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THE SCIENCE OF
**GETTING
RICH**

WALLACE D. WATTLES

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Chapter 1: *The Right to Be Rich*

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WHATEVER MAY BE SAID IN PRAISE OF POVERTY, the fact remains that it is not possible to live a really complete or successful life unless one is rich. No one can rise to his greatest possible height in talent or soul development unless he has plenty of money, for to unfold the soul and develop talent he must have many things to use, and he cannot have these things unless he has money to buy them with. A person develops in mind, soul, and body by making use of things, and society is so organized that man must have money in order to become the possessor of things. Therefore, the basis of all advancement must be the science of getting rich. The object of all life is development, and everything that lives have an inalienable right to all the development it is capable of attaining.

A person's right to life means his right to have the free and unrestricted use of all the things which may be necessary to his fullest mental, spiritual, and physical unfolding; or, in other words, his right to be rich. In this book, I shall not speak of riches in a figurative way. To be really rich does not mean to be satisfied or contented with a little. No one ought to be satisfied with a little if he is capable of using and enjoying more. The purpose of nature is the advancement and unfolding of life, and everyone should have all that can contribute to the power, elegance, beauty, and richness of life. To be content with less is sinful. The person who owns all he wants for the living of all the life he is capable of living is rich, and no person who has not plenty of money can have all he wants. Life has advanced so far and become so complex that even the most ordinary man or woman requires a great amount of wealth in order to live in a manner that even approaches completeness.

Every person naturally wants to become all that they are capable of becoming. This desire to realize innate possibilities is inherent in human nature; we cannot help wanting to be all that we can be. Success in life is becoming what you want to be. You can become what you want to be only by making use of things, and you can have the free use of things only as you become rich enough to buy them. To understand the science of getting rich is therefore the most essential of all knowledge. There is nothing wrong in wanting to get rich. The desire for riches is really the desire for a richer, fuller, and more abundant life — and that desire is praiseworthy. The person who does not desire to live more abundantly is abnormal, and so the person who does not desire to have money enough to buy all he wants is abnormal. There are three motives for which we live: We live for the body, we live for the mind, and we live for the soul. No one of these is better or holier than the other; all are alike desirable, and no one of the three — body, mind, or soul — can live fully if either of the others is cut short of full life and expression.

It is not right or noble to live only for the soul and deny mind or body, and it is wrong to live for the intellect and deny body or soul. We are all acquainted with the loathsome consequences of living for the body and denying both mind and soul, and we see that real life means the complete expression of all that a person can give forth through body, mind, and soul. Whatever he can say, no one can be really happy or satisfied unless his body is living fully in its every function, and unless the same is true of his mind and his soul. Wherever there is unexpressed possibility or function not performed, there is unsatisfied desire. Desire is possibility seeking expression or function seeking performance.

A person cannot live fully in body without good food, comfortable clothing, and warm shelter, and without freedom from excessive toil. Rest and recreation are also necessary to his physical life. One cannot live fully in mind without books and time to study them, without opportunity for travel and observation, or without intellectual companionship. To live fully in mind a person must have intellectual recreations, and must surround himself with all the objects of art and beauty he is capable of using and appreciating. To live fully in soul, a person must have love, and love is denied full expression by poverty.

A person's highest happiness is found in the bestowal of benefits on those he loves; love finds its most natural and spontaneous expression in giving. The individual who has nothing to give cannot fill his place as a spouse or parent, as a citizen, or as a human being. It is in the use of material things that a person finds full life for his body, develops his mind, and unfolds his soul. It is therefore of supreme importance to each individual to be rich. It is perfectly right that you should desire to be rich. If you are a normal man or woman you cannot help doing so. It is perfectly right that you should give your best attention to the science of getting rich, for it is the noblest and most necessary of all studies. If you neglect this study, you are derelict in your duty to yourself, to God and humanity, for you can render to God and humanity no greater service than to make the most of yourself.

Chapter 2: There is a Science of Getting Rich

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THERE IS A SCIENCE OF GETTING RICH, and it is an exact science, like algebra or arithmetic. There are certain laws that govern the process of acquiring riches, and once these laws are learned and obeyed by anyone, that person will get rich with mathematical certainty. The ownership of money and property comes as a result of doing things in a certain way, and those who do things in this certain way — whether on purpose or accidentally — get rich, while those who do not do things in this certain way — no matter how hard they work or how able they are — remain poor.

It is natural laws that like causes always produce like effects, and, therefore, any man or woman who learns to do things in this certain way will infallibly get rich. That the above statement is true is shown by the following facts: Getting rich is not a matter of environment, for if it were, all the people of certain neighborhoods would become wealthy. The people of one city would all be rich, while those of other towns would all be poor, or all the inhabitants of one state would roll in wealth, while those of an adjoining state would be in poverty. But everywhere we see rich and poor living side-by-side, in the same environment, and often engaged in the same vocations. When two people are in the same locality and in the same business, and one gets rich while the other remains poor, it shows that getting rich is not primarily a matter of environment. Some environments may be more favorable than others, but when two people in the same business are in the same neighborhood and one gets rich while the other fails, it indicates that getting rich is the result of doing things in a certain way. And further, the ability to do things in this certain way is not due solely to the possession of talent, for many people who have great talent remain poor, while others who have very little talent get rich.

Studying the people who have gotten rich, we find that they are an average lot in all respects, having no greater talents and abilities than other people have. It is evident that they do not get rich because they possess talents and abilities that others do not have, but because they happen to do things in a certain way. Getting rich is not the result of saving, or thrift. Many very penurious people are poor while free spenders often get rich. Nor is getting rich due to doing things which others fail to do, for two people in the same business often do almost exactly the same things, and one gets rich while the other remains poor or becomes bankrupt. From all these things, we must come to the conclusion that getting rich is the result of doing things in a certain way. If getting rich is the result of doing things in a certain way, and if like causes always produce like effects, then any man or woman who can do things in that way can become rich, and the whole matter is brought within the domain of exact science.

The question arises here as to whether this certain way may not be so difficult that only a few men follow it. As we have seen, this cannot be true (as far as natural ability is concerned). Talented people get rich, and blockheads get rich; intellectually brilliant people get rich, and very stupid people get rich; physically strong people get rich, and weak and sickly people get rich. Some degree of ability to think and understand is, of course, essential, but insofar as natural ability is concerned, any man or woman who has sense enough to read and understand these words can certainly get rich. Also, we have seen that it is not a matter of environment. Yes, location counts for something. One would not go to

the heart of the Sahara and expect to do successful business.

Getting rich involves the necessity of dealing with people and of being where there are people to deal with, and if these people are inclined to deal in the way you want to deal, so much the better. But this is about as far as environment goes. If anybody else in your town can get rich, so can you, and if anybody else in your state can get rich, so can you. Again, it is not a matter of choosing some particular business or profession. People get rich in every business and in every profession, while the next-door neighbours in the very same vocation remain in poverty.

It is true that you will do best in a business you like and which is congenial to you. And if you have certain talents that are well developed, you will do best in a business that calls for the exercise of those talents. Also, you will do best in a business which is suited to your locality: An ice cream parlour would do better in a warm climate than in Greenland, and a salmon fishery will succeed better in the northwest than in Florida, where there are no salmon. But, aside from these general limitations, getting rich is not dependent upon your engaging in some particular business, but upon your learning to do things in a certain way. If you are now in business and anybody else in your locality is getting rich in the same business, while you are not getting rich, it is simply because you are not doing things in the same way that the other person is doing them.

No one is prevented from getting rich by lack of capital. True, as you get capital the increase becomes more easy and rapid, but one who has capital is already rich and does not need to consider how to become so. No matter how poor you may be, if you begin to do things in the certain way you will begin to get rich and you will begin to have capital. The getting of capital is a part of the process of getting rich and it is a part of the result that invariably follows the doing of things in the certain way. You may be the poorest person on the continent and be deeply in debt. You may not have friends, influences, or resources, but if you begin to do things in this way, you must infallibly begin to get rich. Like causes must produce like effects. If you have no capital, you can get capital. If you are in the wrong business, you can get into the right business. If you are in the wrong location, you can go to the right location. And you can do so by beginning in your present business and in your present location to do things in the certain way that always causes success. You must begin to live in harmony with the laws governing the universe.

Chapter 3: Is Opportunity Monopolized?

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NO ONE IS KEPT POOR BECAUSE OTHER PEOPLE HAVE MONOPOLIZED THE WEALTH and have put a fence around it. You may be shut off from engaging in business in certain lines, but there are other channels open to you. At different periods the tide of opportunity sets in different directions according to the needs of the whole and the particular stage of social evolution, which has been reached. There is abundance of opportunity for the person who will go with the tide, instead of trying to swim against it. So workers, either as individuals or as a class, are not deprived of opportunity. The workers are not being "kept down" by their masters; they are not being "ground" by the trusts and big business. As a class, they are where they are because they do not do things in a certain way. The working class may become the master class whenever they will begin to do things in a certain way.

The law of wealth is the same for them as it is for all others. This they must learn, and they will remain where they are as long as they continue to do as they do. The individual worker, however, is not held down by an entire class's ignorance of these laws; he can follow the tide of opportunity to riches, and this book will tell him how. No one is kept in poverty by shortness in the supply of riches; there is more than enough for all. A palace as large as the capitol at Washington might be built for every family on earth from the building material in the United States alone, and under intensive cultivation this country would produce wool, cotton, linen, and silk enough to clothe each person in the world finer than Solomon was arrayed in all his glory, together with food enough to feed them all luxuriously.

The visible supply is practically inexhaustible, and the invisible supply really is inexhaustible. Everything you see on earth is made from one original substance, out of which all things proceed. New forms are constantly being made, and older ones are dissolving, but all are shapes assumed by one thing. There is no limit to the supply of formless stuff, or original substance. The universe is made of it, but it was not all used in making the universe. The spaces in, through, and between the forms of the visible universe are permeated and filled with the original substance, with the formless stuff - with the raw material of all things. Ten thousand times as much as has been made might still be made, and even then we should not have exhausted the supply of universal raw material. No one, therefore, is poor because nature is poor or because there is not enough to go around.

Nature is an inexhaustible storehouse of riches; the supply will never run short. Original substance is alive with creative energy, and is constantly producing more forms. When the supply of building material is exhausted, more will be produced. When the soil is exhausted so that foodstuffs and raw materials for clothing will no longer grow upon it, it will be renewed or more soil will be made. When all the gold and silver has been dug from the earth, if humanity is still in such a stage of social development that it needs gold and silver, more will be produced from the formless. The formless stuff responds to the needs of mankind; it will not let the world be without any good thing. This is true for man collectively.

The race as a whole is always abundantly rich, and if individuals are poor it is because they do not

follow the certain way of doing things that makes the individual rich. The formless stuff is intelligent, it is stuff which thinks. It is alive and is always impelled toward more life. It is the natural and inherent impulse of life to seek to live more; it is the nature of intelligence to enlarge itself, and of consciousness to seek to extend its boundaries and find fuller expression. The universe of forms has been made by formless living substance throwing itself into form in order to express itself more fully. The universe is a great living presence, always moving inherently toward more life and fuller functioning. Nature is formed for the advancement of life, and its impelling motive is the increase of life. Because of this, everything, which can possibly minister to life, is bountifully provided. There can be no lack unless God is to contradict himself and nullify his own works. You are not kept poor by lack in the supply of riches. It is a fact that I shall demonstrate a little farther on that even the resources of the formless supply are at the command of the man or woman who will act and think in a certain way.

Chapter 4: *The First Principle in the Science of Getting Rich*

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THOUGHT IS THE ONLY POWER WHICH CAN PRODUCE TANGIBLE RICHES from the formless substance. The stuff from which all things are made is a substance that thinks, and a thought of form in this substance produces the form. Original substance moves according to its thoughts; every form and process you see in nature is the visible expression of a thought in original substance. As the formless stuff thinks of a form, it takes that form; as it thinks of a motion, it makes that motion. This is the way all things were created.

We live in a thought world, which is part of a thought universe. The thought of a moving universe extended throughout formless substance, and the thinking stuff — moving according to that thought — took the form of systems of planets, and maintains that form. Thinking substance takes the form of its thought, and moves according to the thought. Holding the idea of a circling system of suns and worlds, it takes the form of these bodies, and moves them as it thinks. Thinking the form of a slowly growing oak tree, it moves accordingly, and produces the tree, though centuries may be required to complete the work. In creating, the formless seems to move according to the lines of motion it has established. In other words, the thought of an oak tree does not cause the instant formation of a full-grown tree, but it does start in motion the forces, which will produce the tree, along established lines of growth.

Every thought of form, held in thinking substance, causes the creation of the form, but always, or at least generally, along lines of growth and action already established. The thought of a house of certain construction, if it were impressed upon formless substance, might not cause the instant formation of the house, but it would cause the turning of creative energies already working in trade and commerce into such channels as to result in the speedy building of the house. And if there were no existing channels through which the creative energy could work, then the house would be formed directly from primal substance, without waiting for the slow processes of the organic and inorganic world.

No thought of form can be impressed upon original substance without causing the creation of the form. A person is a thinking centre and can originate thought. All the forms that a person fashions with his hands must first exist in his thought. He cannot shape a thing until he has thought that thing. So far, humankind has confined its efforts wholly to the work of its hands, applying manual labour to the world of forms and seeking to change or modify those already existing.

Humankind has never thought of trying to cause the creation of new forms by impressing thought upon formless substance. When a person has a thought-form, he takes material from the forms of nature and makes an image of the form which is in his mind.

People have, so far, made little or no effort to cooperate with formless intelligence — to work "with the Father." The individual has not dreamed that he can "do what he sees the Father doing." A

individual reshapes and modifies existing forms by manual labor and has given no attention to the question of whether he may produce things from formless substance by communicating his thought to it. We propose to prove that he may do so — to prove that any man or woman may do so — and to show how. As our first step, we must lay down three fundamental propositions. First, we assert that there is one original formless stuff or substance from which all things are made. All the seeming many elements are but different presentations of one element. All the many forms found in organic and inorganic nature are but different shapes, made from the same stuff. And this stuff is thinking stuff — a thought held in it produces the form of the thought. Thought, in thinking substance, produces shapes. A human being is a thinking center, capable of original thought. If a person can communicate his thought to original thinking substance, he can cause the creation, or formation, of the thing he thinks about.

To summarize this: There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe. A thought in this substance produces the thing that is imaged by the thought. A person can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created. You may be asked if I can prove these statements, and without going into details I answer that I can do so both by logic and experience.

Reasoning back from the phenomena of form and thought, I come to one original thinking substance, and reasoning forward from this thinking substance, I come to a person's power to cause the formation of the thing he thinks about. And by experiment, I find the reasoning true. This is my strongest proof. If one person who reads this book gets rich by doing what it tells him to do, that is evidence in support of my claim, but if every person who does what it tells him to do gets rich, that is positive proof unless someone goes through the process and fails. The theory is true until the process fails, and this process will not fail, for everyone who does exactly what this book tells him to do will get rich.

I have said that people get rich by doing things in a certain way, and in order to do so, people must become able to think in a certain way. A person's way of doing things is the direct result of the way he thinks about things. To do things in the way you want to do them, you will have to acquire the ability to think the way you want to think. This is the first step toward getting rich. And to think what you want to think is to think TRUTH, regardless of appearances. Every individual has the natural and inherent power to think what he wants to think, but it requires far more effort to do so than it does to think the thoughts, which are suggested by appearances. To think according to appearances is easy; to think truth regardless of appearances is laborious and requires the expenditure of more power than any other work we are called upon to perform. There is no labour from which most people shrink as they do from that of sustained and consecutive thought. It is the hardest work in the world. This is especially true when truth is contrary to appearances.

Every appearance in the visible world tends to produce a corresponding form in the mind that observes it, and this can only be prevented by holding to the thoughts of TRUTH. To look upon the appearance of poverty will produce corresponding forms in your own mind, unless you hold to the truth that there is no poverty; there is only abundance. To think health when surrounded by the appearances of disease, or to think riches when in the midst of the appearances of poverty requires power, but whoever acquires this power becomes a mastermind. That person can conquer fate and can have what he wants. This power can only be acquired by getting hold of the basic fact which is behind all appearances, and that fact is that there is one thinking substance from which and by which all things are made. Then v

must grasp the truth that every thought held in this substance becomes a form, and that man can ~~impress his thoughts upon it as to cause them to take form and become visible things.~~ When we realize this we lose all doubt and fear, for we know that we can create what we want to create, we can get what we want to have, and can become what we want to be.

As a first step toward getting rich, you must believe the three fundamental statements given previously in this chapter, and in order to emphasize them, I repeat them here: There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe. A thought in this substance produces the thing that is imaged by the thought. A person can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created. You must lay aside all other concepts of the universe, and you must dwell upon this until it is fixed in your mind and has become your habitual thought. Read these statements over and over again.

Fix every word upon your memory and meditate upon them until you firmly believe what they say. If a doubt comes to you, cast it aside. Do not listen to arguments against this idea. Do not go to church or lectures where a contrary concept of things is taught or preached. Do not read magazines or books that teach a different idea. If you get mixed up in your understanding, belief, and faith, all your efforts will be in vain. Do not ask why these things are true nor speculate as to how they can be true. Simply take them on trust. The science of getting rich begins with the absolute acceptance of this.

Chapter 5: Increasing Life

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YOU MUST GET RID OF THE LAST VESTIGE OF THE OLD IDEA that there is a Deity whose will it is that you should be poor or whose purposes may be served by keeping you in poverty. The intelligent substance, which is all, and in all, and which lives in all and lives in you, is a consciously living substance. Being a consciously living substance, it must have the nature and inherent desire of every living intelligence for increase of life. Every living thing must continually seek for the enlargement of its life, because life, in the mere act of living, must increase itself. A seed, dropped into the ground, springs into activity, and in the act of living produces a hundred more seeds; life, by living, multiplies itself. It is forever becoming more. It must do so, if it continues to be at all.

Intelligence is under this same necessity for continuous increase. Every thought we think makes it necessary for us to think another thought; consciousness is continually expanding. Every fact we learn leads us to the learning of another fact; knowledge is continually increasing. Every talent we cultivate brings to the mind the desire to cultivate another talent; we are subject to the urge of life, seeking fuller expression, which ever drives us on to know more, to do more, and to be more. In order to know more, to do more, and to be more we must have more. We must have things to use, for we learn, and do, and become only by using things. We must get rich so that we can live more. The desire for riches is simply the capacity for larger life seeking fulfilment.

Every desire is the effort of an unexpressed possibility to come into action. It is power seeking to manifest, which causes desire. That which makes you want more money is the same as that which makes the plant grow; it is life seeking fuller expression. The one living substance must be subject to this inherent law of all life. It is permeated with the desire to live more, and that is why it is under the necessity of creating things. The one substance desires to live more in and through you. Therefore God wants you to have all the things you can use. It is the desire of God that you should get rich. He wants you to get rich because he can express himself better through you if you have plenty of things to use for giving him expression. He can live more in you if you have unlimited command of the means of life. The universe desires you to have everything you want to have.

Nature is friendly to your plans. Everything is naturally for you. Make up your mind that this is true. It is essential, however, that your purpose should harmonize with the purpose that is in all. You must want real life, not mere pleasure or sensual gratification. Life is the performance of function, and the individual really lives only when he performs every function — physical, mental, and spiritual — which he is capable, without excess in any. You do not want to get rich in order to live swinishly, for the gratification of animal desires. That is not life. But the performance of every physical function is a part of life, and no one lives completely who denies the impulses of the body a normal and healthful expression.

You do not want to get rich solely to enjoy mental pleasures, to get knowledge, to gratify ambition, to outshine others, to be famous. All these are a legitimate part of life, but the person who lives for the pleasures of the intellect alone will only have a partial life, and he will never be satisfied with his lot.

You do not want to get rich solely for the good of others, to lose yourself for the salvation of mankind to experience the joys of philanthropy and sacrifice. The joys of the soul are only a part of life, and they are no better or nobler than any other part.

You want to get rich in order that you may eat, drink, and be merry when it is time to do these things; in order that you may surround yourself with beautiful things, see distant lands, feed your mind, and develop your intellect; in order that you may love others and do kind things, and be able to play a good part in helping the world to find truth. But remember that extreme altruism is no better and no nobler than extreme selfishness; both are mistakes.

Get rid of the idea that God wants you to sacrifice yourself for others and that you can secure his favour by doing so. God requires nothing of the kind. What God wants is that you should make the most of yourself, for yourself, and for others. And you can help others more by making the most of yourself than in any other way. You can make the most of yourself only by getting rich, so it is right and praiseworthy that you should give your first and best thought to the work of acquiring wealth.

Remember, however, that the desire of substance is for all, and its movements must be for more life for all. It cannot be made to work for less life to any, because it is equally in all, seeking riches and life. Intelligent substance will make things for you, but it will not take things away from someone else and give them to you. You must get rid of the thought of competition. You are to create, not to compete for what is already created. You do not have to take anything away from anyone. You do not have to drive sharp bargains. You do not have to cheat or to take advantage. You do not need to let anyone work for you for less than he earns. You do not have to covet the property of others or to look at them with wishful eyes. No one has anything of which you cannot have the like, and that without taking what he has away from him.

You are to become a creator, not a competitor. You are going to get what you want, but in such a way that when you get it every other person whom you affect will have more than he has now. I am aware that there are those who get a vast amount of money by proceeding in direct opposition to the statements in the paragraph above, and may add a word of explanation here. Individuals of that type who become very rich do so sometimes purely by their extraordinary ability on the plane of competition, and sometimes they unconsciously relate themselves to substance in its great purposes and movements for the general up building through industrial evolution.

Rockefeller, Carnegie, Morgan, et al., have been the unconscious agents of the supreme in the necessary work of systematizing and organizing productive industry, and in the end their work will contribute immensely toward increased life for all. But their day is nearly over. They have organized production and will soon be succeeded by the agents of the multitude, who will organize the machinery of distribution. They are like the monster reptiles of the prehistoric eras. They play a necessary part in the evolutionary process, but the same power, which produced them, will dispose of them. And it is well to bear in mind that they have never been really rich; a record of the private lives of most of this class will show that they have really been most abject and wretched.

Riches secured on the competitive plane are never satisfactory and permanent. They are yours today and another's tomorrow. Remember, if you are to become rich in a scientific and certain way, you must rise entirely out of competitive thought. You must never think for a moment that the supply is limited. Just as soon as you begin to think that all the money is being "cornered" and controlled by others, and that you must exert yourself to get laws passed to stop this process, and so on — in the

moment you drop into the competitive mind and your power to cause creation is gone for the time being. And what is worse, you will probably arrest the creative movements you have already begun.

KNOW that there are countless millions of dollars' worth of gold in the mountains of the earth, not yet brought to light. And know that if there were not, more would be created from thinking substance to supply your needs. KNOW that the money you need will come, even if it is necessary for a thousand men to be led to the discovery of new gold mines tomorrow. Never look at the visible supply. Look always at the limitless riches in formless substance, and KNOW that they are coming to you as fast as you can receive and use them.

Nobody, by cornering the visible supply, can prevent you from getting what is yours. So never allow yourself to think for an instant that all the best building spots will be taken before you get ready to build your house, unless you hurry. Never worry about the trusts and combines, and get anxious for fear they will soon come to own the whole earth. Never get afraid that you will lose what you want because some other person "beats you to it." That cannot possibly happen. You are not seeking anything that is possessed by anybody else; you are causing what you want to be created from formless substance, and the supply is without limits. Stick to the formulated statement: There is a thinking stuff from which all things are made, and which, in its original state, permeates, penetrates, and fills the interspaces of the universe. A thought, in this substance produces the thing that is imagined by the thought. A person can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.

Chapter 6: How Riches Come to You

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WHEN I SAY THAT YOU DO NOT HAVE TO DRIVE SHARP BARGAINS, I do not mean that you do not have to drive any bargains at all or that you are above the necessity for having any dealings with your fellow men. I mean that you will not need to deal with them unfairly. You do not have to give something for nothing, but can give to every person more than you take from him. You cannot give everyone more in cash market value than you take from him, but you can give him more in use value than the cash value of the thing you take from him. The paper, ink, and other material in this book may not be worth the money you pay for it, but if the ideas suggested by it bring you thousands of dollars, those who sold it to you have not wronged you. They have given you a great use value for a small cash value.

Let us suppose that I own a picture by one of the great artists, which, in a developed society, is worth thousands of dollars. I take it to Baffin Bay and by "salesmanship" induce a native dweller to give me a bundle of furs worth \$500 for it. I have really wronged him, for he has no use for the picture. It has no use value to him; it will not add to his life. But suppose I give him a gun worth \$50 for his furs. Then he has made a good bargain. He has use for the gun. It will get him many more furs and much food; it will add to his life in every way. It will make him rich.

When you rise from the competitive to the creative plane, you can scan your business transactions very strictly, and if you are selling any person anything which does not add more to his life than the thing he give you in exchange, you can afford to stop it. You do not have to beat anybody in business. And if you are in a business, which does beat people, get out of it at once. Give everyone more in use value than you take from him in cash value. Then you are adding to the life of the world by every business transaction. If you have people working for you, you must take from them more in cash value than you pay them in wages, but you can so organize your business that it will be filled with the principle of advancement, and so that each employee who wishes to do so may advance a little every day.

You can make your business do for your employees what this book is doing for you. You can so conduct your business that it will be a sort of ladder by which every employee who will take the trouble may climb to riches himself. And given the opportunity, if he will not do so, it is not your fault. And finally, just because you are to cause the creation of your riches from formless substance which permeates all your environment, it does not follow that they are to take shape from the atmosphere and come into being before your eyes. If you want a sewing machine, for instance, I do not mean to tell you that you are to impress the thought of a sewing machine on thinking substance until the machine is formed without hands, in the room where you sit or elsewhere. But if you want a sewing machine, hold the mental image of it with the most positive certainty that it is being made. It is on its way to you. After once forming the thought, have the most absolute and unquestioning faith that the sewing machine is coming. Never think of it or speak of it in any other way than as being sure to arrive. Claim it as already yours. It will be brought to you by the power of the supreme intelligence acting upon the minds of men.

If you live in Maine, it may be that a person will be brought from Texas or Japan to engage in some transaction that will result in your getting what you want. If so, the whole matter will be as much that person's advantage as it is to yours. Do not forget for a moment that the thinking substance through all, in all, communicating with all, and can influence all. The desire of thinking substance for fuller life and better living has caused the creation of all the sewing machines already made, and it can cause the creation of millions more — and will, whenever people set it in motion by desire and faith and by acting in a certain way. You can certainly have a sewing machine in your house, and it is just as certain that you can have any other thing or things which you want and which you will use for the advancement of your own life and the lives of others. You need not hesitate about asking largely. "It is your Father's pleasure to give you the kingdom," said Jesus.

Original substance wants to live all that is possible in you, and wants you to have all that you can use and will use for the living of the most abundant life. If you fix upon your consciousness the fact that your desire for the possession of riches is one with the desire of the supreme power for more complete expression, your faith becomes invincible. Once I saw a little boy sitting at a piano, vainly trying to bring harmony out of the keys. I saw that he was grieved and provoked by his inability to play real music. I asked him the cause of his vexation, and he answered, "I can feel the music in me, but I cannot make my hands go right." The music in him was the URGE of original substance, containing all the possibilities of all life. All that there is of music was seeking expression through the child. God, the one substance, is trying to live and do and enjoy things through humanity. He is saying "I want hands to build wonderful structures, to play divine harmonies, to paint glorious pictures. I want feet to run my errands, eyes to see my beauties, tongues to tell mighty truths and to sing marvellous songs," and so on. All that there is of possibility is seeking expression through people.

God wants those who can play music to have pianos and every other instrument and to have the means to cultivate their talents to the fullest extent. He wants those who can appreciate beauty to be able to surround themselves with beautiful things. He wants those who can discern truth to have every opportunity to travel and observe. He wants those who can appreciate dress to be beautifully clothed and those who can appreciate good food to be luxuriously fed. He wants all these things because it is himself that enjoys and appreciates them; they are his creation. It is God who wants to play, and sing, and enjoy beauty, and proclaim truth, and wear fine clothes, and eat good foods. "It is God that worketh in you to will and to do," said the apostle Paul. The desire you feel for riches is the infinitesimal seeking to express himself in you as he sought to find expression in the little boy at the piano. So you need not hesitate to ask largely.

Your part is to focus on and express that desire to God. This is a difficult point with most people. They retain something of the old idea that poverty and self-sacrifice are pleasing to God. They look upon poverty as a part of the plan, a necessity of nature. They have the idea that God has finished his work and made all that he can make, and that the majority of people must stay poor because there is not enough to go around. They hold to so much of this erroneous thought that they feel ashamed to ask for wealth. They try not to want more than a very modest competence, just enough to make them fairly comfortable.

I recall now the case of one student who was told that he must get in mind a clear picture of the thing he desired, so that the creative thought of them might be impressed on formless substance. He was a very poor man, living in a rented house and having only what he earned from day to day, and he could not grasp the fact that all wealth was his. So, after thinking the matter over, he decided that he might

reasonably ask for a new rug for the floor of his best room and a coal stove to heat the house during the cold weather. Following the instructions given in this book, he obtained these things in a few months. And then it dawned upon him that he had not asked enough. He went through the house in which he lived, and planned all the improvements he would like to make in it. He mentally added a bay window here and a room there until it was complete in his mind as his ideal home, and then he planned its furnishings. Holding the whole picture in his mind, he began living in the certain way and moving toward what he wanted — and he owns the house now and is rebuilding it after the form of his mental image. And now, with still larger faith, he is going on to get greater things. It has been true for him according to his faith, and so it is with you — and with all of us.

Chapter 7: Gratitude

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THE ILLUSTRATIONS GIVEN IN THE LAST CHAPTER will have conveyed to the reader the fact that the first step toward getting rich is to convey the idea of your wants to the formless substance. This is true, and you will see that in order to do so it becomes necessary to relate yourself to the formless intelligence in a harmonious way. To secure this harmonious relation is a matter of such primary and vital importance that I shall give some space to its discussion here and give you instructions, which, if you will follow them, will be certain to bring you into perfect unity of mind with the supreme power, or God. The whole process of mental adjustment can be summed up in one word: Gratitude. First, you believe that there is one intelligent substance, from which all things proceed. Second, you believe that this substance gives you everything you desire. And third, you relate yourself to it by a feeling of deep and profound gratitude. Many people who order their lives rightly in all other ways are kept in poverty by their lack of gratitude. Having received one gift from God, they cut the wires, which connect them with him by failing to make acknowledgment.

It is easy to understand that the nearer we live to the source of wealth, the more wealth we shall receive, and it is easy also to understand that the soul that is always grateful lives in closer touch with God than the one, which never looks to him in thankful acknowledgment. The more gratefully we fix our minds on the supreme when good things come to us, the more good things we will receive, and the more rapidly they will come. And the reason simply is that the mental attitude of gratitude draws the mind into closer touch with the source from which the blessings come.

If it is a new thought to you that gratitude brings your whole mind into closer harmony with the creative energies of the universe, consider it well, and you will see that it is true. The good things you have already have come to you along the line of obedience to certain laws. Gratitude will lead your mind out along the ways by which things come, and it will keep you in close harmony with creative thought and prevent you from falling into competitive thought. Gratitude alone can keep you looking toward the all, and prevent you from falling into the error of thinking of the supply as limited — an error to do that would be fatal to your hopes.

There is a law of gratitude, and it is absolutely necessary that you should observe the law if you are to get the results you seek. The law of gratitude is the natural principle that action and reaction are always equal and in opposite directions. The grateful outreaching of your mind in thankful praise to the supreme intelligence is a liberation or expenditure of force. It cannot fail to reach that to which it is addressed, and the reaction is an instantaneous movement toward you. "Draw nigh unto God, and he will draw nigh unto you." That is a statement of psychological truth. And if your gratitude is strong and constant, the reaction in formless substance will be strong and continuous; the movement of the things you want will be always toward you. Notice the grateful attitude that Jesus took, how he always seems to be saying, "I thank thee, Father, that thou hearest me."

You cannot exercise much power without gratitude, for it is gratitude that keeps you connected with the power. But the value of gratitude does not consist solely in getting you more blessings in the future.

Without gratitude you cannot long keep from dissatisfied thought regarding things as they are. The moment you permit your mind to dwell with dissatisfaction upon things as they are, you begin to lose ground. You fix attention upon the common, the ordinary, the poor, the squalid, and the mean — and your mind takes the form of these things. Then you will transmit these forms or mental images to the formless. And the common, the poor, the squalid, and the mean will come to you. To permit your mind to dwell upon the inferior is to become inferior and to surround yourself with inferior things.

On the other hand, to fix your attention on the best is to surround yourself with the best, and to become the best. The creative power within us makes us into the image of that to which we give our attention. We are of thinking substance, too, and thinking substance always takes the form of the thing which it thinks about. The grateful mind is constantly fixed upon the best. Therefore it tends to become the best. It takes the form or character of the best, and will receive the best. Also, faith is born of gratitude. The grateful mind continually expects good things, and expectation becomes faith. The reaction of gratitude upon one's own mind produces faith, and every outgoing wave of grateful thanksgiving increases faith. The person who has no feeling of gratitude cannot long retain a living faith, and without a living faith you cannot get rich by the creative method, as we shall see in the following chapters. It is necessary, then, to cultivate the habit of being grateful for every good thing that comes to you and to give thanks continuously. And because all things have contributed to your advancement, you should include all things in your gratitude.

Do not waste a lot of time thinking or talking about the shortcomings or wrong actions of those in power. Their organization of the world has created your opportunity; all you get really comes to you because of them. Do not rage against corrupt politicians. If it were not for politicians we should fall into anarchy and your opportunity would be greatly lessened. God has worked a long time and very patiently to bring us up to where we are in industry and government, and he is going right on with his work. There is not the least doubt that he will do away with plutocrats, trust magnates, captains of industry, and politicians as soon as they can be spared, but in the meantime, they are all very necessary. Remember that they are all helping to arrange the lines of transmission along which your riches will come to you, and be grateful. This will bring you into harmonious relations with the good in everything, and the good in everything will move toward you.

Chapter 8: Thinking in the Certain Way

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TURN BACK TO CHAPTER 6 AND READ AGAIN the story of the man who formed a mental image of his house and you will get a fair idea of the initial step toward getting rich. You must form a clear and definite mental picture of what you want. You cannot transmit an idea unless you have it yourself. You must have it before you can give it, and many people fail to impress thinking substance because they have themselves only a vague and misty concept of the things they want to do, to have, or to become. It is not enough that you should have a general desire for wealth "to do good with." Everybody has that desire.

It is not enough that you should have a wish to travel, see things, live more, etc. Everybody has those desires also. If you were going to send a wireless message to a friend, you would not send the letters of the alphabet in their order and let him construct the message for himself, nor would you take words at random from the dictionary. You would send a coherent sentence, one, which meant something. When you try to impress your wants upon the thinking substance, remember that it must be done with a coherent statement. You must know what you want and be specific and definite. You can never get rich or start the creative power into action by sending out unformed longings and vague desires. Go over your desires just as the man I have described went over his house. See just what you want and get a clear mental picture of it as you wish it to look when you get it. That clear mental picture you must have continually in mind.

As the sailor has in mind the port toward which he is sailing the ship, you must keep your face toward it all the time. You must no more lose sight of it than the helmsman loses sight of the compass. It is not necessary to take exercises in concentration, nor to set apart special times for prayer and affirmation, nor to "go into the silence," nor to do occult stunts of any kind. Some of these things are done well enough, but all you need is to know what you want and to want it badly enough so that it will stay in your thoughts. Spend as much of your leisure time as you can in contemplating your picture. But no one needs to take exercises to concentrate his mind on a thing, which he really wants. It is the things you do not really care about which require effort to fix your attention upon them. And unless you really want to get rich, so that the desire is strong enough to hold your thoughts directed to the purpose, as the magnetic pole holds the needle of the compass, it will hardly be worthwhile for you to try to carry out the instructions given in this book.

The methods set forth here are for people whose desire for riches is strong enough to overcome mental laziness and the love of ease, and to make them work. The more clear and definite you make your picture then, and the more you dwell upon it, bringing out all its delightful details, the stronger your desire will be. And the stronger your desire, the easier it will be to hold your mind fixed upon the picture of what you want. Something more is necessary, however, than merely to see the picture clearly. If that is all you do, you are only a dreamer, and will have little or no power for accomplishment.

Behind your clear vision must be the purpose to realize it, to bring it out in tangible expression. An

behind this purpose must be an invincible and unwavering FAITH that the thing is already yours that is "at hand" and you have only to take possession of it. Live in the new house, mentally, until it takes form around you physically. In the mental realm, enter at once into full enjoyment of the things you want. "Whatsoever things ye ask for when ye pray, believe that ye receive them, and ye shall have them," said Jesus. See the things you want as if they were actually around you all the time. See yourself as owning and using them. Make use of them in imagination just as you will use them when they are your tangible possessions. Dwell upon your mental picture until it is clear and distinct, and then take the mental attitude of ownership toward everything in that picture. Take possession of it, in mind, in the full faith that it is actually yours. Hold to this mental ownership. Do not waiver for an instant in the faith that it is real. And remember what was said in a proceeding chapter about gratitude. Be as thankful for it all the time as you expect to be when it has taken form. The person who can sincerely thank God for the things that as yet he owns only in imagination has real faith. He will get rich. He will cause the creation of whatever he wants.

You do not need to pray repeatedly for things you want. It is not necessary to tell God about it every day. Your part is to intelligently formulate your desire for the things which make for a larger life and to get these desire arranged into a coherent whole, and then to impress this whole desire upon the formless substance, which has the power and the will to bring you what you want. You do not make this impression by repeating strings of words; you make it by holding the vision with unshakable PURPOSE to attain it and with steadfast FAITH that you do attain it.

The answer to prayer is not according to your faith while you are talking, but according to your faith while you are working. Keep yourself focused and thinking in the certain way with of words; you make it by holding the vision with unshakable PURPOSE to attain it and with steadfast FAITH that you do attain it. The answer to prayer is not according to your faith while you are talking, but according to your faith while you are working. You cannot impress the mind of God by having a special Sabbath day set apart to tell him what you want, and then forgetting him during the rest of the week. You cannot impress him by having special hours to go into your closet and pray, if you then dismiss the matter from your mind until the hour of prayer comes again. Oral prayer is well enough and has its effect, especially upon yourself, in clarifying your vision and strengthening your faith, but it is not your oral petitions that get you what you want. In order to get rich you do not need a "sweet hour of prayer;" you need to "pray without ceasing." And by prayer I mean holding steadily to your vision, with the purpose to cause its creation into solid form, and the faith that you are doing so. "Believe that ye receive them."

Once you have clearly formed your vision, the whole matter turns on receiving. When you have formed it, it is well to make an oral statement, addressing the supreme in gratitude. Then, from that moment on you must, in mind, receive what you ask for. Live in the new house, wear the fine clothes, ride in the automobile, go on the journey, and confidently plan for greater journeys. Think and speak of all the things you have asked for in terms of actual present ownership. Imagine an environment and a financial condition exactly as you want them, and live all the time in that mental environment and in that financial condition until they take physical shape. Mind, however, that you do not do this as a mere dreamer and castle builder. Hold to the FAITH that the imaginary is being realized and to your PURPOSE to realize it. Remember that it is faith and purpose in the use of the imagination that make the difference between the scientist and the dreamer. And having learned this fact, it is here that you must learn the proper use of the will.

Chapter 9: How to Use the Will

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To set about getting rich in the certain way, you do not try to apply your will power to anything outside of yourself. You have no right to do so, anyway. It is wrong to apply your will to other men and women in order to get them to do what you wish done. It is as flagrantly wrong to coerce people by mental power, as it is to coerce them by physical power. If compelling people by physical force to do things for you reduces them to slavery, compelling them by mental means accomplishes exactly the same thing; the only difference is in methods. If taking things from people by physical force is robbery, then taking things by mental force is robbery also. There is no difference in principle. You have no right to use your will power upon another person, even "for his own good," for you do not know what is for his good.

The science of getting rich does not require you to apply power or force to any other person, in any way whatsoever. There is not the slightest necessity for doing so. Indeed, any attempt to use your will upon others will only tend to defeat your purpose. You do not need to apply your will to things in order to compel them to come to you. That would simply be trying to coerce God and would be foolish and useless. You do not have to try to compel God to give you good things, any more than you have to use your will power to make the sun rise. You do not have to use your will power to conquer an unfriendly Deity, or to make stubborn and rebellious forces do your bidding.

Substance is friendly to you, and is more anxious to give you what you want than you are to get it. To get rich, you need only to use your will power upon yourself. When you know what to think and do, then you must use your will to compel yourself to think and do the right things. That is the legitimate use of the will in getting what you want — to use it in holding yourself to the right course. Use your will to keep yourself thinking and acting in the certain way. Do not try to project your will, or your thoughts, or your mind out into space to "act" on things or people. Keep your mind at home. It can accomplish more there than elsewhere. Use your mind to form a mental image of what you want and to hold that vision with faith and purpose. And use your will to keep your mind working in the right way. The more steady and continuous your faith and purpose, the more rapidly you will get rich because you will make only POSITIVE impressions upon substance, and you will not neutralize or offset them by negative impressions.

The picture of your desires, held with faith and purpose, is taken up by the formless, and permeates to great distances — throughout the universe, for all we know. As this impression spreads, all things are set moving toward its realization. Every living thing, every inanimate thing, and the things yet uncreated are stirred toward bringing into being that which you want. All force begins to be exerted in that direction. All things begin to move toward you. The minds of people everywhere are influenced toward doing the things necessary to the fulfilling of your desires, and they work for you unconsciously. But you can check all this by starting a negative impression in the formless substance. Doubt or unbelief is as certain to start a movement away from you, as faith and purpose are to start one toward you. It is by not understanding this that most people make their failure.

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