



THE LAW OF OPULENCE

WALLACE D. WATTLES

1905

The Competitive Plane and the Creative
Plane, Understanding Infinite Abundance,
Life Force Compels Growth into a More
Complete Expression, The Kingdom of God
Upon Us, The Advancing Life

GOD'S GREAT PURPOSE: THE FULL EXPRESSION OF LIFE

Compiled and Edited by Richard A. Catalina, Jr., Esq.

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Princeton, New Jersey, United States of America

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First Printing, May 2010



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Book and Cover design by Richard A. Catalina, Jr., Esq.
Success Manual website address: www.successmanual.com
Prosperity Bible website address: prosperitybible.com

The Law of Opulence
Library of Congress Control Number:

ISBN-13:

Printed in the United States of America

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TABLE OF CONTENTS

Part 1	The Kingdom of God	4
Part 2	Leaven	II
Part 3	Abundance	20



PART I

THE KINGDOM OF GOD



“Except a man be born again he cannot see the kingdom of God.”

In living the new life the first essential is to abandon the idea of competition and of a limited supply. Too many people who consider themselves practitioners of the new thought never entirely succeed in doing this.

Competition in business originates in the idea of a limited supply. It grows out of the supposition that because there is not enough to go round, men must compete with each other for what there is.



Many people who have a partial grasp of the new thought still suppose that it is necessary that some should be poor in order that others may have enough, and believe that wealth is possible only to those who have superior ability, or the power to attract to themselves a larger portion from the limited supply.

These people try to apply the new thought principles on the competitive plane, and they do so with a fair degree of success; they try to develop a superior attracting power; they inject new motives and new energy into competitive business methods; they assert, "I am success," all the while believing that they can succeed only because ninety-five per cent of all others fail.

The majority of these competitive new thought people do achieve a great measure of success because their faith gives them just the energy, push and optimism which are necessary in competitive business. The confidence born of their belief makes a majority of their actions successful actions; their partial application of new thought ideas makes them exceptionally able competitors, and they attribute their success to thought-power and to affirmation when it almost purely competitive. This so-called new thought is really only the highest and most fully

perfected form of the old thought. It only sees Caesar's kingdom after all; it has no conception of the kingdom of God.

All the final results show that these new thought people are only a part of Caesar's kingdom. Their fortunes fluctuate. They meet with losses and their business suffers from panics. Their prosperity is checkered by periods of adversity. Their sense of safety is mere self-confidence; deep in the subconscious they always carry the germ of secret fear.

No one can ever be wholly free from fear who recognizes any limitation in the supply, for if there is not enough to go round, we know that our turn to go without may come at any time.

The lapses and failures of new thought people are traceable directly to the idea of a limited supply; to the idea that success and the attainment of wealth are possible only to a part of us.

Is there any truth in this idea that competition is necessary? Let us see. The things that are essential to life and advancement, mental and physical, may be roughly grouped under five heads, and these are: Food, clothing, shelter, education and amusement. For three of these, food,

clothing and shelter, we look to the world of nature for supply. These three with their appurtenances and extensions in the way of luxuries, decorations, art and beauty, constitute what we call wealth. Is there any limitation to the supply of these?

Take into consideration, first, the question of food supply. In this country we have not yet begun to sound the possibilities of intensive agriculture, making four blades of grass grow where one grew before.

It is a fact capable of mathematical demonstration that the single state of Texas, if all its resources were organized for the production of food, would produce enough to feed the whole present population of the globe, and feed them well.

Our food products range from wheat in the Dakotas to rice in Carolina; from northern fruits in Michigan to oranges in California and Florida. This country, intensely cultivated, would feed the inhabitants of ten worlds like this. There is no lack in the food supply.

When we pray to our Father, "Give us our daily bread," we should never forget to add a thanksgiving that He answered that prayer when He laid the foundation of the world.

Remember, too, that the work of men like Burbank has just begun; the food supply is capable of infinite development. There is, therefore, no need for men to compete with each other in order to get enough to eat.

As to the second essential, clothing, we find the same to be true. The United States can produce cotton for the world, but it is not necessary to dress the world in anything so cheap as cotton fabrics. We have sheep ranges to supply the woolen goods for all, and fields in which to raise the flax for fine linen; there are great wastes of land, now barren, where we might grow enough mulberry trees to feed the silk worms necessary to clothe the world in silks; we even have the deserts on which to raise ostriches for fine plumage. We have resources sufficient to clothe every man, woman and child in raiment finer than that of Solomon in all his glory. And there are undreamed of possibilities in the despised weeds by the wayside; some Burbank will presently develop them into the raw material for fabrics more beautiful than the world has ever seen. The supply of clothing is inexhaustible. No need to compete with another here; no need for one to go in sackcloth that another may wear purple and fine linen; there is purple and fine linen for all.

Taking up the question of shelter we find the same conditions prevailing. There are great banks of clay waiting to be made into bricks and tile; there are vast ledges of building stone un-quarried as yet; we have learned that brick may be made of sand and lime, and that cement is excellent building material.

It is an indisputable fact that a mansion finer than Vanderbilt's might be erected for every family in America, and when all were finished we should hardly have made a scratch on the surface of our supply of building material. No need for some to live in hovels in order that others may be delicately housed!

And the supply for interior furnishings – for furniture, carpets, books, musical instruments, pictures, statuary, everything to delight the eye and mind of man is just as unlimited.

Truly, there is no scarcity of things; nor is there any lack of work that ought to be done. There is no necessity in nature for competition, either for things or for jobs. There is enough useful and beautiful work waiting to be done to keep us all busy all our lives.

And it may be well to point out here that there is no lack in the supply of finished products because labor is not productive enough to keep pace with the demand. Modern machinery has solved the problem of production. The producing power of labor has been multiplied by six hundred in a little more than a generation. In making nails, for instance, one man does the work which required a thousand men one hundred years ago; and the same is approximately true in all lines of industry; and the end of the increase in producing power is not yet. There is nothing in which further improvement is not possible. Six hours' work a day, by all of us, would produce all that we could use, including every known luxury.

With such abundance in the whole, we do not need to compete for a part; we do not need to take thought for tomorrow; we do not need to experience panics or reverses.

We need only to seek for the kingdom of God, and His righteous relations toward each other, and all these things shall be added unto us.

And what is the kingdom of God?

PART 2

LEAVEN

“Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened.”

The kingdom of God is in nature like the leaven in the meal – in all and through all. It includes all nature, for God is the cause of nature; and when nature is perfectly natural, there is the kingdom of God in all its fullness.

If God be the Mind of nature, then there can be no more perfect expression of God than in the naturalness of nature.

The kingdom of God includes all life, for God is the Life itself; and when life is lived in a perfectly natural way, there is the kingdom of God in all its fullness; for there can be no more perfect expression of God than the living of life in a natural way.

And this brings us to the question, how may life be lived in the natural way?

The living of life consists in continually advancing into more life.

Drop a seed in the center of a field; the life in the seed at once becomes active; it ceases to merely exist, and begins to live. Soon it produces a plant, and a seed head, in which there are thirty, sixty or a hundred seeds, each containing as much life as the first seed contained.

These fall into the ground, and in their turn begin to live; and in time there are a million seeds in the field, each containing as much life as the first seed contained.

The life of the first seed, by the mere act of living, has increased a million fold.

The living of life consists in continuously increasing life; there is no other way to live.

This necessity of life for increase is the cause of what we know as evolution.

There is no such thing as evolution in the mineral world. Minerals do not advance or progress. Lead does not evolve into tin, tin into iron, iron into silver, silver into gold, and so on.

Evolution is found only in the organic forms of life, and is caused by the natural necessity of life to find fuller and fuller expression.

Life on this earth began no doubt, in a single cell; but a single cell could not give sufficient expression to life, and so it formed a double celled organism; then organisms of many cells; then vertebrates; then mammals, and finally, man.

All this because of the inherent necessity of life to advance forever into more complete expression.

And evolution did not cease with the formation of man; physical evolution ceased, and mental and spiritual evolution began.

Man, from the beginning, has been developing more ability to live. Each generation is capable of living more than the preceding generation. The race is continually advancing into more life, and so we see that the living of life means to live more.

The action of consciousness continually expands consciousness.

The primal necessity of mind is to know more, and feel more, and enjoy more; and this necessity of mind is the cause of social evolution, and of all progress.

If we take conscious life – as we must – to be the highest expression of God, or of the Mind of nature, then the purpose of all things must be to further the development of conscious life; and if man is the highest form of conscious life – and he is – then the purpose of all things must be to further the development of man.

And if the development of man consists in the increase of his capacity for life, then the purpose of all things in nature must be to further the continuous advancement of man into more and more of life.

Life finds expression by the use of things.

The measure of a man's life is not the things he possesses, but the number of things he is able to use rightly; and to have fullness of life is to have all the things we are capable of using rightly. The purpose of the Mind of nature being the continuous advancement of man into more life, it must also be the intention of that Mind that every man shall have the unrestricted use of all the things that he is capable of using and enjoying rightly; or that "his own shall come to him."

The purpose of God is that all should have life, and have it more abundantly.

God is the Mind of nature, and God is in all, and through all; therefore, the mind, or intelligence of God is in all and through all, like the leaven in the meal.

The desire for advancement is a fundamental fact in the action of mind; therefore, the desire for advancement is in all, and through all.

All things desire the advancement of every man.

If a man desires any good thing in order to live his life more fully, that thing desires him also.

The mind of things responds to the mind of man, when man desires advancement.

All things work together for good to those who desire only advancement.

The greatest of all facts to us is the fact that there is a Mind in nature which desires us to have all the things we are capable of using, and willing to use, in the direction of fuller life, and that this Mind is in the things themselves, tending to bring them toward us; and that if we take the right course, recognizing this Mind and working with it, all things must come to us.

But this Mind is the Mind of the Whole, not of a part; and if we lose sight of the Whole and enter into competition with our fellows for a part we lose all.

For competition of a part is virtually a denial and rejection of the Whole. He who recognizes and accepts the whole cannot compete for a part. It is the idea of competition for a limited supply which prevents us from seeing and accepting the Abundance which is ours. We still keep up the foolish struggle of Caesar's kingdom, because we cannot see the kingdom of God, which is all around us and within us.

“If my kingdom were of this world, then would my servants fight,” said Jesus. We do not get fully out of the ideas of the kingdoms of this world; we still do more or less fighting.

But how are we to avoid competition, when the whole business world is proceeding on the method of competing for a limited supply? How can we get work without competing for jobs? Can we succeed in a competitive world without competing? Shall we withdraw from the world and form communistic societies?

Certainly not. To try that is to fail. A communistic society is a body of people who do not compete with each other, but who do compete with everybody else.

No community can be complete unto itself without greatly limiting its members in the means of life; and to do this is to defeat the end aimed at.

And if it is not complete in itself, satisfying all its wants, it must compete with the outside world for what is lacking, and this is what we seek to avoid.

No separation of a part from the Whole in any way, will solve the problem. The community scheme is inconvenient, unnatural and impracticable.

Shall we establish socialism and the cooperative commonwealth? We cannot do it, because socialism and the co-operative commonwealth can never be established; it must establish itself, and it may take it a long time yet to do so.

We cannot do away with competition by legislative enactment of any kind so long as the majority of men believe in the limited supply; so we

must keep right on in business under the present system, and yet cease to compete.

Can we do it? Yes. But how?

PART 3

ABUNDANCE

“I come that they might have life; and that they might have it more abundantly.”

God, the Mind of nature, produces the Abundance of nature with the purpose of providing for the development of man; not of some men, but of man. The purpose of nature is the continuous advancement of life; and as man is the embodiment of God and the highest form of life, the purpose of nature must be the continuous advancement of every man into more abundant life.

That which seeks the advancement of every man cannot take anything from any man; therefore to be one with the Mind of nature is to seek the

advancement of all at the expense of none; to seek to get for all what one desires to get for one's self.

This must lift one entirely out of the competitive thought. "What I want for myself, I want for all;" that is the declaration of independence aimed at the competitive system.

"Our" Father, give "us," – that is the prayer of the advancing life.

This declaration and prayer are in unison with the Mind of nature; the man who so declares and so prays is mentally one with all that lives, God, nature and man; and this is the "At-one-ment."

To be mentally one with the Mind of things makes you able to register your thoughts on that mind, and your desires as well.

When you desire a thing, and your mind and the Mind of things are one, that thing will desire you, and will move toward you. If you desire dollars, and your mind is one with the Mind that pervades dollars and all things else, dollars will be permeated with the desire to come to you, and they will move toward you, impelled by the Eternal Power which makes for more abundant life.

To obtain what you want, you only need to establish your own “at-one-ment” with the Mind of things, and they will be drawn toward you.

But the primal purpose of the Mind of things is the continuous advancement of ALL into more abundant life; therefore, nothing will be taken away from any man or woman and given to you unless you give to that person more in the way of life than you take away.

It will be plainly seen that the Divine Mind cannot be brought into action in the field of purely competitive business. God cannot be divided against Himself. He cannot be made to take from one and give to another. He will not decrease one man’s opportunity to advance in life in order to increase another man’s opportunity to advance in life. He is no respecter of persons, and has no favorites. He is equally in all, equally for all, and at the service of all alike.

To make the “at-one-ment,” you must see that your business gives to all who deal with you a full equivalent in life for the money value of what you take from them.

I say in life; that does not necessarily mean in money value. Here is what many critics of the profit system fail to understand: that a thing of small value to one man may be of inestimable value to another who can use it for the advancement of life. A box of matches would be worth more to an Esquimaux than Millet's "Man with the hoe."

The value of a thing to a man is determined by the plane of life on which he stands: what is of no value on one plane, or in one stage of his development, is indispensable on another plane, or in another stage. The life-giving power of any article may be out of all proportion to its monetary value. This book is not worth a dollar in so far as the cash value of the paper and ink are concerned, but one sentence in it may be worth thousands of dollars to any reader. You may sell an article for more than it cost you, making a profit; but the purchaser may put it to such use that it will be worth hundreds of times its cost to him, and in that case profit is no robbery. See that your business meets this fundamental requirement; that is the first step.

When you have done this you are one with that Intelligence in nature which is working for more life for all; you are "working together with

Him,” as St. Paul says; you and your Father are one. The aim of your work is that all may have life, and have it more abundantly.

What you seek for yourself you are seeking for all, and the mental principle in everything that you need begins to gravitate toward you. If you need dollars, the Mind of things, in the dollars is conscious of the need; and you can affirm with truth “Dollars want me.” Dollars will begin to move toward you, and they will come, invariably, from those who need what you can give in exchange. The Divine Mind will attend to the transference of that which is needed for the advancement of life to the place where need exists.

This will apply not only to all that you need to keep your business going, but to all that you are capable of using to enter into fuller life yourself.

No good thing will be withheld from you.

Your unity with the Evolutionary Power, with the Purpose of nature, will be such that you will receive all that nature has to give. Because you

will do always the will of God, all things are yours, and you need to compete with no one.

But you must bear in mind that your wants are impressed on the Divine Mind *only by your faith*. A doubt cuts the connection. Anxiety and fear cut the connection.

Exactly as you are in the matter of impressing your own subconscious mind, so you are in the matter of impressing the Mind of things.

Your affirmations fall flat unless they are made with the dynamic power of absolute faith.

The Mind of things will not act positively for doubt and hesitancy. “What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.”

We cannot walk and work with God and distrust Him at the same time. If you feel distrust, you impress the Mind of things with distrust of you, and things will move away from you rather than toward you.

The requirements for non-competitive success are very simple:

First, desire for everybody what you desire for yourself, and be sure to take nothing from anybody without giving a full equivalent in life; and the more you give the better for you.

Then move out in the absolute faith that all you need for the fullest life you are capable of living will come to you.

Pray with unfaltering faith to the Father that it shall come to you, and thank Him in every prayer, from a heart full of gratitude that it DOES come to you.

Everything that comes to you then will mean more life to someone else.

Each gain you make will add to the wealth of someone else.

What you get for yourself – life – you get for all.

Your success adds to the life, health, wealth and happiness of all.

But someone says: Wherein does this differ from competition, after all? Are you not still competing with those in the same line of business?

No! What you gain will not come from the limited supply for which others are struggling, but from the Whole.

Let me illustrate: It may be said that there is only a limited supply of money in the country; not enough to supply the needs of all. Suppose a large number of people enter this Way of Life, and dollars begin to move toward them all, there will not be enough to go around. That is true, but the thought of need impressed upon the mind of things would react upon the minds of men; new currency laws would be passed; the bullion would begin to move toward the mints; and the printing presses to turn out bank notes if they were necessary to the advancement of life. The mind of things reaches beyond the coined cash, into the gold and silver lying in the hearts of the hills; and it will all begin to move forward when it is called for by the prayer of faith.

And the same is true of everything else. Not only the mints, but the mills will start whenever a sufficient number of people have entered the way of the Advancing life.

If it be urged that the wage system prevents the workers from living full lives, the answer is that whenever the workers begin to live full lives,

if the wage system stands in the way of their advancement it will be changed. Their demand for more life will be all that is required to change it.

Life cannot be advanced by changing systems, but systems may be changed by the advance of life.

There is plenty of work to be done in the erection of useful and beautiful things; all that is needed is a demand for those things by those whose sole purpose is to use them to give more life to all.

As the number of such people increases, the prosperity of all will increase, and a constantly increasing proportion of all classes will come into the Truth, abandoning competition and the way of the limited supply, until the kingdom will be established on earth as it is in Heaven.

“And God shall wipe away all tears from their eyes; and there shall be no more crying, neither shall there be any more pain; and there shall be no night there.”

END