

## The meaning of the motto

“He Profits Most Who Serves Best”

Every religion and every philosophy has both its exoteric and its esoteric teachings.

Its exoteric truths are those which the world at large understands to be its teachings.

Its esoteric truths constitute the deeper or inner meanings—the understanding of the members of the inner circle, the true devotees of the particular religion or philosophy.

We are living in a realm of cause and effect, and the English philosopher Hamilton tells us that philosophy is the science of effects by their causes.

Rotaryism has been evolved into a philosophy.

Rotaryism, as a philosophy, is the science of effects by their causes, as related to the effect which the whole world wants—profit—by the only natural cause of legitimate profit, which is Service.

To the mind of the author of the motto, the concept Service represents a fixed fact in Nature, as absolute and certain and unerring as is represented by the concept gravity, or the concept gravitation, or the concept attraction.

The concept Service represents a law of Nature, just as certainly as the concept gravity represents a law.

In fact, the law of Service is to all human relationships, including commercial, industrial, professional, and all other relationships, exactly what the law of gravity is to all material bodies.

Indeed, it is the law of attraction in human relationships.

Witness the following facts:

First: When the support is removed from a suspended object which is heavier than air, it is perfectly natural for that object to gravitate to the earth, in obedience to the well-known Newtonian law of gravity or attraction.

Second: That, however, is no more natural than it is for trade, in any line of commerce, to gravitate toward the commercial institution which “serves” its patrons the best.

Third: The natural attraction of patronage or custom to the commercial institution which serves its patrons the best, is no more natural than it is for employes of the right calibre to be attracted to and stay by the employer who broadly, and in the true sense of the term, serves his employee the best.

Fourth: The above facts are no more natural than it is for the “fat pay envelope” and the desired promotion to gravitate toward the employe in any organization who, in the true meaning of the term, serves his or her employer the best.

There is no sickly sentiment and not the slightest element of sentimentality about the philosophy of Service when it is scientifically understood.

It is, among other things, the one law of sound economics.

To obtain a thoroughly scientific understanding of Service as a natural law of human activity, it is important that the student of the philosophy of service come to a clear understanding of the difference between a law and a principle.

All principles are laws, but all laws are not principles.

That any given natural law may take rank as a principle, it must rise to the dignity of a governing law—a primordial law, a creative law, a source from which other natural laws emanate.

The law of Service rises to that dignity.

The law of Service is the principle of Service. It is a fixed principle and governs in each of the four kingdoms of Nature,—man, lower animal, vegetable, and mineral.

Man did not make this law any more than Newton made the law of gravity.

Man did not make it and he cannot break it.

The law can and will break him or her who persistently transgresses it.

If any individual, employer or employe, man or woman, boy or girl, rich or poor, steps to the top of a high building, he or she is destined to come in violent contact with Mother Earth.

We use language loosely when we say we “break” a law.

The individual stepping off from the top of a high building has not broken the law of gravity as he lies broken on the earth beneath. The law of gravity is still unbroken and continues to work all the time and overtime.

Such an individual breaks himself by non-conformity to the conditions of the law.

In an exactly analogous manner, almost countless numbers of human beings fall broken on the pavement of life, through either conscious or unconscious non conformity to the principle of Service, which is a primordial or governing law of Nature working all the time, everywhere, with everybody. Conscious or unconscious conformity to natural law is the natural cause of deserved reward or profit.

Conscious or unconscious non-conformity to natural law is the natural cause of failure to attain deserved reward.

Excellence of service rendered is to deserved reward exactly what fire is to heat. Little fire, little heat; more fire, more heat.

Everyone knows that that is a fact and not a theory.

As the volume and intensity of the fire is increased, the volume and intensity of heat is naturally increased.

This, however, is no more a fact than that, in the realm of human busy-ness, whatever the business may be, so long as it is useful effort, excellence of service rendered is cause, and deserved reward is effect.

Little service, little reward; greater service, greater reward.

This is the natural law of cause and effect in the realm of human effort and deserved reward.

Service, when scientifically understood, is but another name for usefulness.

The individual, or the aggregation of individuals, as an institution, which could not, by any possibility, be of any service to the world, has no natural cause for existence.

Service, or usefulness, is the natural or divine mission of every human being and of every aggregation of human beings, as an institution, commercial, industrial, professional, governmental, or otherwise.

It were well for all students of philosophy to bear in mind the words of that wise man, Vivekananda, when he said: “Once the end in view is clearly determined,

the means to the end becomes more important than the end itself.”

The means to the end is the cause; the end is the effect. Take care of cause, and the effects will take care of themselves. Travel carefully and well the road of the means to the end, and you will arrive safely at the end in view.

HE life of the individual or the institution resolves itself to three lines, which may be represented by the following diagram: \_

I S P

“I” stands for individual or aggregation of individuals, an institution.

“S” stands for service rendered.

“P” stands for profit.

Ultimately, in the mathematics of life, these three lines are equal.

The reason why ultimately so many millions fall broken on the pavement of life is because about ninety-five people out of every one hundred, in every walk of life, have their mental optics focused on line number 3.

Thus are they seeking for effects without paying due attention to cause.

They are seeking to arrive at the end in view—profit—without carefully traveling the road of the means to the end, Service.

In order to insure the making of the third line long, any individual or institution labors under the necessity of natural law to center attention upon the problem of making the middle line also long.

But the middle line, Service, is an effect flowing from Line number 1, which is the power of the individual or institution to render really efficient service.

There is a vast difference between even the desire to render efficient service, which is so sadly lacking in the hearts of millions of humans, and the capacity to render really valuable service.

The rendering of efficient service requires both the desire and the capacity to serve.

Possibly the greatest bar to the development of a high degree of individual capacity to render really valuable service on the part of the average man or woman

is the sin of self-justification, the disease of intellectual vanity or pride of intelligence.

It has been said, wisely and well, that there are fewer people who can endure success than there are who can endure failure.

As success begins to come, Mr. Average Man, even through the rendering of service, is very much inclined to feel that he has “arrived,” and when anyone thinks he has arrived, he is usually about ready to depart.

The student of the philosophy of Service should occasionally remind himself of the Hubbardic aphorism which reads: “It is while we are green that we grow, and when we think we are ripe we begin to get rotten.”

Careful analysis reveals the fact that if the individual would make line number 3 in the mathematics of life long, he must sooner or later go to work on line number 1, his individual power line, and see to it that, through right nourishment and right use of the constructive faculties, capacities, qualities and powers of the fourfold departments of his being, he brings about an actual increase of his power

to render efficient service. \_

By the term "four-fold departments of being" we refer, of course, to the intellect, sensibilities, body and volition of man.

- The superficial student of the philosophy of Service is apt to interpret the concept Profit in its economic meaning only.

He who has a scientific understanding of the concept Profit as it is used in the motto of Rotary realizes fully that all material gain is but one of three natural elements in the sum total of profit.

The first and most important element is the love of our fellowmen. If of a very practical turn of mind, call this the respect of those with whom any individual comes in contact.

The second natural element in profit is conscience.

Again, if of a very practical turn of mind, call this self-respect.

The third natural element is material gain.

Anyone, anywhere, in any niche of the world's work who obtains or procures material gain at the expense of the respect of others and self-respect, does not profit in the true sense of the term. ,

It is more than likely that such an individual will not secure, even though he temporarily procure an abundance of material gain.

Material gain, or, in plain language, money profits, in order to be made secure; must be procured in such a way that automatically, in the procurement of them, the respect of those with whom one deals, and self-respect, are natural consequences.

As a matter of fact, the conduct of the individual, in order to insure the largest possible measure of material gain in the form of progressively profitable patronage, must be of such a nature that self-respect and the respect of others go hand in hand with it. .

This is true by reason of the fact that the only road to the securing of progressively profitable patronage, in any line of human endeavor, is the road of so conducting oneself that the patron naturally wishes to come again and yet again, thus insuring permanency of patronage.

The concept Profit, therefore, as used in the motto, "He profits most who serves best," may be symbolized by an equilateral triangle, one side of which is represented by respect or love of others, the other side by self-respect or conscience, and the base line by material gain.

Millions, in-all, have labored under the false belief that one road leads to the acquirement of self-respect and the respect of others, while an entirely different road ends to the acquirement, in a large way, of the element of material gain.

This is an utterly false belief. There is no road leading to any one of the three elements in profit.

A road implies something broad and easy to travel, and there is no broad and easy road leading to any one of the three, and there are no short cuts.

Fortunately, however, there is one "path" leading to all three, and the name of that path is SERVICE.

It is service from you to the other fellow, no matter who you may be, that attracts him and his patronage to you.

And, lo and behold, the concept Service, as represented in the Rotary Motto, may be symbolized by

an equilateral triangle.

The first or left hand side of the triangle represents the natural element, of Right Quality.

The right hand side of the equilateral triangle represents the natural element of Right Quantity, while the base line of the triangle represents Right Mode of Conduct.

As certainly as 1 plus 1 plus 1 always equals 3, so Right Quality of goods or efforts, plus Right Quantity of goods or efforts, plus Right Mode of Conduct of a business or on the part of an individual, equals Right Service.

It equals Satisfactory Service,—the kind of Service which satisfies the other fellow and sustains his confidence, which in turn is the basis or foundation of all permanent or profitable human relationships.

It were well for the student of the philosophy of Service to bear in mind that his L. C. M. (Love of Fellow Men, Conscience, and Material Gain) cannot by any possibility ultimately be any greater than his Q. Q. M.

The one is the reflection of the other.

Love of Fellow Men, "Clear Conscience," and progressively profitable Material Gain, constitute the effect flowing from the cause of Right Quality, Right Quantity, and Right Mode of Conduct. \_'

The profit, therefore, is what we "get."

The service rendered\_is the gift, and man must learn the law that to get he must give.

To get profit or reward, he must give the gift of Service.

The giving of any gift implies another "G,"—the Giver.

And each individual giver—each individualized entity in the form of a human being, as to static or stored man power, is a triangle.

The left side of this equilateral triangle which symbolizes the well balanced individual, represents the spiritual side of his nature,—that factor in man which functions in love of the good, the true, and the beautiful in all things. >

The right side of this equilateral triangle represents the intellectual element in man's nature, through which he comes into the possession of knowledge.

The base of the triangle representing the static power of man, represents his physical nature, through which the spiritual and intellectual forces are expressed.

As they are expressed, functioning in words written or spoken, or deeds done, they result in Service, the natural elements in which, as already shown, are Q. Q. M.

Excellent of Quality, Quantity, and Mode, can be no greater than the Spiritual, Intellectual, and Physical development on the part of the individual.

The Q.+Q.+M. is the effect. The S.+I.+P.—Spiritual, Intellectual, and Physical Power—is the cause. Take care of cause, and the effects will take care of themselves.

Finally, the real student of the philosophy of Rotaryism should not forget that back of the individual there is a final "G," the source from which all comes—GOD—Omniscience, Omnipotence, Omnipresence.

If materialistically inclined, call this great force Nature, if you will.

The basic thing is recognition of the fact. that it is.

All things created have a Creator. That is pure logic to both the religionist and the materialist.

Cause cannot give rise to that which is not in itself.

In many forms of life, and notably in man, there is intelligence.

Pure logic compels even the materialistically inclined to recognition of the fact that in the cause of man, even though he designate it the Great Unknown, super-intelligence exists.

If, perchance, this should be read by one who does not like the term God, call it Providence.

If, perchance, he should not fancy the term Providence, hyphenate the term and call it Providence.

All things provided have a provider. All effects have causes.

Man is an effect; so is a tree, a bird, a vegetable, a horse, a stone.

The best housewife or cook in the world cannot provide a meal. All she can do is cook the food. The most liberal provider of food, raiment, and shelter for his family, did not, after all, produce or provide the raw material out of which all were made.

Money is but a symbol of values.

The best workman in the world, in metals or rubber or wood, or any other form of raw material, is but a combiner of natural elements provided by the Infinite Provider.

Molded by the mind and hand of man, the raw materials provided by Providence do indeed function in useful service to mankind.

But, the really thinking student of the philosophy of Service, no matter how great he becomes in the rendering of Service, becomes humble in contemplation of the Infinite Presence, the Great Unknown, the mysterious Father-Mother Creator, to whom he is finally beholden, and without whom he would be helpless.

It has been well said that a great many do not think,—they only think that they think, and some just think that they think they think.

And some there be, in this materialistic age, who as superficial students of the philosophy of Service, might be likened to those illogical individuals referred to by that brilliant English writer, Gilbert K. Chesterton, when he said that people who refuse to accept a God unless they can create one to suit their own fancy, reminded him of a child who would insist upon the privilege of creating its own father.

Of what is service to others the manifestation?

The answer is, Service is simply the objective manifestation of Love.

The only way anyone can prove his love of his fellow man is through service to his fellow man.

\_ The term Love, scientifically understood, is the most constructive force in the universe.

Its opposite—Hate—in all its various modes and manifestations, such as jealousy, fear, envy, is the most destructive force in the universe.

Love constructs; Hate disintegrates and destroys.

Another Hubbardic aphorism comes into play: "

"If you don't love your job, don't worry about it; some other fellow will soon have it."

In the late world war, if we as Americans had not loved our country, the hand of the Hun would soon have had us.

If the employer does not, broadly speaking, love his employes and does not make that love manifest in service to them, he need not worry about it; some other employer will soon have them.

If the employe does not love his employer and his work, he cannot construct a successful future.

And so it goes, all along the line of life.

Finally, the student of the esoteric meaning of the motto should realize that there is a vast difference between true Service and servility.

Evil is often but over-ripe good.

The spirit of real Service to the other fellow carries with it nothing of servility.

The true student of the philosophy of Service always bears in mind the Golden can.

And the best way in the world to really apply the Principle of Service is to really practice The Golden Rule.

There is nothing new about the enunciation of the Principle of Service as the law of being and becoming successful.

The Master Teacher of the Principle of Service told us long ago just what to do in order to put the law into operation. '

After laying down certain premises, such as reminding us not to bother with the mote in the other fellow's eye, when we have a big beam in our own, He stated His conclusion as follows:

"Therefore, all things whatsoever ye would that men should do to you, do ye also unto them."

And then He said that which we bear but little comment upon by the interpreters of His philosophy.

He added five very significant words, as follows:

"For that is THE law."

He did not say "That is A law"; he said "THE law."

Is it not singular that he used the definite article, the?

No, it is not singular, because the statement is very definite, very specific; and there is but one primordial law in human relationships. -

Did you ever hear anyone refer to A law of attraction, or A law of gravity?

We always say THE law of gravity, for the simple reason that there is but one.

In an exactly analogous manner, the Master Teacher of the Principle of Service states very definitely, after laying down "the rule for making gold,"

"FOR THAT IS THE LAW."

And then He added three more very significant words:

"And the prophets."

His translators spelled that last word p-r-o-p-h-e-t-s. But we may well spell it also p-r-o-f-i-t-s.

This is true by reason of the fact that anyone, anywhere, in any niche of the world's work, who does all things whatsoever—all the little things and all the big things—unto others that he would like to have others do unto him, will find the Quality of what he does, right; the Quantity of what he does, right; and his Mode

of Conduct, right.

His Service to others will, therefore, be right, and his profits in increasing self-respect, respect of

others, and material gain, will be a purely natural result.

Selfishness in all its forms is destructive—Service to others is constructive.

Service to others is enlightened self-interest. Selfishness is unenlightened self-destruction.

Therefore, “He Profits Most Who Serves Best.”