

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 thing 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 re-shapes 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:--

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.

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.

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 man's power to cause the formation of the thing he thinks about.

And by experiment, I find the reasoning true; and this is my strongest proof.

If one man 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 man who does what it tells him to do gets rich, that is positive proof until some one goes through the process and fails. The theory is true until the process fails; and this process will not fail, for every man who does exactly what this book tells him to do will get rich.

I have said that men get rich by doing things in a Certain Way; and in order to do so, men must become able to think in a certain way.

A man'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.

To think what you want to think is to think TRUTH, regardless of appearances.

Every man 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 man is called upon to perform.

There is no labor 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 which observes it; and this can only be prevented by holding the thought of the TRUTH.

To look upon the appearance of disease will produce the form of disease in your own mind, and ultimately in your body, unless you hold the thought of the truth, which is that there is no disease; it is only an appearance, and the reality is health.

To look upon the appearances 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 appearances of poverty, requires power; but he who acquires this power becomes a MASTER MIND. He can conquer fate; he 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 we must grasp the truth that every thought held in this substance becomes a form, and that man can so 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.

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.

You must lay aside all other concepts of the universe than this monistic one; and you must dwell upon this until it is fixed in your mind, and has become your habitual thought. Read these creed 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 as a sin. Do not listen to arguments against this idea; do not go to churches or lectures where a contrary concept of things is taught or preached. Do not read magazines or books which teach a different idea; if you get mixed up in your 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 faith.

The Impression of Increase

Whether you change your vocation or not, your actions for the present must be those pertaining to the business in which you are now engaged.

You can get into the business you want by making constructive use of the business you are already established in; by doing your daily work in a Certain Way.

And in so far as your business consists in dealing with other men, whether personally or by letter, the key-thought of all your efforts must be to convey to their minds the impression of increase.

Increase is what all men and all women are seeking; it is the urge of the Formless Intelligence within them, seeking fuller expression.

The desire for increase is inherent in all nature; it is the fundamental impulse of the universe. All human activities are based on the desire for increase; people are seeking more food, more clothes, better shelter, more luxury, more beauty, more knowledge, more pleasure--increase in something, more life.

Every living thing is under this necessity for continuous advancement; where increase of life ceases, dissolution and death set in at once.

Man instinctively knows this, and hence he is forever seeking more. This law of perpetual increase is set forth by Jesus in the parable of the talents; only those who gain more retain any; from him who hath not shall be taken away even that which he hath.

The normal desire for increased wealth is not an evil or a reprehensible thing; it is simply the desire for more abundant life; it is aspiration.

And because it is the deepest instinct of their natures, all men and women are attracted to him who can give them more of the means of life.

In following the Certain Way as described in the foregoing pages, you are getting continuous increase for yourself, and you are giving it to all with whom you deal.

You are a creative center, from which increase is given off to all.

Be sure of this, and convey assurance of the fact to every man, woman, and child with whom you come in contact. No matter how small the transaction, even if it be only the selling of a stick of candy to a little child, put into it the thought of increase, and make sure that the customer is impressed with the thought.

Convey the impression of advancement with everything you do, so that all people shall receive the impression that you are an Advancing Man, and that you advance all who deal with you. Even to the people whom you meet in a social way, without any thought of business, and to whom you do not try to sell anything, give the thought of increase.

You can convey this impression by holding the unshakable faith that you, yourself, are in the Way of Increase; and by letting this faith inspire, fill, and permeate every action.

Do everything that you do in the firm conviction that you are an advancing personality, and that you are giving advancement to everybody.

Feel that you are getting rich, and that in so doing you are making others rich, and conferring benefits on all.

Do not boast or brag of your success, or talk about it unnecessarily; true faith is never boastful.

Wherever you find a boastful person, you find one who is secretly doubtful and afraid. Simply feel the faith, and let it work out in every transaction; let every act and tone and look express the quiet assurance that you are getting rich; that you are already rich. Words will not be necessary to communicate this feeling to others; they will feel the sense of increase when in your presence, and will be attracted to you again.

You must so impress others that they will feel that in associating with you they will get increase for themselves. See that you give them a use value greater than the cash value you are taking from them.

Take an honest pride in doing this, and let everybody know it; and you will have no lack of customers. People will go where they are given increase; and the Supreme, which desires

increase in all, and which knows all, will move toward you men and women who have never heard of you. Your business will increase rapidly, and you will be surprised at the unexpected benefits which will come to you. You will be able from day to day to make larger combinations, secure greater advantages, and to go on into a more congenial vocation if you desire to do so.

But in doing all this, you must never lose sight of your vision of what you want, or your faith and purpose to get what you want.

Let me here give you another word of caution in regard to motives.

Beware of the insidious temptation to seek for power over other men.

Nothing is so pleasant to the unformed or partially developed mind as the exercise of power or dominion over others. The desire to rule for selfish gratification has been the curse of the world. For countless ages kings and lords have drenched the earth with blood in their battles to extend their dominions; this not to seek more life for all, but to get more power for themselves.

To-day, the main motive in the business and industrial world is the same; men marshal their armies of dollars, and lay waste the lives and hearts of millions in the same mad scramble for power over others. Commercial kings, like political kings, are inspired by the lust for power.

Jesus saw in this desire for mastery the moving impulse of that evil world He sought to overthrow. Read the twenty-third chapter of Matthew, and see how He pictures the lust of the Pharisees to be called "Master," to sit in the high places, to domineer over others, and to lay burdens on the backs of the less fortunate; and note how He compares this lust for dominion with the brotherly seeking for the Common Good to which He calls His disciples.

Look out for the temptation to seek for authority, to become a "master," to be considered as one who is above the common herd, to impress others by lavish display, and so on.

The mind that seeks for mastery over others is the competitive mind; and the competitive mind is not the creative one. In order to master your environment and your destiny, it is not at all necessary that you should rule over your fellow men; and indeed, when you fall into the world's struggle for the high places, you begin to be conquered by fate and environment, and your getting rich becomes a matter of chance and speculation.

Beware of the competitive mind! No better statement of the principle of creative action can be formulated than the favorite declaration of the late "Golden Rule" Jones of Toledo: "What I want for myself, I want for everybody."

Gratitude

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 God.

The whole process of mental adjustment and atonement 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 already have 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; and 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 *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 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, and the squalid and 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 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 Thinking Substance, and thinking substance always takes the form of that 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. He 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 time thinking or talking about the shortcomings or wrong actions of plutocrats or trust magnates. Their organization of the world has made 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, behold they are all very good. Remember that they are all helping to arrange the lines of transmission along which your riches will come to you, and be grateful to them

all. This will bring you into harmonious relations with the good in everything, and the good in everything will move toward you.