

The Science of Getting Rich

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Forgotten Science and New Age

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The Science of Getting Rich

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The Science of Getting Rich is a classic, written by Wallace D. Wattles, and published in 1910. Wattles died in 1911 shortly after publishing this book. Forgotten for decades, it was recently rediscovered. The timeless principles in this classic will transform your financial future.

A primary principal in The Science of Getting Rich is to always give more in "use value" than you receive in "cash value" for your products or services. As Wattles states in his book, if you practice and apply this science, you will get rich!

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Preface

This book is pragmatical, not philosophical: a practical manual, not a treatise upon theories. It is intended for the men and women whose most pressing need is for money: who wish to get rich first, and philosophize afterward. It is for those who have, so far, found neither the tune, the means, nor the opportunity to go deeply into the study of metaphysics, but who want results and who are willing to take the conclusions of science as a basis for action, without going into all the processes by which those conclusions were reached.

It is expected that the reader will take the fundamental statements upon faith, just as he would take statements concerning a law of electrical action if they were promulgated by a Marconi or an Edison: and taking the statements upon faith, that he will prove their truth by acting upon them without fear or hesitation. Every man or woman who does this will certainly get rich: for the science herein applied is an exact science, and failure is impossible. For the benefit, however, of those who wish to investigate philosophical theories and so secure a logical basis for faith. I will here cite certain authorities.

The monistic theory of the universe the theory that One is All. and that All is One: That one Substance manifests itself as the seeming many elements of the material world -is of Hindu origin, and has been gradually winning its way into the thought of the western world for two hundred years. It is the foundation of all the Oriental philosophies, and of those of Descartes, Spinoza, Leibnitz. Schopenhauer, Hegel, and Emerson. The reader who would dig to the philosophical foundations of this is advised to read Hegel and Emerson for himself.

In writing this book I have sacrificed all other considerations to plainness and simplicity of style, so that all might understand. The plan of action laid down herein was deduced from the conclusions of philosophy: it has been thoroughly tested, and bears the supreme test of practical experiment: it works. If you wish to know how the conclusions were arrived at read the writings of the authors mentioned above: and if you wish to reap the fruits of their philosophies in actual practice, read this book and do exactly as it tells you to do.

The Author

Preface to 2013 Edition by Giovanni A. Orlando

Blessed is the Lord ... and in my ... wish to help, which is also a cause of troubles, because Poor cannot help poor, and if you are a King, like the King that lose its fortune giving away to his people, and then die with dishonor, returning like Napoleon and again was titled like Tyrant ... the necessity to help others lies on the fact to be in a position to.

Honestly the Art of Life, is the Art to help Itself, before help others and when you are in a Highest Position, well, in that position you can help others.

How arrive this book to me? ... Humm this is a good question. In the Movie 'The Secret' appears a book which is '*Elizabeth Towne - The Life Power and How to Use It*', and she Elizabeth offers thanks to Wallace D. Wattles.

Therefore, I create space in my Book Collection, 'Forgotten Science and New Age' to include both titles ... moving down in some delay other announced books.

This book is about Money, and while my study and book about the Metaphysical approach to Wealth still delay, because my discomfort ... I want to push this book.

Please consider a question of Karma, if you prefer the reason for my delay, as well consider my guilty that delay because it is my world which I am healing, from a financial point of view, and while Alice A. Bailey in her book, *The Destiny of Nations*, exclaim: 'The World is one world and its suffering are one; humanity is in truth a unity, but many are still unaware of this ...'

Now once Humanity and the Nations get healing, such healing will be Global and no one country will remain without healing.

The same is the still unsolved puzzle between Communist and Capitalism, also in these days of August 2013, in the divergent directions between the President of United States and the President of Modern Mother Russia,

In fact, Saint Germain speaks ... and say:

240 The law of perversion by misqualification of the original Principle in the practice of the black arts by adepts of the left-handed path, 241 we see, is all confused and mixed up with the adaptation of the Hegelian synthesis to the Communist world view.

242 In order for their theory to come out, 243 they must insert seeds of corruption in every thesis they desire to swallow up by the creation of a synthetic (trumped up) antithesis.

244 If Christ Truth be the premise of the abundant Life on earth, 245 the lie of anti-Christ as opposition to all that Christ Truth is and stands for will be set up as antithesis to tear down, break up, compromise, and destroy.

246 And the devil's delight is to hold up his red pajamas and say: 247 See me! See my way of merry mediocrity, 248 see my synthesis of two opposing systems that won't work without my intercession and expertise!

249 But oil and water do not mix, 250 nor bond and free, nor the ways of heaven and hell. 251 There is no human solution or dissolution to the Divine Thesis. 252 The cosmic honor flame stands alone, 253 all-one, as the flaming two-edged sword to keep the way of every man's tree of life. (Gen 3:24)

*254 Its purity all consuming is its only response to every synthetic,
255 anti-thetical assailant of its Divinity untouchable.*

--Saint Germain on Alchemy: Love:240-255.

Purity and the Way to the Tree of Life, lies on the ‘

91 The greatest angels who keep the way of the Tree of Life cannot deny those who have reunited with the wholly innocent mind of God access to Eden. 92 How can they, then, deny it to the Divine Alchemist in man, 93 who in honor reaches forth to take the fruit of the Tree of Life that he may indeed live forever?

94 The meaning of the allegory is quite simple. 95 So long as man lives according to the "earth, earthy," according to the concepts of "flesh and blood," he cannot inherit the kingdom of heaven, (1 Cor 15:47-50) 96 he cannot sustain the heavenly consciousness.

97 But when in childlike innocence he enters into the divine domain, 98 he finds that all of the universe is his 99 for now he belongs to all of the universe.

100 This sweet surrender to the mighty currents of cosmic law and purity shows him 101 the need to transfer from the higher octaves of light into the lower ramifications of self 102 the power and the glory, 103 the victory and the overcoming, 104 the transmittal and the transmutation.

105 He must shed the glitter and the glamour; 106 he must replace it by light and purity and do all things well.

-- Saint Germain on Alchemy:

Nature Yields to the Childlike Mind:91-106.

Without purity, without the Understanding of the Cosmic Laws,
still Prayers have no sense.

The World is going to a direction to discard Capitalism, because for few people is Rich and to finally reject Communism because a Paradox of Economy, impossible to be solved.

Therefore this book, offers an Introduction to a New Social-Economical Order, an New Order to the full realization of the American Dream, for everyone on planet Earth.

May this book, give you some insights about '*The Science of Getting Rich*'.

Thanks,
Giovanni A. Orlando
August 2013.

Chapter 1. The Right To Be Rich

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 man can rise to his greatest possible height in talent or soul development unless he has plenty of money: for to unfold the soul and to develop talent he must have many things to use, and he cannot have these things unless he has money to buy them with.

A man 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 for man must be the science of getting rich.

The object of all life is development: and everything that lives has an inalienable right to all the development it is capable of attaining.

Man'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 unfoldment: 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 man ought to be satisfied with a little if he is capable of using and enjoying more. The purpose of Nature is the advancement and unfoldment of life: and even man should have all that can contribute to the power, elegance, beauty, and richness of life: to be content with less is sinful.

The man who owns all he wants for the living of all the life he is capable of living is rich: and no man 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 praise worthy.

The man who does not desire to live more abundantly is abnormal, and so the man 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, 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 man can give forth through body, mind, and soul.

Whatever he can say, no man can be really happy or satisfied unless his body is living fully in 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.

Man 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.

He 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 he 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, man must have love; and love is denied expression by poverty.

A man'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 man who has nothing to give cannot fill his place as a husband or father, as a citizen, or as a man. It is in the use of material things that a man finds full life for his body, develops his mind, and unfolds his soul. It is therefore of supreme importance to him that he should 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

THERE is a Science of getting rich, and it is an exact science, like algebra or arithmetic. There are certain laws which govern the process of acquiring riches; once these laws are learned and obeyed by any man, he will get rich with mathematical certainty.

The ownership of money and property comes as a result of doing things in a certain way; 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 a natural law 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 in certain neighborhoods would become wealthy; the people of one city would all be rich, while those of other towns would all be poor; or the inhabitants of one state would roll in wealth, while those of an adjoining state would be in poverty.¹

But everywhere we see rich and poor living side by side, in the same environment, and often engaged in the same vocations. When two men 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 maybe

¹ Honestly is a matter of environment, because only when someone change its mind, is attracted to another place, another house more big ... and live the people ... the poor people. Therefore is a matter of the environment until you change.

more favorable than others, but when two men 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.

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 men 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, whether this Certain Way may not be so difficult that only a few may follow it. This cannot be true, as we have seen, so 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 in so far 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. 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 men, 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 that 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 their next-door neighbors in the same vocation remain in poverty.

It is true that you will do best in a business which you like, and which is congenial to you; and if you have certain talents which are well developed, you will do best in a business which calls for the exercise of those talents.

Also, you will do best in a business which is suited to your locality; an ice-cream parlor 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 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 which invariably follows the doing of things in the Certain Way.

You may be the poorest man on the continent, and be deeply in debt; you may have neither friends, influence, nor resources; but if you begin to do things in this way, you must infallibly begin to get rich, for 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 which causes success.

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Chapter 3. Is Opportunity Monopolized?

NO man is kept poor because opportunity has been taken away from him; 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. Probably it would be hard for you to get control of any of the great railroad systems; that field is pretty well monopolized.

But the electric railway business is still in its infancy, and offers plenty of scope for enterprise; and it will be but a very few years until traffic and transportation through the air will become a great industry, and in all its branches will give employment to hundreds of thousands, and perhaps to millions, of people, why not turn your attention to the development of aerial transportation, instead of competing with J.J. Hill and others for a chance in the steam railway world?

It is quite true that if you are a workman in the employ of the steel trust you have very little chance of becoming the owner of the plant in which you work; but it is also true that if you will commence to act in a Certain Way, you can soon leave the employ of the steel trust; you can buy a farm of from ten to forty acres, and engage in business as a producer of foodstuffs.

There is great opportunity at this time for men who will live upon small tracts of land and cultivate the same intensively; such men will certainly get rich. You may say that it is impossible for you to get the land, but I am going to prove to you that it is not impossible, and that you can certainly get a farm if you will go to work in a Certain Way.

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. At present, in America, it is setting toward agriculture and the allied industries and professions.

Today, opportunity is open before the factory worker in his line. It is open before the business man who supplies the farmer more than before the one who supplies the factory worker; and before the professional man who waits upon the farmer more than before the one who serves the working class.

There is abundance of opportunity for the man who will go with the tide, instead of trying to swim against it.

So the factory 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 combinations of capital.

As a class, they are where they are because they do not do things in a Certain Way. If the workers of America chose to do so, they could follow the example of their brothers in Belgium and other countries, and establish great department stores and co-operative industries; they could elect men of their own class to office, and pass laws favoring the development of such co-operative industries; and in a few years they could take peaceable possession of the industrial field.

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 the ignorance or

the mental slothfulness of his class; he can follow the tide of opportunity to riches, and this book will tell him how.

No one is kept in poverty by a 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 cloth 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 out 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 man, 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 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 man is still in such a stage of social development that he needs gold and silver, more will produced from the Formless. The Formless Stuff responds to the needs of man; it will not let him be without any good thing.

This is true of 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 which makes the individual man 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; its impelling motive is the increase of life.

For this cause, 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 which I shall demonstrate a little farther on that even the resources

of the Formless Supply are at the command of the man or woman
will act and think in a Certain Way.

∞

Chapter 4. The First Principle in The Science of Getting Rich

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 which 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.

That 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 slow-growing oak tree, it moves accordingly, and produces the tree, though centuries may be required to do the work.

In creating, the Formless seems to move according to the lines of motion it has established; 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 a 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.

Man is a thinking center, and can originate thought. All the forms that man fashions with his hands must first exist in his thought; he cannot shape a tiling until he has thought that thing.

And so far man has confined his efforts wholly to the work of his hands; he has applied manual labor to the world of forms, seeking to change or modify those already existing. He has never thought of trying to cause the creation of new forms by impressing his thoughts upon Formless Substance.

When man has a thought-form, he takes material from the forms of nature, and makes an image of the form which is in his mind. He has, so far, made little or no effort to co-operate with Formless Intelligence; to work "with the Father."

He has not dreamed that he can "*do what he seeth the Father doing.*" Man reshapes and modifies existing forms by manual labor; he has

given no attention to the question whether he may not produce things from Formless Substance by communicating his thoughts 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 seemingly 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. Man is a thinking center, capable of original thought; if man can communicate his thought to original thinking substance, he can cause the creation, or formation, of the thing he thinks about. To summarize this:

- 1. 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.***
- 2. A thought, in this substance, produces the thing that is imaged by the thought.***
- 3. Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created.***

It 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.