the physical actions or the result of sin  
146 alone, you're not going to learn it. It would lead nowhere. Keep in mind, when we  
147 talk about sin, it's a violation of the Law. When you violate the Law, you pay a price.

148 See, the individual that does not grasp this will be running around in circles and it  
149 would be useless and futile for them to try and grasp it. Now, if we go deeper and  
150 study the causes which prompted this kind of behavior we're referring to as sin, you're  
151 going to get results. But we've got to analyze a case and search for some harbored,  
152 hidden, forgotten shock or condition that would have caused the illness.

153 So, let's suppose we're involved in the healing arts and all we understand is the  
154 physical. We don't understand anything beyond the physical. Well, you're going to  
155 be trying to correct something in the body by treating the body. Now I'm not saying  
156 you shouldn't do that, but I do say that you're treating a symptom, you're not treating  
157 the cause of the problem at all.

158 There was a doctor who I have gained just tremendous insight from, Dr. Thurman  
159 Fleet, who lived back around 1935. He was very involved in the healing arts and he  
160 said, "You know, if we're just treating the body, we're treating symptoms. If we're  
161 going to treat the cause of the problems, we've got to go beyond that." We have all  
162 kinds of psychology, psychiatry, behavioral scientists trying to figure out why people  
163 do things. And so we're looking at behavior all the time and trying to change the  
164 behavior. We say the behavior causes the result.

165 Well the behavior does cause the result, but I think what we have to ask is what  
166 causes the behavior? We've got to go to the primary cause of the problem and that's  
167 where you get inside. And unless we get inside, we're going to be lost. A noted  
168 physician, talking before a group of other medical people on the very subject of thought  
169 being the source of disease, was recorded as having said in his concluding remarks,  
170 "Abnormal tumors and cancers are due to a long period of suppressed grief and  
171 anxiety." Another way of saying that such diseases are due to a lot of sinful thoughts  
172 getting bottled up and suppressed the mind.

173 Now, if a person happens to be ill, they're going to have a very difficult time  
174 accepting that. And if they don't accept it, they're going to have a difficult time changing  
175 it. We've got to understand it.

176 I remember reading in a book, I think it was on page 367 in a book *Three Magic*  
177 *Words* by U.S. Anderson, and he talked about cancer being caused by suppression.  
178 I was speaking at a meeting one time in Denver and there were doctors and some  
179 medical people in the audience from the Presbyterian Hospital, which I believe is a  
180 cancer hospital in Denver. And they came back and they said, “You know what  
181 you're saying we believe is right. It is caused by suppression.” Another way of saying  
182 this, that such diseases are due to a lot of wrong thinking, erratic thinking, even getting  
183 bottled up and suppressed in our mind. In this state, it's so destroying when we get  
184 the wrong thinking, unlawful thoughts running, it might be wise for us to probe into our  
185 own selves and note the effect our emotions have upon the physical organism. Then  
186 let us seek by every means at our command to overcome, abandon, and forsake  
187 every emotional tug that has a debilitating or disturbing effect.

188 Another leading psychiatrist has said that most of the cases of mental disorder of  
189 a functional type are due to a sense of guilt. I'll have to tell you here that I used to be  
190 bothered by guilt, just terrible feelings. And when I look back at my own life, I  
191 realized I was raised with guilt. But that wasn't unusual. Probably everyone in my  
192 particular era was raised with guilt. And it was really bothering me. So I went to see  
193 a psychiatrist and I met with him maybe four or five times, I was on my way down for  
194 a visit because I had an appointment, and I realized I didn't have to go anymore. So  
195 I phoned him and I told him, I said, “I don't have to come anymore.” He said, “I  
196 didn't think you'd be back anymore.” But he said, “Come on down anyway, because  
197 I want to talk to you” and he wanted to do some work with me. He was fascinated  
198 with the work I was doing.

199 All he did was ask questions, but he asked questions and he provoked me to  
200 think. He caused me to take a look at how absolutely ridiculous guilt is. I think  
201 Maxwell Maltz put it very well in his book, *Psycho Cybernetics*. He said that guilt is  
202 never an appropriate emotion, which is a good way of looking at it.

## **TRACK 05**

203 There are some harbored and congested thoughts that need forgiveness. Usually  
204 a sick mind fears to release them or to forgive them. This is natural, for if they were  
205 able to release and forgive the fearful thoughts they would no longer be sick-minded.

206 Well, we're not sick minded. We're rational individuals. We're thinking individuals.  
207 And we're raising our level of consciousness. We're increasing our level of awareness  
208 and becoming more and more aware of the healthy concept that forgiveness represents.  
209 I want to suggest you listen to this message often and make sure if you have any guilt  
210 or resentment that you let it go.

211 Bob, the lesson you just gave us on guilt I think is so important in the understanding  
212 of the application of the Law of Forgiveness. For any of us who are listening to this  
213 message right now, if when trying to understand this Law and seeking to have a greater  
214 understanding and experience of its power in our lives, there's not one of us who  
215 doesn't look back in our life, and whether we've had a cancer experience or we've  
216 had some kind of illness experience, to be told and to begin to realize that the disease  
217 that's in my body has a direct relationship to what has been harbored and held in my  
218 mind. If we're not aware, it can actually generate a sense of guilt. Like, oh my gosh,  
219 I must be a bad person to have given myself \_\_\_\_\_. I had kidney disease, I was told  
220 I wasn't going to survive it, and fortunately a woman who was a metaphysician and  
221 knew these laws came and spoke to me and helped me see that the toxicity that was  
222 going on in my body had a direct relationship to the toxic shame that I had been  
223 repeating and holding and feeling and energizing for a good year. That began to  
224 liberate me—not immediately, but over time as I began to apply self-forgiveness.

225 There was a study at Harvard where they spoke about “the genius mind” and  
226 what is required for us to be a genius. And they revealed in their study that about  
227 99.9% of all babies operate at a genius mind, and they describe the genius mind as a  
228 mind that operates on all modalities—takes in information with all modalities—  
229 kinesthetically, vibrationally, intuitively, intellectually, physically—all the many modalities  
230 within which we can take in information and then synthesizes or makes use of that  
231 information. And a baby freely does that. By the time we're five, only 20% of us are  
232 capable of doing that. And by the time we're 20, only 2% are capable of operating  
233 from the genius mind. What happens to us?

234 Well, their research said that it was the learned voice of internal judgment. Where  
235 we have a general way of raising our kids the way we were raised, which is a shamed-  
236 based parenting model. And so we create kids like Bob describes of growing up with  
237 himself feeling guilty, and he chose to overcome that. And the point here is that it  
238 doesn't matter what's happened in our upbringing, there's a power in us that is greater.  
239 And as we diminish the voice of internal judgment and we learn the truth and we apply  
240 these laws and apply these principles, we are liberated. We are liberated from the  
241 constraints that have held us down and we open to a whole new experience.

## **TRACK 06**

242 Holliwell talks about Professor Gates of the Psychological Laboratory of  
243 Washington, D. C., doing an experiment in testing the emotions and the reactions of  
244 the body, and he found some interesting results. He found that there were forty, what  
245 he called negative emotions, and many, many, many more emotions that actually were



246 positive. And here's how he described what was positive and what was negative. He  
247 said, "Of all the negative emotions, the reaction of guilt was the worst. And this  
248 deduction was gained by a chemical analysis of the perspiration taken from the body.  
249 A small quantity of perspiration was taken from each emotional reaction and then it  
250 was tested. And negative emotions show a strong acid in the testing.

251 Now if you put some acid on your flesh, I mean, you know what's going to  
252 happen. It burns. And if it's allowed to continue to burn, it produces a painful  
253 experience and it actually destroys the very tissue of your flesh. Now, this is just a  
254 chemical reaction that is affecting the tissue and organism of our physical body when  
255 these destroying thoughts are harbored and allowed to generate a poison that actually  
256 weakens our immune system and eventually breaks down our body.

257 We've heard the phrase, "He's burning mad" or "have got a hot temper" or "they're  
258 cold as steel." We say these things because deep down we really know that there is  
259 a physical reaction to the thoughts that produce the emotions that we're holding.

## **TRACK 07**

260 Bob and I both have a friend whose name is Cynthia Kersey and she's a very,  
261 very successful woman and runs a terrific company called Unstoppable. And she told  
262 me once that in her divorcing process, she was so hurt by her former husband and so  
263 deeply, deeply wounded by the feelings of betrayal that she was harboring, and she  
264 got herself into therapy and the particular therapist she was seeing after a while said to  
265 her that she thought Cynthia would really need to really feel her anger and really  
266 experience and allow herself to process through her anger. And that it would probably  
267 take her maybe six months to work out her anger. She told me then that just the next  
268 week she talked to Bob Proctor, her friend, and she shared with him what she was  
269 doing, that she was healing from this and that she was going to allow herself to really  
270 feel her anger for about six months and work it out. And she said what Bob said to  
271 her changed her life, because Bob said to her, "Well, you could be angry for six  
272 months or you could do something more interesting." And she said, "Well, like what?"  
273 And he said, "Find something you care about more than your anger. Find something  
274 that if you feel if you did this in the world, it would motivate you, it would give you life,  
275 it would be something way bigger than the hurt you're feeling."

276 And she considered that. The next week she met Millard Fuller, who was the  
277 founder of Habitat for Humanity and they were doing some work in Nepal. And  
278 Cynthia went to Nepal and she saw that there were women there who because of the  
279 vision of women in Nepal, had no way to make their own homes, no way. If they  
280 were divorced or if they were widowed, that their children, they were living on the



281 streets. And Cynthia got the idea to help gather her resources and get others to help  
282 her, and that she would make some homes for the women in Nepal. And she asked  
283 herself, “How can I do this and where will I find the resources?” And she thought,  
284 okay, well, how many homes would I have to build that would be bigger than the hurt  
285 I'm feeling? And she heard inside of herself, “A hundred homes.” And Cynthia Kersey  
286 through these laws built over a hundred homes for women in Nepal. There is a power  
287 in you that is bigger than the hurt you feel.

288 It's interesting you bring that story up. That was the first time I'd talked to Cynthia  
289 Kersey.

290 Really?

291 I didn't know her before that. I'd talk to her on the phone, but I met her and  
292 we met in the Marriott Hotel, LAX. I can still see us sitting there in the dining  
293 room and talking about that. And she had raised \$200,000. Now, she not only  
294 raised the money, she got a group of people to go with her and she went to  
295 Nepal and she went between Christmas and New Years. She was a changed  
296 woman when she came back from that. She did a tremendous amount of work  
297 with that organization.

298 But what she really did was a tremendous amount of work with herself.

299 Hmm.

300 And she's probably one of the happiest people I know. She's very relaxed within  
301 herself. She let it go, sitting there in that restaurant—just released it and let it go. And  
302 she started to laugh. It made so much sense, and she said it was so easy once she  
303 understood it.

304 So, if we can see this situation and use Cynthia as an example, what idea are you  
305 harboring? What kind of a negative concept are you permitting to rent space in your  
306 mind? Because I would evict it immediately, if I were you. If you can look at it like a  
307 weed, weeds do not remove themselves in time. They really don't. We think, well, if  
308 we leave it there long enough... No, if you leave it there long enough, it is not going  
309 to go away. It didn't get there by accident, it's not going to leave by accident. Instead,  
310 the weeds are going to increase and grow stronger until they choke out the flower.

311 Well the same is true of any wrong weed thoughts. Earl Nightingale brought that  
312 up very beautifully in his recording *The Strangest Secret*. He said, “You know, the  
313 mind is like a garden, only,” he said, “it's many times more fertile than the garden.” He  
314 said, “You can plant corn, a sweet food, or nightshade, a deadly poison. One will  
315 grow with just as great an abundance as the other. They can be planted side by side.  
316 And one will grow, just the same as the other.”

317 Well, in the garden of our memory they must be plucked out, cast out, and  
318 destroyed so that the only flowers are healthy, happy thoughts that grow in here.

319 Every person is tempted to draw away from this. Like our old programming has  
320 a tendency to want to hate, to want to hold on to that bad thought. They did bad to  
321 me and I'm not going to let them off the hook. Well, it's not them we're letting off the  
322 hook. It's ourself we're letting off the hook. And so, the more we think about this, the  
323 more we review this lesson, this Law of Forgiveness, the more sense it's going to  
324 make.

325 I spend a lot of time thinking about this. I think it's probably one of the most  
326 liberating concepts anyone's ever going to come across. We've got all kinds of ideas  
327 in our mind that were planted there long before we were even aware of what was  
328 going on. Some of them, they're genetic; they're passed along in the genes from our  
329 relatives. It's part of our gene pool. And then, in our little life they're planted. Our  
330 subconscious mind had no ability to reject it in there, literally. Well these unlawful  
331 thoughts have been planted and they're causing us great problems.

### **TRACK 08**

332 Do you think it's an accident when a person is so shy they can't even look at  
333 someone or they can't talk to someone? That is a weed type thought in the mind. We  
334 can get rid of those. How do we get rid of them?

335 Well, we get rid of them, first of all, by understanding that they're there. We want  
336 to realize that if there's a result or a behavior pattern that we are not pleased with, that  
337 we know are not causing good things to come into our life, that the cause of it is an  
338 idea in our subconscious mind. And what we want to do is plant an idea that's essentially  
339 the opposite to the one that's causing the problem.

340 I have recommended on numerous occasions that if a person isn't happy with the  
341 results they're getting to take a look at the behavior that's causing it. Take a look at  
342 the nature of the result they don't like. And I said, take two sheets of paper, put a  
343 negative sign at the top of one and a positive sign at the top of the other one. And then  
344 recognize the one you don't like in all its negativity and write it out exactly as you see  
345 it. You know, how bad it makes you feel, and how terrible it actually is. And then ask,  
346 "Now, what would be the polar opposite to that?" and begin the other one by saying,  
347 "I am so happy and grateful now that" and go ahead and write it out. If there's  
348 disease in your body that you've described on the negative side, "I'm so happy and  
349 grateful now that every fiber of my being is vibrating in perfect harmony with God's  
350 Laws. My body is getting happier and healthier and stronger every second of every  
351 day." Write that on the positive one.

352 Then take and literally burn the negative one. It's merely symbolic. Do it anyway.  
353 And then keep rewriting the positive one. Keep rewriting it. Writing causes thinking;

354 thinking creates an image; the image stirs the emotion. Think about it, every word is  
355 an image, every image sets up an action in the mind, and the more you do this, the  
356 more you're planting the idea, pretty soon that new idea's going to take root. And you  
357 know what's going to happen? The other one's going to die for a lack of nourishment  
358 and this new idea is going to take over and your mind and body are free. You've let it  
359 go. You've forgiven it.

360 You know, Bob, when you burn that, when we burn that, I've had that experience  
361 and I use that process and I really encourage those of you that are listening do this.  
362 Out of habit you may want to pick it up again with your mind. But now that you've  
363 burned it, you have impressed it—burned in my memory. Well you let that happen.  
364 You say, “No, I let this go” and immediately turn your attention differently.

### TRACK 09

365 I had the opportunity, Bob, to be with the Dalai Lama a few times in my life and  
366 work, to actually sit right next to him for five days at a time. If there's anybody on our  
367 planet that we could expect might have a little resentment about what's happened in  
368 his life ... over 50 years the Chinese government has been acting in ways that brought  
369 a decimation to a culture on our planet. He has no resentment in him. There are  
370 many, many people who are still in prison there; all the temples have been destroyed.  
371 It's an uninformed thinking, of course, that would bring this about, but nevertheless,  
372 his response and his way of being, I kept waiting for just even a little wave or feeling  
373 of resentment or anger about what's happened to him, his culture or his people. He  
374 works vigorously for the return of Tibet to the Tibetan people. But while he's doing  
375 that, he has a way of thinking about it that creates the experience that is such a high  
376 teaching. And he says, “We all have our friends and then we have our sacred friends.  
377 And our sacred friends are the ones that it's very difficult to forgive.”

378 You know, you get cut out of traffic, it's easy to forgive that. But when someone  
379 you have deeply loved, you have really opened your heart, you have trusted with your  
380 money or your business or something you cared deeply about and then you are  
381 betrayed, to forgive in that moment, Gene Houston says, “To forgive in this moment  
382 has evolutionary potency for our soul.” It puts us on all whole new plane of being and  
383 power.

384 There was a man who who came to me who was trying to understand the Law of  
385 Forgiveness and I sat with him and he shared with me his story. He was a man who  
386 ran with gangs when he was in college and got involved in drugs, and he spent some  
387 time in prison. And his way of solving problems had always been physical violence  
388 and he went to prison for that. He got out of prison, he got into recovery and he was

389 15 years down the path. He'd been married, had a wonderful wife—or so he thought  
390 —and then his wife said she wanted a separation and he was just heartbroken. And  
391 he was getting with his friend Bruce and telling him about how heartbroken this was,  
392 that the wife was not wanting to be together any more. And Al was pouring his heart  
393 out to Bruce. All the while, Bruce was seeing Al's wife.

394 And when Al found out that Bruce, who had supposedly been his best friend, all  
395 the time had been seeing his wife, who is now separated from him, he wanted so much  
396 just to revert to his old patterns of using physical violence or finding some way to take  
397 Bruce out. But he'd done enough recovery and enough understanding that he knew  
398 he couldn't do that. But he didn't know what else to do. So he came to me and I sat  
399 down with him and I said, “You know, Al, you've just got to forgive him.” He says,  
400 “Ah, forgive that SOB, I can't forgive that guy. What am I gonna...” And I said,  
401 'Here's the deal. Ultimately you've got to get to yourself to the place where when you  
402 think of him you can wish him well, and pray for that. You have a higher power. The  
403 great thing about having a higher power is it's higher. Call upon the part of you that  
404 can. And you can start your prayer any way you want to, but ultimately get yourself  
405 over time to the place where you can think of Bruce and wish him well.”

406 So he came back in a couple of weeks and I didn't know how he had done it, but  
407 I knew that he'd made a shift because his whole energy was lighter. He was more  
408 relaxed in his body. You could feel him having come a long way down the path from  
409 where he was two weeks prior when I'd met with him. And I said, 'So, how are you  
410 doing?' And he says, “Well, I'm not done with this, but I'm making progress.” And I  
411 said, “So, how did you do this?” And he says, “Well, you said I could start the prayer  
412 any way I wanted to, so I started it this way. Dear God, if a truck doesn't run over  
413 Bruce first, then may he do well. Dear God, if a train doesn't smash him flat ...” And  
414 he said, “I had a whole lot more energy on the train smashing him flat or a truck  
415 running over him. But over time, as I kept at it and kept at it, one day it occurred to  
416 me, I really do want him to do well. I want everybody to do well. And if I really want  
417 the woman I've loved to do well, I want her to be happy. I began to feel a new  
418 release in me. I really do want everybody to do well.”

419 And so forgiveness sometimes is a process. If we just will work with this Law,  
420 it's easy. It's the most natural thing in the world.

421 Just in listening to that story, there's a side of us that understands why he would  
422 be so angry. And then there's another side that understands that the Law is the only  
423 way to go. What we've got to do is get to the point that man got to, where that's the  
424 normal and natural way that we operate.

## TRACK 10

425 Raymond Holliwell brings out a good point here. He says, “Some people ask if  
426 we believe in canceling monetary obligations of those who owe us, or, literally, should  
427 we cancel the debts of our debtors? There were a number of people in the past  
428 months,” he said, “who have made the front page in the newspaper because they  
429 wrote off their books with receipts in full to all who owed them. Now, did this eliminate  
430 the debts?” Good question. Well, the debtors were loud in their praises for such a  
431 generous soul, but they came right back to do more business with the grocer or the  
432 butcher and asked them to charge it. In other words, they were glad to be relieved of  
433 the debt charged against them, but they knew no different than to return and open an  
434 account.

435 The answer is, that so long as we believe in the necessity and reality of debt, such  
436 debt will continue to endure. So long as we believe in debts we shall get into debt and  
437 continue to collect all the burdens and headaches that come with them. He who does  
438 not in his own thought release all people who owe him stands liable, himself, to fall  
439 into debt. If we send receipted bills to all who owe us, would that relieve us from the  
440 burden of debt? No, the signing of the receipts does not erase the idea of debt from  
441 our minds. First we must erase from our mind the thought that anyone can owe us  
442 anything. This then will bring us into a clear atmosphere in which we sow seeds or  
443 ideas of abundance for those who are indebted to us. In this way the debtor will find  
444 their mind more fertile soil to bring forth thoughts of abundance. When they catch the  
445 spirit of the free flowing thought of plenty, they will be happy to pay their debts, and  
446 all that is justly ours will come to us cheerfully. In other words, when we free our mind  
447 from all thoughts of debt and try to realize more and more the presence of plenty, we  
448 shall soon be strong enough to reach out and realize abundance for our debtors. And  
449 they are lifted up from our thoughts of limitation and lack, they will attract more and  
450 more substance with which they can pay their bills. In this way is the only way can  
451 debt be permanently canceled. Through applying the Law of Forgiveness both parties  
452 concerned will be lifted from a debt consciousness to a prosperous consciousness,  
453 and prosperity and plenty shall abound.

454 Now, that's a lesson that most people never really learn.

455 **It's huge.**

456 I often tell people in seminars, if your goal is to get out of debt, you're probably  
457 going to stay in debt forever. Because, I said, whatever you think about, you attract.  
458 And they'll say, “But, it's to get out of debt.” And I said, “I don't care if it's get out or  
459 get in. If you're thinking debt, you're going to attract debt.” We've got to get rid of  
460 the idea of debt and see only abundance. We're living in an abundant universe. There's

461 an infinite source of supply. We've got to see all the good that we want and know that  
462 it's flowing freely to us.

463 Now, as long as we have those weed thoughts, those thoughts of obstruction in  
464 our mind, that's not going to flow freely. But when we understand that, we're not only  
465 going to want it for ourselves, we're going to want it for everyone, because that's all  
466 you see. If I look at you and I see lack and limitation in your life, who's entertaining  
467 the lack and limitation? It's me, it's in my mind, not yours. So, we've got to see  
468 abundance, we've got to see happiness, fulfillment. And when we do, that's when  
469 we're free. Forgiveness is a phenomenal concept.

470 And the practice, of course, is to hold that thought even in the presence of what  
471 appears to be its absence. That we look at someone and on the ledger sheet it looks  
472 like they owe us money or we look at someone and it looks like their life is in some  
473 form of less than it could be, from our viewpoint, but we shift our perception. Because  
474 what anchors it in us is actually our perception. So “Be transformed by the renewing  
475 of your mind.” It is a practice then to practice this Law of Forgiveness, to shift our  
476 perception so that when we come upon the thought and particularly the feeling of debt, to  
477 shift that perception to the anchoring in our own minds and in our own feeling nature a  
478 remembering and then a repatterning of the abundance that is everywhere present.

## **TRACK 11**

479 Now, every one of us must walk this path of forgiveness. We don't get out of this  
480 life without that curriculum. And I actually believe that this idea of forgiveness in the  
481 presence of betrayal has evolutionary potency for our soul. There's not one person  
482 who doesn't have the experience of betrayal. It's only its size or magnitude. Whether  
483 you feel that your body betrayed you because you had an illness, and before you  
484 understand that you're a coparticipant in your own wellness; if you feel like a business  
485 partner cheated you; if you feel like someone you loved hurt you, it doesn't matter  
486 what form or face it brings. It is the curriculum of becoming, the unveiling of the  
487 power and the authority that indwells every one of us. And step by step, stage by  
488 stage in our awareness, in our understanding and our growth and our becoming, the  
489 employment of the practice of forgiveness—not once, not thrice, not seven times,  
490 seventy times seven—it's a way of being where ... every single day we look at where  
491 am I out of alignment with my own thinking that would create a constriction in my  
492 feeling? And any place we are not at ease, we know that we have thought wrongly.  
493 But we can choose again.

494 I actually believe we are wired in such a way that when we are in harmony with  
495 the Law of Being or the Law of Life, we actually feel better. We feel more alive. We

496 feel more creative. And we can pay attention to that, let it be a compass and let it  
497 guide us.

498 I'm going to close this session with a story with an example my husband gave me.  
499 He said, "You know, when you're standing by the fire, you can get really burned. But  
500 if you pay attention and an ash comes out and it lands on your jacket, flick it off right  
501 away and it won't burn your jacket at all." So, thoughts of discord are all around. But  
502 the moment you notice them, flick them off and go back to thoughts of good.

503 This is Mary Morrissey.

504 And this is Bob Proctor. Thank you.

*Notes*



1. In your own words, describe the essence of the Law of Forgiveness.

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2. How will you use this law to your benefit for the next 30 days.

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3. How does the act of forgiving create favorable conditions for spiritual growth and understanding?

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4. Holliwell names guilt as the most harmful of negative emotions. Explain the physical benefits of forgiving one's self and others.

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# 10

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## Law of Sacrifice

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*Notes*

### TRACK 01

1 Hello, and welcome to the Law of Sacrifice. Every one of us needs an ideal. We  
2 need an image of the “what's possible” in order for us to have a visceral experience, a  
3 feeling inside of us that there really is a possibility for us to become more.

4 For over 100 years, Abraham Lincoln has served as such an ideal to many young  
5 American kids. Now, Lincoln came from very humble backgrounds. He didn't have  
6 a lot of money. He was in a very, very simple upbringing and yet, there is that quality  
7 of Lincoln that inspires us to seek for the more, to reach for greatness ourselves.

8 You know, there isn't one of us who could say that we haven't had as many  
9 opportunities or talent bestowed upon us and within us that Lincoln had. Yet, what  
10 was it about this man and the way he lived his life and the way he made his choices  
11 that brought about such a demonstration of greatness that it would inspire us down  
12 through the channels of life, down through the corridors of time to reach us even this  
13 day?

14 It's said that Lincoln's soul began to grow from the seed of thought that was  
15 placed in his mind by his mother when he was just a small boy. And his mother made  
16 it a point to teach him whatever she could while she was able, but she became ill while  
17 Lincoln was still young. When she realized she was dying, she called her family around  
18 her. She placed her hand on Lincoln's head, and looking at her children and family,  
19 she said to them, “Be good to one another.” She felt that she had given them everything  
20 she could and this was her last message, “Be good to one another.” And then she  
21 died. She might have dreamed, but she had little understanding or realization of what  
22 her son, this little boy standing before her that day, would become.

23 Now, Lincoln was quite young at her passing, but he never forgot her and she  
24 taught him a lesson that he carried with him throughout his life. She taught him that the  
25 beginning of wisdom is not imposed by discipline, but the beginning of wisdom is first  
26 the desire for discipline, the love of discipline, the voluntary choice of discipline. And  
27 he learned that discipline is the high road that leads to everything that makes life worth  
28 living.

29 There's a principle here at work and that's the harnessing of our powers toward  
30 a desired end. Otherwise, if you take water and you channel that water, it will turn a

31 turbine and create electricity. But if you just let it go everywhere, there's no power  
32 from the same amount of water.

33 So you go to a concert or an opera today and you listen to a voice that absolutely  
34 captivates the audience. How do these voices happen? They do not happen. They  
35 don't just happen. Granted, they may be especially gifted, these people. But those  
36 magical moments that happen are not coming from chance or accident, but from discipline;  
37 discipline that is consciously chosen, ardently desired and patiently persisted in.

38 I really believe that the words “sacrifice” and “discipline,” are totally misunderstood.  
39 I have come to understand “sacrifice” not as losing something, but gaining something.  
40 I see “sacrifice” giving up something of a lower nature to receive something of a higher  
41 nature.

42 I spent a number of years in the Navy and I thought they were teaching me  
43 something about discipline when actually they were punishing me on the parade square  
44 for not doing what they told me, and they called that “discipline”. I have come to  
45 learn that discipline is when we give ourself a command and then follow it. And, you  
46 know, you're going to need discipline; if you take and study this piece of scripture that  
47 Raymond Holliwell has included right at the beginning of the lesson from Matthew, he said,  
48 “Straight is the gate and narrow is the way which leads unto life and few there be who find  
49 it.”

50 I believe that's talking about the law, and there's very few that find it, that really  
51 understand the law, because they don't study. They don't discipline themself to do  
52 that and you'll often hear it said that we're an undisciplined generation of people. I  
53 don't believe that's true. In every realm of life, we enjoy the fruits of disciplined  
54 research and toil, with results far greater than our forefathers ever dreamed.

## **TRACK 02**

55 Holliwell said that he would never forget the thrilling experience he had one evening,  
56 sitting in his home before a cozy fireside. He said the radio was beside his chair and  
57 as he casually reached over, turned it on and selected a prominent station, he said to  
58 his keen surprise, he heard a voice calling Richard Byrd in the Antarctic regions at the  
59 South Pole.

60 He then said, “I heard the commander tell of the hazards and difficulties they had  
61 met the day before as they unloaded supplies and hauled them to their new home,  
62 Little America, over the slope of broken ice and drifted snow. Had he written a  
63 detailed report and sent it by letter, it would have taken months to reach us. Yet, here,

64 in less than a second, his voice vibrated through the air and I, like many others, heard  
65 him report the happenings of the day.” Now, the old miracle workers never dreamed  
66 that such as this could happen. Happen? That's not the word. Discipline—that is it.  
67 It was painstaking, scientific, technical discipline that produced such a result.

68 You know, we might ask ourselves, “Does this have to be painstaking?” Well, I  
69 think it does and I think that's what stops most people from doing it. You see, what  
70 we're really doing is we're forming new habits and to form new habits we have to  
71 change old paradigms. We've been programmed with the wrong information. Other  
72 people may have been responsible for making us who we are, but we're responsible  
73 for changing it. And it's going to cause a respectable amount of discomfort, but that's  
74 where the sacrifice comes in. You give up a little discomfort and the win is enormous.

75 When Marconi suggested that he was going send a message just through the  
76 medium of the molecule—he wasn't going use any wires—they had him checked in to  
77 a mental institution. And yet, here they are, a long time ago, Raymond Holliwell,  
78 listening to a report coming in from the South Pole.

79 You see, we're not an undisciplined generation in any realm except one, and  
80 that's in our thinking. In science, in art, in athletics, in any practical endeavor, we  
81 know the worth of discipline. Yet, we let ourself go. We just do not discipline ourself  
82 to think the things we have to think. That's why it's pointed out in that piece of  
83 scripture—“Straight is the gate and narrow is the way which leads unto life and few  
84 there be who find it.” It's just a matter of disciplining ourself. That's why there's so  
85 few who find it.

86 Like one percent of our population earns 96% of all the wealth. Why do you  
87 think that is? Everyone has the same opportunity. We've got to give up the TV.  
88 We've got to give up just hanging out. We've got to give up just laying around, or  
89 shooting a game of pool, or playing a game of golf and we've got to take and discipline  
90 ourself to study, gain an understanding of how our mind works. Let's really grasp this  
91 idea that we're studying here of how to learn to live in harmony with the laws.

92 When we do that, we've taken control over our life. We take control over our  
93 life through discipline. Discipline is giving ourselves a command and following it. “I  
94 am going to learn to control my thinking. I am not going to let the outside world take  
95 charge of my life any longer.” Most people are play things for what's going on outside  
96 of them. Let's change that. Let's be one of those small select group that does gain an  
97 understanding of the law and then learn to think in harmony with the law.

98 You know, Bob, I heard a story once about this Law of Discipline and the story  
99 went this way. There was a man who went to the bank to cash a check and he went

100 to the teller and he handed over the check and he said, "Can you cash this check?"  
101 And the teller said, "Yeah, I can cash the check. Just put your name on it." And the  
102 guy said, "Whoa. Wait a minute. I don't want to put my name on that check and hand  
103 it to you. You'll be holding my check with my name on it and you might not give me  
104 the money." And the teller said, "You have to put your name on the check before I  
105 can give you the money," and the guy said, "Well, couldn't you just this once give me  
106 the money and then I'll put my name on it." And the teller said, "No, that's how it  
107 works. How it works is you have to put your name on it first." They argued back and  
108 forth. Finally the teller said, "I can't help you, sir. You're going to have to leave."

109 He went to a second bank. Again, through the same routine, he was refused  
110 service. Went to a third bank, got into the same routine. Again said, "Couldn't you  
111 just give me the money and then I'll put my name on it?" And this young teller tried to  
112 explain the policy and how it worked and finally he just had it with that guy. He  
113 reached down underneath the teller's cage. He pulled out a rubber baseball bat. He  
114 whacked him on the head and he said, "Sign the darn check." So the guy signs the  
115 check and he hands it over and he gets his money and he goes back to the first bank.  
116 And he walks up to that teller and he says, "Look, down the street I got my money."  
117 And the teller said, "Yeah, but I bet even down the street you had to put your name on  
118 that check before you got the money." And the guy says, "Yeah, I did. But you see,  
119 no one ever explained it to me the way they did."

120 And the reason I like that is we go to the teller of life and we say, "I want the life  
121 I want." And the universe says to us, "Okay. Put your name to it. Bring your 'I am'  
122 to that vibration." But we don't want to trade the lower vibration. We want life to  
123 give us what we want and then we think we'll put our name to it. And this lesson is  
124 about how we must surrender the lower vibration, match the higher frequency that is  
125 in harmony with what we say we want and as we begin to resonate with the frequency of  
126 what it is we say and vision that we really want in life, life is a generous giver unto any one  
127 of us who place our "I am" in harmony with the frequency of what we say we want.

### **TRACK 03**

128 There is one simple fact. Always something has to be sacrificed for something  
129 else. Everything in life has its own price and is ever up for the giving if you and I are  
130 willing. We have to purchase that though at the price it demands. Day after day, we  
131 go up to life's counter, is how Raymond Holliwell says it, and say, "I will give you this  
132 if you will give me that." This bartering has another name that is more familiar, perhaps.

133 It's called sacrifice.

134 Sacrifice, then, is not then what we've heard through our different religions. It is  
135 an inescapable necessity. It is a definite law that we must obey. We are sacrificing  
136 every day of our lives whether we want to or not, whether we know it or not. No  
137 matter what we want of life we have to give up something in order to get it.

138 If we think about going to a great concert and listening to music that is almost  
139 divine, or if we watch a skilled surgeon at his delicate task of repairing a broken body,  
140 or if we consider a scientist in his laboratory with his scientific formulas, or if we think  
141 of a great person who has created a business that makes such a difference in the  
142 world, or we think of Admiral Byrd, flying over the South Pole and talking to us by  
143 means of a radio; are such experiences life? Well, indeed they are. Liberated life of  
144 an attained achievement is the most satisfying sort of living any one of us can ever  
145 know. "Straight is the gate, narrow's the way" of discipline that leads to such a life.

#### **TRACK 04**

146 Taking these basic principles into consideration, what's come to my mind was  
147 many years ago, when I really first started to teach this in any kind of a big way with  
148 corporations, I called on the Prudential of America. It was the largest insurance  
149 company in the world, and I found that on a survey I took of over 5,000 insurance  
150 agents, less than 3% of them were in front of a prospect before noon. Most of them  
151 weren't in front of anybody until the evening. They had never had anyone of their  
152 district agents in over 100 years—well, it was close to 100 years—that had written  
153 \$5 million a year in business, and I thought that the reason for this was they weren't  
154 going to work.

155 Now, they thought they were going to work because they go into their office and  
156 they would be busy doing whatever they were doing, but they definitely weren't selling  
157 insurance to each other. So they were getting poor results.

158 Now, I have learned that people on commission, if they're not in front of a prospect,  
159 they're unemployed. And so I got that idea across to them. Then I showed them how  
160 we're programmed to live in a certain way, and that program is either going to give us  
161 good results or bad, but it is a program and it's been installed in our subconscious  
162 mind.

163 And when they started to understand how the mind worked and they started to  
164 take a look that their life was a series of habits, then I showed them if they just  
165 changed two habits, their whole world would change. Now, I said, "I don't know

166 what you're doing prior to 9:00 in the morning, but I'm going to recommend whatever  
167 it is that you change it. And then I want to recommend that you be in front of a real,  
168 live prospect, skin-to-skin, shaking hands, not on the phone, with them before 9:00  
169 a.m.”

170 Now, to do that, they had to give up something. I don't care if it was sitting  
171 around the kitchen table hugging a cup of coffee. They had to give that up and get in  
172 front of a prospect. So they had to give up whatever they were doing and then they  
173 had to discipline themselves to do something new. That is a basic strategy for altering  
174 old paradigms or old habit patterns.

175 Then, hardly anyone was selling over \$25,000-\$30,000 in insurance in these  
176 days. Now, this is many years ago. I had them commit that they would ask everyone  
177 they got in front of to purchase a minimum of \$100,000 of insurance, which was  
178 probably at least what they needed to properly protect themselves.

179 So what happened here? Well, let's think about it. They had to make a sacrifice.  
180 They had to give up sitting around the kitchen before 9:00 a.m. and they had to get in  
181 front of a prospect. They had to give up one thing to get, have the other. You cannot  
182 sit around your own kitchen table hugging coffee and be in front of a prospect at the  
183 same time. So, you've got to give up something and then you have to apply discipline  
184 to your life to do something new—and that was one step.

185 The second step, they had to stop doing whatever they were doing in selling  
186 policies and they had to ask the person to purchase a minimum of a hundred. So  
187 there were two habits they had to change. What did they have to do? They had to  
188 give something up, and they had to discipline themselves to do something.

189 Do you know that the sales in that region went up by hundreds of millions of  
190 dollars over the coming year? Now, as a result, I worked with that entire company all  
191 over North America. That's what this lesson is all about.

## **TRACK 05**

192 The lesson is “What do you really want?” You sit down and decide what you  
193 want, and then you take a look at what you've got. Now, what are you doing to get  
194 what you've got? You're going to have to change some of those things. So you've got  
195 to make sacrifice. You got to let some things go to receive something of a higher  
196 nature.

197 So the entire lesson here of sacrifice is one of growth. I believe the way most of  
198 us have been programmed; we look at the word “sacrifice” and we think of giving up,



199 of losing something, having less, when the truth is the exact opposite is the truth.  
200 Sacrifice is giving up something of a lower nature to receive something of a higher  
201 nature. That indicates growth. And how did he start out with his quote from Matthew?  
202 “Straight is the gate and narrow is the way which leads unto life.”

203 Now there's a basic law that governs the universe. It's grow or die. Create or  
204 disintegrate. Live or go in the other direction. So if we want our sales to go up, if we  
205 want to feel healthier, if we want to build more meaningful relationships, if we want to  
206 grow our company, what are the rules? You got to give up something and replace it  
207 with something new. You've got to be involved in sacrifice, let go of something of a  
208 lower nature to receive something of a higher nature and then we have to discipline  
209 ourself to do the new thing that's replacing the old.

210 This is a marvelous lesson that has to do with growth, regardless of what it is. It's  
211 like I say, as growing our relationships, growing our income. I could take anyone and  
212 work with this lesson—no other lesson, just this lesson—gather a bit of information  
213 on them, get them to sit down and take a look at it and then personalize it, bringing it  
214 into their own life and say, “What are my results? What do I have to do to improve  
215 the results? What do I have to stop doing so I can do these things I have to do?”

216 Sacrifice and discipline are two very important principles in growth. “Straight is  
217 the gate, narrow's the way that leads unto life. Few there be who find it.” Why? Very  
218 few people will understand what I just said because they don't think. They're going  
219 by the old concept, sacrifice is losing. They don't want to make sacrifices. They like  
220 it just the way is it and so they stay where they are. They're locked in on a frequency  
221 that's not giving them what they really want.

222 That is so powerful what you just said, that even as you're saying it, I'm thinking  
223 in my own life right now, it isn't that I don't have discipline and it isn't that I haven't  
224 patterned that to a great degree in my life. And if anyone looked at my life, there is  
225 evidence of the discipline that I have brought to bear on these laws of life. And yet,  
226 the yearning in me for the next version of what's possible, the difference that can be  
227 made through the application of these laws and I look at some of the little choices that  
228 I have made even recently, Bob. So I would just encourage those of us that are  
229 listening right now is to take this lesson personally.

230 What you're saying is essential because I believe there are a lot of people that are  
231 in your position or in my position. Because we teach this, we think we already got it.  
232 I've watched people come into this business and because they're in the business they  
233 think they've got it. The truth is you've never “got it.” You're always “getting it.” So  
234 you've got to continually be learning it.

**TRACK 06**

235           The first time I began to really understand the principle of the Law of Sacrifice,  
236 someone suggested to me to think about the game of baseball and that in baseball,  
237 you sacrifice a first baseman for a homerun. You never sacrifice a homerun for a first  
238 base. They are always sacrificing the lesser for the greater and so you look at what it  
239 is that is more expansive to you, which is what it is you want to bring in. If it was  
240 selling, having more sales. If it was a relationship, having the relationship be more  
241 fulfilling and powerful and life-giving. No matter what version or frame of life you're  
242 moving yourself into, lean toward that which is more life-giving, get a good picture of  
243 it, the ideal or a Lincoln image. What is a Lincoln image of your relationship? What  
244 a Lincoln image of some area of your life? And then, what is in my current experience,  
245 my thinking, my action, my behavior, my choices, that is incongruent with that image?  
246 Sacrifice it through the practice of discipline as I harmonize and order my life to be a  
247 direct reflection of that which I am seeking.

248           Holliwel used the word, and you underscored it, “painstaking.” The question I  
249 asked was does it have to be painstaking? And you said to me, yes. And I think even  
250 as an adult person, there's still a little kid part of me, “Well, can't it just be easy?” I  
251 guess the underscore of that is, it is easy if we practice the art of discipline because all  
252 the back and forth and all the struggle we do with life goes away. When we just put  
253 our name to that check we say we want, it flows easily.

**TRACK 07**

254           I think Abe Lincoln was an excellent choice that Holliwel made to put a point  
255 across right at the beginning of this session. Lincoln, knew something about discipline,  
256 but he also knew something about another area that most people fall short in. Lincoln  
257 was not a popular guy when he was president. He's popular now, many, many years  
258 after he was president. He was the president during a wartime and he wasn't a military  
259 man. So he wasn't treated properly by the generals of his day and many of the  
260 government leaders treated him terrible. He never let that bother him.

261           I remember a story I read where I think it was General McClellan; he wanted him  
262 to do something and McClellan wouldn't come to see him. So Lincoln went to see  
263 McClellan and McClellan wasn't there when he went. So he was asked to wait in the  
264 parlor. So here is the president, waiting for the general. The general come in, just  
265 looked at him sitting there and walked right past him and went to bed. And someone

266 said, “Doesn't it bother you that they treat you this way?” And he said, “No.” He  
267 said, “I'll hold the general's coat if it helps me win the war.”

268 See, he had his values in the right place. He had his objectives. He had the goals  
269 and he knew the rules of the game. Lincoln's mother did him a big favor. She taught  
270 him some of the very basic rules that most of us miss and we've got to get. And so  
271 that's where the sacrifice and the discipline comes in, in getting these rules and then  
272 incorporating them into our habitual way of living. It's a paradigm shift.

273 **It's a paradigm shift.**

274 The way Raymond Holliwell ends this lesson, I think, is appropriate. He puts in  
275 *Invictus* by Henley, one of my very favorite poems, and I'm pleased that I'm able to  
276 share this:

277 *“Out of the night that covers me,*  
278 *black as a pit from pole to pole,*  
279 *I thank whatever gods may be*  
280 *for my unconquerable soul.*  
281 *In the fell clutch of circumstance,*  
282 *I have not winced nor cried aloud.*  
283 *Under the bludgeoning of chance,*  
284 *my head is bloody, but unbowed.”*  
285 *“Beyond this place of wrath and tears*  
286 *Looms but the horror of the shade*  
287 *And yet this menace of the years*  
288 *finds and shall find me unafraid.*  
289 *It matters not how straight the gate,*  
290 *how charged with punishment the scroll.*  
291 *I am the master of my fate.*  
292 *I am the captain of my soul.”*

293 I love it. This is Bob Proctor.

294 **And Mary Morrissey—thank you.**

1. In your own words, describe the essence of the Law of Sacrifice.

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2. How will you use this law to your benefit for the next 30 days.

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3. After reading the chapter, share one or two ways the lesson of discipline can be applied toward the achievement of your goals in the coming year.

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4. Compare and explain these two statements: “Something always has to be paid for something else.” And, “Freedom is in being able to control your life and in making it what you want it to be.”

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**TRACK 01**

1 Hello, and welcome to this session, The Law of Obedience. This is an interesting  
2 lesson, and it's one that's going to cause you to really think for a few minutes.  
3 Obedience is an interesting word, and I think it's probably the right word, it's the  
4 word we want to use here. What we're really talking about is a person entering life,  
5 coming into this planet that we're a part of, in the body that we're living in, and then  
6 taking a look at what happens.

7 Here we are, living in a situation, in a system where everything operates in a very  
8 exact way. It's easy to understand that if a person hasn't done a respectable amount  
9 of studying, they would never understand the laws. And yet, when a person does gain  
10 an understanding of the law, they have such tremendous respect for it that they're just  
11 almost naturally obedient to it and we must be obedient to the law if we're going to  
12 really make things happen and grow in our lives.

13 Each one of us has been designed to be a builder. We're designed with creative  
14 faculties the likes of which you won't find in any other form of life, so far as we know.  
15 And yet, it's a choice we have to make. So we're either going to build in wisdom or  
16 in ignorance. Now, according to our understanding of divine laws—I see these laws  
17 as divine laws. I really believe the law is God's uniform and orderly method and it's  
18 God's modus operandi.

19 Now, many people when learning that the science of living is governed by exacting  
20 laws, immediately assume that to live “right” is to live the hard way. Man, this is going  
21 to be difficult. They're afraid of a law that's exacting in its demands when it touches  
22 their relationships with the finer things. Yet, these same people would not be willing  
23 that the law, which governs human society, should be modified in any way. They  
24 recognize the laws which govern social conduct and activity must be properly enforced  
25 if organized society is to function harmoniously and safely. In other words, they  
26 recognize that government is for the good of mankind and that, without it, human life  
27 and welfare would be in continual jeopardy.

28 Now, if this is true of human government and established by constitution and law,  
29 it's even more true of divine government. And the more exacting the law, the more  
30 certainty the safety, prosperity and happiness of the individual who fulfills the law's

31 demands. In the realm of science, no laws are more exacting than those which govern  
32 the science of mathematics. An accountant, even when he fails immediately to solve a  
33 problem, knows it can be solved only by calling into operation the exacting laws that  
34 govern all mathematical calculations. Were these laws subject to change, the solution  
35 of mathematical problems would be utterly hopeless.

36 Now, perhaps in no way has religion gone so far astray as in the conception of,  
37 understanding God, whether it be the God of the Christians or of the heathen.

38 Bob, as I'm hearing this, I'm thinking the God of my upbringing was not a God  
39 that was a friendly God. It wasn't a God that I could relate to. It wasn't a God that  
40 I could understand or practice a relationship with because I didn't understand that it  
41 was a relationship with the law of life itself ... that it was a relationship with the law of  
42 my own being.

43 And in fact, with the God of my upbringing, I later thought, "Well, maybe that  
44 God needs to attend some anger management classes," because it was a capricious  
45 God and that was not at all the understanding that I have now through these laws that  
46 we're talking about. And that God matured in my own mind as I began to realize that,  
47 just as the universe demonstrates its perfection in the law of the farm, that if you want  
48 to grow a great crop, you get yourself in harmony and obedience with the law of the  
49 farm. You don't try to argue your way out of how nature works with growing a great  
50 crop. You get in harmony with it and you discipline yourself to plant at the right time,  
51 to till the soil just right, to clear the weeds, to create an environment in which what is  
52 natural, naturally occurs.

## **TRACK 02**

53 It was Tom Willhite who once distinguished the difference between normal and  
54 natural. He said, "What is normal is the tendency we all have to live a certain way  
55 with a certain paradigm and a certain way of experiencing life. But even though it's  
56 normal because we repeat it, it doesn't make it natural." And then he went on to  
57 distinguish what is really natural. And, what is really natural for us is what is in harmony  
58 with our own nature, and what is our nature is unlimited abundance. What is in our  
59 nature is unlimited goodness. What is in our nature is unlimited life.

60 And you and I are in the process of coming to understand and then, if you will,  
61 downloading or bringing into time, expressions of our unlimited nature. That shows  
62 up as our dreams, our desires, the good we would like to bring forth in the world.  
63 You and I cannot do that, though, without an obedience in the practice of our way of

64 being to our own nature. So while we have a normal way of living, unless it's in  
65 harmony with our nature, it is not natural.

66 Well, you know, obedience is an interesting word and I question whether everybody  
67 really understands it. I think most people look at obedience as doing something  
68 because you're afraid not to do it. Where, what you were saying is ... you do it out of  
69 such profound respect, and it is obedience that controls things in our lives if we look  
70 at it. Our societies, our cities, our states and nation are supported by it. Our properties  
71 and lives are dependent upon it. We must be obedient.

72 Because of our respect for obedience, we, as a whole, support it, but woe unto  
73 the person who tries to break through to pillage, to plunder for selfish gain. As we  
74 look into the home, we see the mother training her child in habits of discipline.  
75 Tomorrow, we see a happy mother because her child has grown into youth and into  
76 adulthood and has earned success. A success because, back in the beginning of this  
77 person's life, the seed of obedience was placed there which brought forth respect,  
78 obedience and unselfish thought.

79 If the mother was the knowledgeable mother, the mother of understanding, when  
80 they're teaching the discipline, they also understand that the child can grasp why they're  
81 being taught this. Even the child is doing it because of respect. It's not because of  
82 fear. Business is founded upon obedience and as each member obeys the laws  
83 of commerce, they're going to succeed. It is only when a person expands these  
84 laws by overspeculation and by wildcat schemes, inflated values or lack of  
85 cooperative agency, that he brings upon himself failures and causes bankruptcies  
86 and loss. All our problems in life are due, in some measure, to our obedience to  
87 the law of thought and its creator. Our difficulties have been in knowing what to  
88 obey and what not to obey.

89 Well, of course, if there's a question, it's because we don't know and, the only  
90 problem we really have is ignorance; the only way to overcome it is to study. I think  
91 as we mentioned in one of the very early sessions that freedom is our birthright and if  
92 we're going to be free, we have to study because we have to eliminate ignorance.  
93 Know the truth and the truth will set you free. There's only one thing to be set free  
94 from, and that's ignorance.

95 We see in Nature the answer. She has no troubles she cannot overcome. She  
96 has no problems she cannot solve. She has no burdens she cannot bear, no task she  
97 cannot perform. Why? All her operations are governed by the mighty law of harmony  
98 and order, which constantly removes every discord, which heals all diseases, which  
99 rights every wrong, which supplies every need.



100        If, in the winter, a young sprout attempts to break through the soil before season,  
101 Mother Nature destroys the sprout. Yet at the same time, the very snow and ice that  
102 freeze the little unruly sprout, serve as a blanket of warmth and protection to the other  
103 seedlings complying with her laws. When the individual wishes to use Nature in his  
104 work such as farming or gardening, he must know how to comply with Nature's laws.  
105 In turn, as he obeys her laws, he derives the best results. In the end, he will enjoy the  
106 greatest harvest. He who obeys the laws of nature and acts as her obedient servant,  
107 later becomes of the master and reaps a full harvest. It's so true. We have to follow  
108 Nature's way and as we do, there's a big win in store for all of us.

### **TRACK 03**

109        Holliwell goes on here and he says, "Every student who obeys the law," and you  
110 and I are students. We're students of life. Whether we choose to be consciously or  
111 not, we're still in this life school and the power and the wonder of being a good  
112 student is that life unveils its gifts again and again and again with no limit.

113        Every student who obeys the law and is a true servant of good, who is  
114 disciplined, obedient to the good, will become a greater soul and will reap the  
115 power to control every condition and enjoy every blessing. Think of that, if we  
116 simply get obedient to the law, become a good student of the law, practice it  
117 daily, life unveils everything for us. We become not only a greater soul, we begin  
118 to reap the power to control every condition and to enjoy every blessing. There's  
119 nothing more that you want than this.

120        Our mistakes are largely due to the fact that we have obeyed more readily the  
121 laws of the earth than the laws of Spirit, or that means the laws of circumstance, the  
122 things that we look at outside ourselves. We have subjected our ideas to the outward  
123 appearance of things rather than to the inner truths that the law teaches or reveals.

124        Now, if we choose to obey the Spirit within rather than the conditions about us,  
125 then the law requires us to first think things into existence from within before we shall  
126 see them on the without. And this is truly the shift that Bob was talking about when he  
127 said most people live from the outside in, and the practice of empowerment, the  
128 practice of authority, the practice of becoming able to bring forth the circumstances,  
129 that you would choose or I would choose, is to learn to live from the inside out. So,  
130 instead of waiting for things to change, we change, and over time, things must begin to  
131 match the vibrational harmony or compatibility with the frequency that we are living in  
132 and living from.

133 Most of our experiences are the outgrowth of our own created activities. These  
134 created activities are first to be bound in thought, in the thought that we think, in our  
135 mind. The law reads, “As you sow, so shall you reap,” which is mathematically accurate  
136 and true. If you plant a turnip seed, nature doesn't produce potatoes. If you plant  
137 corn, nature doesn't make a mistake and bring you a big giant oak tree. On the same  
138 reasoning, if you or I plant thoughts of worry, the law we obey will give us something  
139 to worry about. It will produce more and more circumstances to fulfill our focus,  
140 which is worry.

141 And if you think disease and lack, then we increase our receptivity and we  
142 experience more and more of what we are interested in and focusing upon. Whatever  
143 law you obey will in turn serve you. The most important thing, then, is to know what  
144 to obey.

#### **TRACK 04**

145 Raymond Holliwell says that you may laugh at the troubles of little ones because  
146 you view them from their true value. To the child, his tiny tasks seem real and all-  
147 important and not until he outgrows his childish ways can he look back with amusement  
148 and not feel regret. Not until we can rise superior to our problems and our troubles  
149 can we ever hope to cease to have further troubles.

150 A mother put her little boy to bed one night and later she found him restless,  
151 unable to sleep. He called down and asked that she turn the light on for him. The  
152 mother knew something was wrong. So she went up to his room and gained his  
153 confidence by talking with him and she learned that during the day, other children had  
154 threatened to send the boogey man after him because he would not give up his toy to  
155 them. The mother then explained that there was no boogey man. She said that the  
156 principle of it was to frighten him into submission so that he would give over his  
157 toy to the other children. She told him to go to sleep because there was no real  
158 boogey man. The child had obeyed the illusion of things and was frightened, but  
159 the mother saw the truth.

160 In knowing the truth, she could see through the principle of fear involved, and by  
161 dispelling it from the mind of her son, enabled him to go peacefully to sleep. The  
162 purpose of our lesson is to learn how we might properly choose and serve the law for  
163 our highest good. We either serve principle or things in all that we think and do.

164 Things are the events or the results of invisible causes, whereas principle is the  
165 true cause and is spirit. Principle is that which we think in our mind and things are the

166 result of those thoughts. A person who obeys illusions or worships things will have  
167 burdens to carry. A person's burdens are the things which they claim as their personal  
168 property, things they feel are their very own and therefore must protect and serve  
169 them. Raymond Holliwell said, "Years ago, a relative of mine worshiped illusions and  
170 things. He strove to accumulate riches. He worked so hard gaining his wealth that he  
171 lost his health. Then he turned about and tried to gain his health by spending his  
172 wealth." There's a lot of people who do this. "And in the end, he passed away a  
173 disappointed and disillusioned man."

174 That man, like so many others, had started out in life with the wrong conception  
175 of the law of God. Strange, but man does not own an earthly thing. All that he has  
176 been loaned to him according to his understanding of the law he serves. Man was  
177 born naked and he dies in the same nakedness.

178 I've often pointed out that we leave the world much the way we arrive: no hair, no  
179 teeth, no money and we never own anything. Everything we own, as Raymond Holliwell  
180 said, at the time of our death is going to belong to someone else. But what we are is  
181 ours forever. It pays to study.

## TRACK 05

182 Bob, why I think you are such a powerful teacher and such a great mentor is that  
183 your teaching describes for us an exquisite ability, the nature of the law and of life and  
184 of our own being. And you also clearly state to us that life is in an ever-upward  
185 progressive expression that is seeking to express itself through every one of us, that  
186 the entire universe is in an evolving process of becoming.

187 Now, what that means is that what looked like yesterday's problems, or when  
188 you were speaking of how we might look at a child's problems, a child's difficulties, a  
189 child's learnings, and we can see from an adult perspective that child will get past that.  
190 Say we started a business and it was a million-dollar business. Getting it from zero to  
191 a million dollars, there were things to learn, problems to overcome, difficulties to  
192 surmount and as we applied the laws, we were able to grow a business from nothing  
193 to a million dollars. But then, the vision is to grow it to ten million dollars. The  
194 difference between one million and ten million brings with it a new set of learnings,  
195 understandings, applications where we have to get bigger than our paradigm about  
196 what ten million means.

197 And so having a challenge isn't the problem; it's what we think about the challenge  
198 that's the problem. When we are faced with a challenge, to see that as an opportunity

199 to practice the law of obedience, to practice the law of our own understanding,  
200 expanding to an experience of bigger, larger, greater than the problem we're facing,  
201 and with that, the law of life does exactly what the law of life does ... it brings the  
202 result that we're holding in mind and empowering, infusing, energizing with our own  
203 believing.

204 The problems never go away. There are always going to be more. I always  
205 point out that the problems you have now, in a few years from now are going to seem  
206 small. If you think you've got big problems now, wait until next year. You're going to  
207 have bigger ones. If you don't understand it, that could be very discouraging. But if  
208 you do understand it, that's really good because you're going to raise your  
209 consciousness. If you had the problems today that you had five years ago, you'd  
210 probably be bored because they'd be simple things that you can pull off.

#### **TRACK 06**

211 Disobedience to the law is refusal to do what we know is right. We all know  
212 what's right, but we do not always do it because it seems to interfere or delay our  
213 immediate obtainment of the object we seek. We want quick returns, forgetting that  
214 the law moves slowly, yet it works perfectly as well. We want instantaneous healing  
215 of our diseases, but we are loathe to give up the net of habits that cause them.

216 You know, there's a bit of a paradox because I believe what Raymond Holliwell  
217 is saying here is accurate, and yet, it's by working with the law that we can take  
218 quantum leaps, which is an enormous jump ahead with very little effort, if any. When  
219 we really get in harmony with the law, we can manifest magnificent results in our lives.  
220 When we speak of a person of principle, we mean a person who is governed by the  
221 law of right thinking and living, a person who is not easily swayed, a person who is  
222 not deviant from the path of what he deems to be right for the sake of personal profit  
223 or popular acclaim. A person, in short, whom one may trust absolutely be true to his  
224 convictions regardless of the temptations to change or modify them.

225 No one will deny such a person inspires utmost confidence and may become a  
226 tower of strength and leadership. He is one on whom others rely for leadership,  
227 whereas the person who is easily persuaded to yield to pressure, even for kindly  
228 motives, is not the type of individual in whom we can depend. If this is true of a  
229 person in the outer realm, how much more true is it of the person in the inner realm,  
230 the mental realm, because God is principle, not merely governed by principle. The  
231 God-governed individual is never in doubt as to the results to be gained by following

232 the principle, for principle is based on law and obedience.

233 So this law can have only one result—happiness, peace and prosperity. That is  
234 a beautiful promise and it really makes the studying of the law worthwhile.

235 Absolutely, and deep down, if we pay attention, we want what is in obedience to  
236 this law because it is peace, happiness, prosperity. We want that. There's nothing we  
237 want more than to experience the fullness of life. So ultimately, what we really want is  
238 obedience to that which produces what's in harmony with what we want. Holliwell  
239 ends it this way and he says all that's required for us is to learn obedience to the law  
240 of truth.

241 As I'm reading this sentence, I'm thinking, Bob, about your teachings and what  
242 has spoken to me so much over the years, and that is that you use the word “harmony”,  
243 when Holliwell uses the word “obedience”. You talk about being in harmony or out of  
244 harmony. And so, if we think of obedience as bringing all of our faculties and all of our  
245 feelings in harmony with our desired good, in harmony with what we really, really  
246 believe is good, and we practice being in harmony and any place where we're out of  
247 harmony we shift that ... we release that, we bring ourselves back into harmony—this  
248 is being obedient to the law, that we can have this experience of the presence of life/  
249 spirit now. Not after we die. Not tomorrow—now, if we practice bringing ourselves  
250 into harmony, practicing the law of obedience so that you and I absolutely want the  
251 good more than our problems.

252 And, you know, as our friend Michael Beckwith says, “Take your mind off a  
253 problem. Put it on God. Stop telling God about your big problems and tell your  
254 problems about your big God.” That's a practice of obedience. This is Mary Morrissey.

255 And this is Bob Proctor, and thank you.

1. In your own words, describe the essence of the Law of Obedience.

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2. How will you use this law to your benefit for the next 30 days.

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3. Explain what it means, "... to obey the Spirit within us rather than conditions about us ..."

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4. How has the study of this chapter increased your awareness of cause and effect?

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**TRACK 01**

1 Hello, and welcome to this session, the Law of Success. He can who thinks he can.  
2 God intended every individual to succeed. It is God's purpose that man should become  
3 great. It is God's will that man should not only use, but enjoy every good in the universe.  
4 The law of God denies us nothing. Man is born to be rich. The powers inherent in him are  
5 inexhaustible. Each normal person is endowed with a complete set of faculties, which if  
6 properly developed and scientifically applied, will ensure success, ever-growing success.

7 Man is made for progress. Every person contains within himself the capacity for  
8 endless development. Advancement into all things is the law's great purpose. By  
9 learning to work with the law in promoting that aim, you can build yourself into a  
10 greater and greater success. All of the processes of Nature are successful.

11 Nature knows no failures. She never plans anything but success. She aims at  
12 results in every form and manner. To succeed in the best and fullest sense of the term,  
13 we must, with Nature as our model, copy her methods. In her principles and laws,  
14 we shall discover all of the secrets of success.

15 Infinite resources are at your disposal. There are no limits to your possibilities.  
16 You can focus and individualize the elements, the forces and principles of the whole  
17 world. You can develop a wonderful intelligence. Thus, all of life's questions may be  
18 answered, all of Nature's secrets discovered, all human problems solved. Nothing is  
19 impossible. Higher faculties, remarkable talents, superior insight and greater power  
20 are dormant in all, and by special psychological methods, these exceptional elements  
21 can be developed to an extraordinary degree for actual and practical use. Every mind  
22 can develop greatness. It's simply a matter of knowing how.

23 True self-help, self-discovery, self-knowledge and the proper instructions in  
24 applying one's faculties and using one's forces will advance any person. Practice  
25 will ensure efficiency; use will bring forth results. Success, therefore, is within  
26 the reach of every aspiring person.

27 Now, Holliwell asks the question, "Do you wish to succeed?" And he said, "You  
28 can. You possess all of the essentials within yourself. All you need is to gain a right  
29 understanding of the principles and laws upon which success is based and then to  
30 apply the right methods of operating these laws until success is earned."

31           You know, Mary, those lines are just about as motivating as anything I have ever  
32 read. I read them over and over and over again. It's such wonderful information. I  
33 mean, it really stirs something inside of me.

34           I could feel the energy coming from you as you read that. And what I know is  
35 that you not only know this for yourself, but you know it for every person you come in  
36 contact with, Bob Proctor. So Holliwell goes on here and he says, "The law of  
37 success is as definite as the law of any science. The exact use of this law will produce  
38 results every time and it is the results that count. And as results may be multiplied  
39 indefinitely by a persistent application of the law, there is no ending to the success you  
40 can enjoy." So one success built upon another, built upon another. Great things are  
41 no less possible than small things and it is the great things that will follow whomever  
42 uses this law with faith and understanding.

43           So whatever your present state or condition, there is a better and a larger future  
44 in store for you, but you and I must prepare ourselves for it. We cannot rise into the  
45 better and greater things unless we do something about our understanding and our  
46 application. Study, planning and effort are all necessary. The young and the old alike  
47 are entitled to advance. But to be true to yourself and to the law which governs us,  
48 we simply must advance, for advancement is the law of life and advancement is success.

49           It is the law's intention, life's intention, that you and I should move forward. We  
50 can stand still. We can go backward. We can retard our normal progress for a while  
51 and Holliwell says, "Perhaps even as long as a lifetime." But in the end, we each will  
52 be compelled to move forward, especially in the direction of our own soul's growth.  
53 Nature brooks no interferences with her purposes. This is often the reason why  
54 prods and problems of adversity come when we fail to move forward.

55           I remember hearing once that the mother eagle, when it's time for her babies to  
56 fly out of the nest, if they're not leaving, she pulls all the soft downiness that's in that  
57 nest protecting their tiny bodies and she just makes it as prickly and difficult a place to  
58 be as possible and those baby eagles fly; so are you and I meant to.

## **TRACK 02**

59           These next words are so encouraging. You can achieve your ambition. Aim high  
60 and build well. The beautiful part about this ... I was thinking, Mary, as you were  
61 sharing those lines, that spirit doesn't even relate to big or small. That's in our mind. It  
62 doesn't take any more energy to go after the big win than it does after the small. Why  
63 do we so grudgingly treat ourselves to the big win? Why do we reluctantly hold

64 back? What you imagine to yourself as success can be reached. The law never  
65 blunders; what she idealizes she has the power to actualize. What she images in your  
66 mind, she has the power to produce materially. She ever seeks to build you up in your  
67 power and in success. That is her plan for you.

68 The faculties possessed by all great and successful individuals are the same human  
69 faculties that you possess. They gain some understanding of the right kind and then  
70 they apply their faculties in the best way they knew for advancement and so earned  
71 success. Some will ask, "But in what does true success consist?" Almost every other  
72 person will hold a different view as to what constitutes real success.

73 To avoid confusion of ideas, let us define our meaning of the term. Most people  
74 consider success as being a high state of world prosperity; others, as the realization of  
75 personal hopes or fulfillment of heart's desires; still others, as the achievement of their  
76 ambitions for the performance of great deeds. Real success, however, is something  
77 more than this. We do not define it in terms of money, position, fame or wealth,  
78 although it may include all these. True genuine success of the largest kind lies in the  
79 results obtained, harvest reaped and distributed, so that our fellow beings at large are  
80 benefited and the world enriched.

81 Yet, for the purpose of our lesson, the term "success" will be interpreted in a more  
82 individual sense, as meaning personal advancement and increase and the favorable  
83 termination of anything attempted. I believe Earl Nightingale had the very best definition of  
84 success that I have ever read. He arrived at it in 1951. He left this planet in 1989 and  
85 never changed a word. I got into the idea in 1961 and, to date, I have never changed a  
86 word. He said, "Success is the progressive realization of a worthy ideal." In other  
87 words, the idea is worthy of you because you're trading your life for it and it's an  
88 ideal. It's not just an idea.

### **TRACK 03**

89 James Allen said, "An ideal is an idea that you've fallen in love with." I see love  
90 as resonance. It's when you're in perfect harmony. When two people are in love,  
91 they're in perfect harmony. When you're in love with an idea, you're intellectually  
92 involved in the idea. You're emotionally involved in the idea and it's embedded in  
93 every cell of your being. You're totally in tune with it.

94 Now, being totally in tune with an idea does not mean that the idea has manifested  
95 in form, but it does mean that you're going to progressively move toward it. And in  
96 doing that, it is only natural that you're going to fail in many attempts because you

97 don't know how to get there. You only know you *will* get there.

98 And so people fail, but that doesn't make them a failure. People are only failures  
99 when they stop trying. I think this is a very important part of success and it's a part  
100 most people misunderstand. If the failure's big enough, the opportunity is huge. See,  
101 everything is equal and opposite. If it's only a little failure, when you work your way  
102 around to the other side of it, it's only a little win. If it's a fairly big failure, when you work  
103 your way around to the other side of it, it's a fairly big win. But if the failure is huge, when  
104 you mentally work your way around to the other side of it, the opportunity is equally as  
105 big.

106 Mary, I believe it is very important that we understand this in the search for real  
107 success, what we're talking about here is working with the law.

108 Well, I would just say to those of us that are listening right now, some of you will  
109 be joining me and saying, "Thank you, God, that I had such a big failure." Because  
110 the opportunity in that. It's inherent, when you say that it is the proper holding of what  
111 looks like a failure that actually gives us part of what's required so that we can work  
112 our way around it. You said, "When we work our way around it mentally." It's not  
113 easy to say "thank you" when we're in the midst of what we feel is a failure. We  
114 worked, we thought we were doing something, and then the results are not what we  
115 had hoped.

116 Nevertheless, falling in love with an ideal, falling in love with that ideal, then, if we  
117 stay true to that love for the ideal, ideas will start to percolate. We will not stay down.  
118 We will find a way to reenergize, refocus and then recommit to the ideal. I absolutely  
119 have seen and know how the universe responds when we are in harmony with our  
120 love for an ideal.

121 I've also experienced in my own life both great success and great failure, and  
122 great success and failure, and back and forth. And I came to realize, as others have  
123 said, that there is no real failure. It's feedback. Now, I really love how you distinguish  
124 the difference between failure and failing. I've never heard that before and that's  
125 helpful; that it's natural that we would fail as we're learning.

126 We send a spaceship to the moon. Ninety-eight percent of the time it's said the  
127 spaceship is off track, but it's always self-correcting. It's self-correcting, self-correcting  
128 and that's really what we would call our "failure" or "failings"— it is the feedback  
129 from the universe. It's time to self-correct.

130 We could notice little failures and large failures, but there's self-correcting feedback  
131 from our universe that actually is guiding us in unerring accuracy to that which we have  
132 said or felt is our ideal.

133 In fact, Price Pritchett says that a rocket fails its way to the moon.

134 Really?

135 And it really does. Well, it is, like you say, off course 90-some percent of the  
136 time, but it keeps correcting, correcting, correcting and of course, that's what we  
137 have to do—correct, correct, correct. If we knew everything there would be no  
138 failures. But we don't know everything.

139 Um-hm.

140 We just know a little bit and what we're looking for is more.

141 I was watching one of my grandchildren learn to walk, I had noticed that he had  
142 been watching his older brother and sister walk around on their hind legs. He wanted  
143 to get on his hind legs too. He pulls himself up and there's that moment where he's  
144 hanging on to what he's known and then he lets go and there's a couple of tenuous,  
145 uneven steps and he falls down. And he repeats and repeats and repeats with the  
146 falling down and getting up. I never once saw that little boy look up and say, “That's  
147 it. I'm just not meant to be a walker.” There was just no doubt that even though the  
148 falling was happening, that he would get up and eventually he would walk.

149 But I think what happens for those of us that are in our adult bodies, we fall down  
150 in love, or we fall down in money, or we fall down in some dream and then we say, “I  
151 guess that's it. I'm just not meant to have the success that I really yearn for.” That's  
152 complete illusion and delusion. The universe itself is seeking success for every one of  
153 us—fulfillment.

#### TRACK 04

154 Holliwell goes on and he says that you and I are so constructed that we may  
155 utilize the elements of our life to build ourselves up into an ever-increasing power,  
156 betterment and success. We also are subtly related to everything outside of ourselves  
157 so that this purpose can be fulfilled. Such fulfillment, however, will depend on the  
158 actual use we make of our own mind and whether we choose to serve in ignorance or  
159 to govern with knowledge the forces of life.

160 Success is bringing oneself and one's actions to a standard higher than the ordinary  
161 human standard. Most of the failures and defeats in life are due to our own blindness.  
162 But when the heart is right, the head thinks right and all our acts are judged by our  
163 inner motives, not by our outer accomplishments.

164 “Out of the heart are the issues of life,” Holliwell says. So success depends upon  
165 adopting a true course, upholding what is just and right in thought and action and

166 adherence to this principle is most essential because success is not a creature of  
167 circumstance, nor a game of chance nor luck. Not until the Golden Rule is the basis  
168 of commercial activity can we be in harmony with this principle.

169 The fact that a person is honest and truthful and industrious does not ensure their  
170 success. More may be necessary than this for if a person is timid, backward or  
171 fearful, fear will act as a brake to retard his progress. If a person is an efficient  
172 engineer yet has an inferiority complex, that complex will make him mediocre and he  
173 will not be able to extend himself according to his skillful training.

174 Fear is largely the cause of failures. It cannot be eliminated either by drugs or by  
175 the surgeon's knife. The only remedy known for fear is understanding. Fear is an  
176 outgrowth of doubt and worry, and the opposite of doubt and worry is understanding.  
177 Doubt and worry lead to fear, whereas understanding leads to faith. When one  
178 understands that the universe is filled with the presence of God, there is nothing to  
179 fear. Most of us could meet our obligations if it were not for fear of some kind that  
180 tells us differently. We hypnotize ourself into a belief which incapacitates our power.  
181 Fear clouds our vision. It benumbs our faculties. It paralyzes our mental forces,  
182 which must be free and active if we are to avert calamity. When a person's mind is  
183 confused by fear, that person is in no condition to accept an opportunity. God does  
184 not give us the spirit of fear, but of courage and a sound mind.

185 You know, Bob, it's said that half our failure is a result of our pulling up on our  
186 horses and checking them as they are about to leap the barrier. Expert riders just let  
187 their horse have its head and this ensures a safe jump. Half our failures, then, are as  
188 we pull in at the moment when we should let all our forces out to the full extent as we  
189 make a leap. We jerk ourselves back into failure when we could just as well be riding  
190 on to victory if we stay focused on our ideal outcome.

## **TRACK 05**

191 One time I went ATV riding with my adult kids, and I didn't really want to go, but  
192 they wanted me to go. We were in Mexico and these are motorcycles on four wheels.  
193 As we drove through the streets of Cabo San Lucas and came to the sand dunes  
194 where the kids were going up and down and flying and having fun. It was squishy  
195 there and I was afraid that I was going to fall over. I just was sitting there and my  
196 youngest son, Matt, came up to me, rode his ATV up to me and said, "Mom, what are  
197 you doing?" And I didn't tell him the truth. I just said, "Well, it's such a beautiful  
198 sunset in a little while and I think I'll just sit here and watch the sunset." He leaned



199 over to me and he says, “Don't let fear get in your way.” And I went, “Who raised  
200 you?”

201 Ha, ha, ha, ha.

202 So I go ... gently and gingerly I rode that vehicle down to the flat sand beach. I  
203 went up and down there and I was doing just fine, but then it was time to leave and the  
204 only way out was up. So I tried to go up that first sand dune and I would get about  
205 halfway up and then it would slip and I would get afraid and the ATV would go back  
206 down to the bottom. Over and over and over again I got about halfway up. Finally,  
207 the kids were gathered on the bottom, cheering me, trying to get me to go forward. I  
208 fell down and came back down one more time and my daughter's husband, who is  
209 Latino—he was born and raised in Mexico City—he doesn't want to embarrass me in  
210 front of all the other kids, but he comes over and he whispers in my ear, and he says,  
211 “Mama, you have power, you are not using. Take your foot off the brake.”

212 Ha, ha, ha.

213 What was happening is I would get halfway up and without even realizing it I  
214 would start to get afraid. I would just clamp down on the power that was under my  
215 authority to take me exactly where I wanted to go. That experience has stayed with  
216 me and there are many times when I have felt, out of fear, the thought of contracting,  
217 pulling back, playing it safe. Learning how to navigate that moment with a trust and a  
218 faith in a law that is greater than the limit has served me well.

219 “Mama, you have power you're not using. Take your foot off the brake.” I'm  
220 going to remember that, and you will probably hear it again from me. You know, if we  
221 investigate the lives of successful people, we find a very striking fact. We find a  
222 common quality that is responsible for their success—it consists of a constructive  
223 state of mind. Psychologists term this constructive state of mind as a success attitude.  
224 Simple as it may seem, in most every case, the difference which decides success or  
225 failure is the ruling mental state. It is at fault and is the cause of failure.

226 The discovery of this remarkable fact by modern psychology probes to the very  
227 root of some deep practiceable problems and indicates a way out of adversity and  
228 failure. In short, the positive mental attitude of the person who thinks they can, in  
229 contrast with the negative attitude of another person who thinks, well, they can't, is  
230 practically the only difference between the one who succeeds and the one who fails.

231 The former learns the truth and discovers they can do things and the idea liberates  
232 their sleeping engines, stirs them into activity, thrills them with desire to advance,  
233 inspires them to get things done. So, they move into success. Some people, however,  
234 live in the conviction that as they are, so they must remain. They believe that God had



235 cast them into a fixed mold and that the little ability or power which they possess is all  
236 they can hope or wish for in this life.

237 Scientific research into the mysteries of the human mind reveals a wonderful world  
238 of power and possibility. The psychological truth is that what is possible to one mind  
239 is possible to another, and vastly more than we have ever dreamed. The same human  
240 faculties and cultivated powers of the great and successful are possible in every mind.  
241 The only difference is in the degree of development, not the kind.

## **TRACK 06**

242 Holliwell then says to us, “Begin now to take a superior view of yourself, your  
243 life, your circumstances, of things and persons in general. As you mentally perceive  
244 the better and the greater, you will consciously and unconsciously reach out for the  
245 better and the greater. In other words, your thoughts, desires, words, mental actions  
246 will gradually become filled with the ‘Spirit of progress’ and your faculties will grow  
247 stronger and your powers will increase.” Begin now to take a superior view of yourself,  
248 which is the image power that we each have to imagine, to imagine a life of what we  
249 would really seek to experience and be and do and become, to allow ourselves to  
250 move into that Imagineering capacity, take a superior view of all that is possible and  
251 begin to coalesce or hold that view. And then Holliwell says this: “Catch the spirit of  
252 the words ‘I can’ and you have the key to the successful attitude.”

253 You know, Bob, it was in 1973 that I moved to Phoenix, Arizona, to study with  
254 Raymond Holliwell and to attend his seminary. And while I was doing that, to help  
255 earn money to support my family, I taught school in Chandler, Arizona. My first  
256 teaching assignment there was with a group of kids ... I was teaching fourth grade.  
257 Because many of the kids were from different ethnic backgrounds, I went and got the  
258 files I got on the children before I started teaching them. In those days our testing  
259 system hadn't caught up with testing kids in a way that gave them a chance to succeed.  
260 So the files all said that the kids were very, very low-IQ kids, and the kids had been  
261 told told that they had low IQs.

262 But what I discovered in a very short time in working with the kids was, the kids  
263 who believed they had an IQ that was low and that they weren't going to be a success  
264 in life, even at nine-years-old, were reproducing that in the classroom. And, the kids  
265 who still had a sense of “I can”, whatever gave them that, they had an attitude of “I  
266 can”. I learned in that time, tha “I can” is way more important than the IQ. So catch  
267 the spirit of the words “I can” and you have the key to the successful attitude. Know

268 you can succeed and proceed to think and live and act in that strong conviction.

269 You may search everywhere, anywhere to discover the mystic secret of success  
270 only to find that in the end it is all contained in these two little words: I can. Now, that  
271 “I” that can is not your history. The “I” that can is not your personality. The “I” that  
272 can is your source. It is the very essence of who you are that gives rise to life itself as  
273 you.

274 Modern psychology has discovered that the person who thinks they can begins  
275 easily to develop the power that can. This is a demonstrable law of mind. Persistently,  
276 think that you, the authentic you, can do what you want to do and it will not be long  
277 before you begin to find yourself actually doing either a form of that thing or actually  
278 that thing. There's no miracle about it. The law works this way. The principle involved  
279 is that if the “I can” attitude is adopted, the mind will proceed to direct all energies into  
280 those faculties which are employed in doing that which is desired to accomplish and  
281 steadily build them up until they become large enough, strong enough, to actually  
282 perform what previously appeared to be impossible.

#### **TRACK 07**

283 Raymond Holliwell gives us the example, and he uses a person that certainly had  
284 the “I can” idea embedded deep into his psyche. When Napoleon sought to conquer  
285 Italy, he was faced with an apparently insurmountable obstacle, the towering Alps.  
286 They were considered by the people who lived around them to be absolutely unscalable,  
287 but the words “I can't” were certainly not in Napoleon's mind. He, being determined  
288 to conquer, persistently said to himself, “I can.”

289 His descent on the other side of the mountain so surprised the people in that  
290 country that they were practically conquered without opposition. The shock of his  
291 doing what was deemed impossible took away the power of opposition. Thus, his  
292 greatest obstacle proved his sure means to victory. And so it is with all difficulties.  
293 Obstacles viewed from a higher point of view are invariably stepping-stones to success.

294 John Bunyan was thrown into prison and while in prison there, he faced a problem  
295 equal to the Alps. He wanted to continue with his religious work. He was not easily  
296 defeated. So on the twisted paper that was brought to him as a cork in a milk jug, he  
297 wrote his immortal Pilgrim's Progress. This book alone has reached more people  
298 than he could have ever preached to in a whole lifetime.

299 **Wow.**

300 So good, isn't it?

301 Mm-hmm, and it's true. Obstacles serve as an opportunity to call up our latent  
302 powers. They draw us out and make us strong if we use them properly. They can  
303 lead us to the goal we actually have in view, even when we are up against it. When we  
304 desire to progress, we can learn to declare to ourselves these words: I can. And  
305 remember, the "I" is hooked to the "I am" that is the entire universe.

306 You and I cannot even say, "I am" except the spirit of life that in-dwells us, gives  
307 us the empowerment, the awareness to say, "I am." What is it that woke you up this  
308 morning? It wasn't the alarm clock or the smell of the coffee or the sound of the kids.  
309 It was the spirit of life, because without that indwelling you, the kids could make noise  
310 all day, the coffee could do what it does and all of that can occur and there's no one  
311 home to respond. The spirit of life is in us—"I can." When we remember those  
312 simple words, they contain a magic formula to all of what we consider to be success,  
313 and no goal worthwhile ever in the history of time has ever been won without the  
314 realization of these words, "I can."

315 One's state in life is largely determined by one's mental attitude. When we radiate  
316 discouragement, gloom, failure, it's because we've accepted somewhere and grown  
317 this "I can't" attitude. And what we find is, if you pay attention, you will naturally  
318 gravitate away from those who have an "I can't" attitude and gravitate towards those  
319 who have an "I can" attitude. One is life-depleting and one is life-giving, and we get  
320 to choose.

321 In all circumstances, in every circumstance, you are greater than the things or the  
322 conditions because the spirit of life is greater than any condition and that's what you  
323 are. Whatever you aim at, be certain of one thing: that the power to achieve it and win  
324 it is in you. So aim high, aim well and your mistakes will lessen and more than that, if  
325 you shoot for the stars, you're much more likely to hit the moon. Keep the "I can"  
326 attitude. Affirm it constantly.

327 I don't know what your star idea is right now, but bring it to mind right now.  
328 Bring to mind the idea of what you consider to be a great success for your life and  
329 then begin to generate the feeling, "I can;" not by my personality, not by my history,  
330 not by my education, not by my bank account, but by the authority of the law of my  
331 own being. The "I" that is the "I" that "I am" can, absolutely can.

**TRACK 08**

332       The next step is to encompass your life or to state your idea or your objective.  
333       Make a mental picture and hold in mind that which you're aspiring to achieve. This is  
334       vitally important. Begin with the persistent effort to work toward the final goal. Life,  
335       after all, is just like a series of many steps. Each step may provide you with new  
336       problems. But as you meet each problem, keep your eye ever fixed upon the top:  
337       your objective, your aim, your goal. No matter how crude or how poor your first  
338       efforts may be, they are but the beginning.

339       You may now compare yourself with another. Everyone had to commence at  
340       some time at the very bottom. In the meantime, know that you cannot fail until you  
341       give up. You can never fail if you never give up. Keep on trying. Each effort produces  
342       new results. Success, after all, is only the collection of many good results.

343       “Never leave till tomorrow that which you can do today,” said Benjamin Franklin.  
344       The worst enemy you will encounter on life's highway is within your own self. Its  
345       name is procrastination. Procrastination kills ambition. It gets one into the habit of  
346       indecision, which causes failure. Practice making your decisions clearly and promptly.  
347       Take care of the little questions that come to you and they will automatically take care  
348       of their own big questions should they arise.

349       One who cannot decide for himself clearly subordinates his judgment. He becomes  
350       receptive to the mass mind around him, and he becomes one of the masses and can  
351       attract only what the masses supply, which isn't much.

352       Many of us will say at times, “Well, I'm confused. I'm confused,” and what I've  
353       learned is that I toy in the domain of confusion when I don't want to let myself know  
354       what I really do know because I don't want to have to do what I'd have to do if I let  
355       myself know what I really do know. I'm going to say it one more time because there's  
356       the truth: we are all great souls. Great souls are never confused. We have a perfect  
357       mind. There's an answer to any question we would bring. Ask and it shall be answered.  
358       So if I want to know, the answer is there.

359       But when I say I'm confused, the bottom line is I really don't want to know,  
360       because I don't want to have to do what I'd have to do if I let myself know what I  
361       really know, which might mean letting go of some part of life that I've hung onto or  
362       take a step when I'm playing more in my fear. Procrastination is the name of that  
363       which would keep us stuck and place us outside the realm of the possibility, which is  
364       what we're here for and that's what we're terming as success, which is the ever-  
365       upward flow of you and me expressing the greatness that's within us.

## TRACK 09

Notes

366 So Holliwell asks us, I think, a really important question. He says, “What do you do with  
367 your spare time? How do you spend it? Where do you spend it? Do you give it any value?”  
368 I remember listening to the president of Lewis and Clark College in Oregon. I attended his  
369 opening address for the incoming group of freshmen. He welcomed them to the university  
370 and he described many things in its history, and then he said, “Ladies and gentlemen, I want to  
371 teach you something right now,” and he fell silent. And the president of that universe was  
372 silent and silent and silent and it seemed to go on forever. And then he looked to his watch  
373 and he said, “That, ladies and gentlemen, is five minutes. Don't ever think because you only  
374 have five minutes that you don't have a great commodity in your hands.”

375 It struck me with such impact and was such an important lesson for me that many times  
376 prior to that I thought, “Oh, I only have five minutes,” without realizing that that five-minute  
377 package was rich with potential and rich with life. So the point is that “every one of us are  
378 dealers in time,” Holliwell says. Our success depends upon the use of our time. Are we  
379 wasting it? Are we investing it? How are we using what we might call the little odd moments.  
380 What about those odd moments?

381 Real success for some absolutely just started in odd moments. What we do with our  
382 spare time not only is clear profit, but it increases our mental capacity. Every minute we save  
383 by making it useful and profitable adds to our life and the possibility of a successful one.  
384 Every minute wasted is a neglected byproduct. But once it's gone, it can never be returned.

385 You know, Andrew Carnegie, who was Napoleon Hill's mentor and inspiration, he said  
386 that he didn't have any spare time. All his time was accounted for. Holliwell said, “Think of  
387 the quarter hour before breakfast, the half hour after, the time wasted waiting for appointments  
388 during the day and the scores of chances each day when you might read or figure or concentrate  
389 or work for your goal. Use all your time constructively.” That's exactly what Carnegie did.  
390 At one time, he was the richest man in the world. He continued, “It's only the aimless,  
391 worthless, unsuccessful ones who speak of killing time. The one who's killing time is destroying  
392 their opportunities while the person who's succeeding is making their time live and making it  
393 useful. I always like to hear a person say that there isn't enough time in the day for them.”

394 Success then Holliwell defines this way. He says, “Success summarized is the way we  
395 learn to use two valuable things—our time and our thought. Knowledge alone is not success.  
396 It is the way we use that knowledge.” It is important always to remember that back of all our  
397 toil and struggle, under the dust and smoke of things, there are the arms of the universe, the  
398 arms of the infinite, guiding, guarding, supporting us. The law is always at work. Whatever  
399 we lack, the universe has. Whatever we seem to lack, spirit has. Whatever we need, spirit can

400 supply. Whatever obstacle we encounter, the spirit of life within us and about us can  
401 overcome it.

402 “So near to man,” wrote Emerson, “When duty whispers low, ‘thou must’, the  
403 youth replies, ‘I can, I can’.” So Holliwell finishes up his lesson on the law of success  
404 this way, with a poem entitled, You Can.

405 *“If you think you are beaten, you are.*

406 *If you think you dare not, you don't.*

407 *If you'd like to win but think you can't, it's almost a cinch, you won't.*

408 *If you think you'll lose, you're lost, for out in the world*

409 *we find success begins with a person's will.*

410 *It's all in the state of mind.*

411 *If you think you're outclassed, you are.*

412 *You've got to think high to rise.*

413 *You got to be sure of yourself before you can ever win a prize.*

414 *Life's battles don't always go to the stronger or faster one.*

415 *But sooner or later, the person who wins is the one who thinks they can.”*

## TRACK 10

416 These lessons, they're so vital to our growth and they're very broad. They cover  
417 all different aspects of our lives. What we're really talking about is attitudes and  
418 concepts that we're incorporating into every cell of our being. The more we go through  
419 these, and I've been studying this for many, many years, the more I find that my level  
420 of awareness or my level of understanding of each one of the lessons keeps expanding.  
421 Right up until here, this recording, when we're working together on these, I find that  
422 my mind is shifting again.

423 The beautiful truth is that if I kept working on these for another 20 years, my  
424 mind is going to keep expanding. So I would like to encourage every person who  
425 sees fit to really incorporate these ideas into their life that they continue to study and  
426 they set aside maybe just a brief period of time every day, but try and do it at the same  
427 time every day, where the idea of discipline comes back into our life and sacrifice, as  
428 we were talking about. Give up something you were doing and say, “I'm going to  
429 study this for a half hour a day, but I'm also going to apply it as I go through the day.”

430 I like to recommend that before a person starts to study anything that they study  
431 toward a particular end. I mean, it's good just to study for own enjoyment, but I  
432 always think it should be applied. So if we write our goal on a card and place the

433 card in front of us and then we begin to study. What we're looking for is an idea that  
434 will move us closer to our goal. We're either going to find the ideal in the lesson or the  
435 idea is going to be coming from within because the lesson has inspired us.

436 I have thoroughly enjoyed working with you on this, Mary, and I would encourage  
437 anyone who really wants to develop their identity to look into Mary's courses because  
438 they're powerful. She does programs where she works with people up to a year that  
439 make a huge difference in their lives. I've seen the results of your work and you have  
440 every reason to be proud of the work you do.

441 Thank you, Bob Proctor. It has been both an honor and a privilege to work with  
442 you. I, too, have found as I've worked with these lessons, as we've shared them here,  
443 recording them together, the expansion of my own understanding and awareness and  
444 commitment and the thrill that I have about the next version of life that I'm being  
445 beckoned to. My wish for every person who's listening right now, is let yourself just  
446 be thrilled at the possibility of you.

447 This is Bob Proctor.

448 And Mary Morrissey. Thank you.



1. In your own words, describe the essence of the Law of Success.

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2. How will you use this law to your benefit for the next 30 days.

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3. “It is the Law’s intention that you shall move forward.” Explain how success means personal advancement, as presented in this chapter.

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4. Describe the “Superior View”—the image you hold of the better and greater you.

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5. Holliwell says that understanding is the only known remedy for fear. How does an understanding of the Law give you courage and confidence?

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