

Wealth, so desired, yet so illusive to so many,.. Why?

The Elements of Wealth

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THE ELEMENTS OF  
WEALTH

*HYPER-LINKING THE MATERIAL AND SPIRITUAL*

# THE ELEMENTS OF WEALTH



*THE HARDWARE OF EXISTENCE AND THE SOFTWARE OF LIFE*

WHY GOD'S CREATION WORKS... WELL!

*A TRILOGY*

THE QUEST FOR:  
WORTH, INDEPENDENCE, AND FULFILLMENT

## WORTH—BOOK ONE

JAMES L. TATE

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# PREFACE

## THE HARDWARE OF EXISTENCE AND THE SOFTWARE OF LIFE

**W**ealth is so desired, yet so elusive to so many. Why? Empowered by the surprising, provocative, and unorthodox answer the reader of *The Elements of Wealth* will firmly grasp wealth's true meaning and much more!

Presenting a unique understanding and a new approach to the meaning of wealth, this comprehensive three-book series clearly explains why wealth and creation both share the same dual make-up. By hyper-linking the material and the spiritual as the elements of wealth and also creation, the author reveals the material as the hardware of existence and eliminates any uncertainty as to the spiritual being the software of life.

Outlined below are the three timely books, and like a trilogy, they are individually complete, yet closely related in theme and sequence. Challenging and polemic, the work's unorthodox philos-



ophy will create debate, and by comprehensively answering, the following compelling queries the tools-of-life provided the reader takes the trilogy far beyond being merely iconoclastic.

Who has a compelling interest in material wealth and a deep concern regarding spiritual well-being? The answer to both of these universal questions is that almost everyone is fascinated, if not preoccupied with these profound issues. Then why is it that, although we live in an infinite universe of inestimable value, and most of us know how to earn a living, only a comparatively few become accomplished and well off? Moreover, disregarding the many achievements people realize, why are there so few who feel a deep sense of worth, independence, or fulfillment?

What is it that is hindering the majority of humankind from determining, securing, and achieving these primary aspirations? Why are there more people who lack material means than there are those who have achieved prosperity? For the most part, even amongst those who have attained a degree of affluence, why can they not make the claim that they have an intense feeling of contentment and an enduring sense of joy? Why does financial security remain so evasive, and these basic longings seem to be so distant and out of reach to so many?

Beneath these pervasive queries is the root enigma, for why would God provide an abundant creation and endow humans with qualities and talents, and then intend life to be impoverished, or a clinical experience that requires a battalion of mental health workers, legions of social service operatives, or armies of counselors of one kind or another?

The strong rebuttal presented in the trilogy and the overwhelming evidence uncovered absolutely proves not!

The result of the author's extensive inquiry unequivocally determines that material prosperity and spiritual serenity are compatible and simultaneously obtainable, as is the betterment of the world and the tranquility of its people universally achievable.

The manuscript scientifically confirms that, in spite of all of the political state secrets, ecclesiastical mysteries, scholastic enigmas, and the dark shadows they cast upon life, the opportunity to achieve affluence and well-being is the clear communiqué that the universe is delivering, for which to great advantage and solely for human benefit it was purposefully created.

*The Elements of Wealth* boldly discloses an important message and an undeniable fact that creating wealth has associated with it a very identifiable and vital spiritual element. It further explains why the well-being of our mind and the care of our intrepid spirit have a crucial and animating material ingredient similar to the nutritional sustenance required to sustain the vitality of our body.

Challenging a host of misconceptions concerning material affluence and spiritual contentment, it is without quarter that the manuscript exposes them all as falsehoods. It vigorously dispels many of the myths that have and still are restricting the creation of wealth and the quest for well-being. These false notions include the politically promoted erroneous idea of scarcity, the ecclesiastical misconceived doctrine of original sin, and the false belief that scholarship is the source of knowledge and enlightenment.

In addition to all of the useful information and practical applications provided in the work, which will both assist the reader in the pursuit of happiness and aid in the quest for attainment, the text is pregnant with controversy. Through an investigative format with clear evidence and specific collaborating references, it systematically unveils those who are responsible for not only constraining the goals of determining worth, securing independence, and achieving fulfillment, but through their distracting actions they are also stifling prosperity and bridling well-being.

What these wealth-suppressing, anxiety-creating, and well-being-inhibiting forces are that have turned the simplicity and grace of life into chaos and confusion will be surprising to many, because they represent those same secular, ecclesiastic, and scholastic institutions in which the majority of people have mistakenly placed their loyalty, trust, and confidence.

For the readers who are searching for ways to eliminate the stress in their lives, they will find esteem-generating insights and emotional relief by making a remarkable discovery. All of the machinations created by these institutions are responsible for the bedlam and mayhem in the world, out of which emerges the physical tension and emotional angst that the individual has wrongfully internalized.

As an outcome of the extensive proofs that the author sets forth, the repressive political, divisive ecclesiastic and confound-

ing scholastic institutions positions are indefensible. Also explained is why—globally—their traditional and archaic strongholds are weakening in influence and substance, as the worth, independence, and fulfillment of the individual is ever increasing and strengthening.

The trilogy defines the spiritual as not being idle religiosity, the practicing of fruitless rituals, or the expectations of miracles; neither is it portrayed as the implementation of magical powers or incantations, nor does it have anything to do with intervening angels. The author decisively reveals that the true nature of human spirituality manifests its inherent might through the devoted uses made of our divinely bestowed qualities. The list of these spiritual aptitudes is shown to contain such traits as: perseverance, steadfastness, and determination, as well as our applicable and pertinent virtues including: concern for others, honesty, trustworthiness, compassion, and finally our instinctive power of comprehension.

The work goes above and beyond viewing the material and spiritual as discordant features or conflicting issues in which there exists the necessity to make a choice as to being satisfied with possessing either one or the other. In an uplifting manner and in a very original way, *The Elements of Wealth* presents these primal elements as being symbiotic, the collaborative and equally matched hemispheres of the singular orb of life!

Affluence and its correspondent well-being are dependent on the synthesis of the corporeal and the ethereal. This is when the spiritual is properly defined in terms of our inborn capacities, for which we have been granted the free will to manifest, and from which one gains control of one's life through self-empowerment, acceptance of responsibility, and decisions of personal choice.

The work confirms through persuasive arguments and numerous practical examples why it is these conjunctive components that are the two fundamental elements or primary entities, which compose both the binary nature of our earthly existence and wealth. The manuscript's defining of wealth incorporates the material and spiritual as equal partners of well-being, and draws an analogy between these binary elements to the coupled reality of gender, and its intrinsic power of procreation.

Based upon this holistic definition the reader is thereby enlightened that the corporeal and the ethereal represent the dual constituents of creation, the symphonic instruments of the universe. It is through the self-realization acquired from the terms that define solely tangible wealth, such as assets, liabilities, and worth, from which we accrue the means to grasp and quantify reality, organize our lives, and sustain our most intimate relationships.

The work presents these three terms, plus twelve others, in such a manner that the reader is empowered to determine worth, secure independence, and achieve fulfillment. It is for this clear and focused reason that there was a need to write *The Elements of Wealth*. It is a must read for those who are searching for financial security, spiritual renewal, and a new philosophical direction, as it will be shown why in view of the incredible changes sweeping across a world made weary by worn-out secular customs, useless ecclesiastical rituals, and tired scholarly traditions, its new philosophy is exigently needed and well timed.

At the end of *Worth*—Book One, and accompanied by a table of contents, a more complete chapter-by-chapter synopsis of *Independence*—Book Two, and *Fulfillment*—Book Three is included.

## HYPER-LINKING THE MATERIAL AND SPIRITUAL

Resolved, as an unwarranted quandary, *Worth*—Book One, addresses the age-old conflict between corporeality and spirituality. Exposing and hyper-linking the material and spiritual binary elements of three related terms: assets, liabilities, and worth, the reader learns the following facts. It is that the physical is not a springboard for temptation, creating wealth is not a material dilemma, nor was it ever, neither is it solely measured in riches, and finally by recognizing that worth is a divine bestowal the now alerted reader further gains an improved quality of life.

The first book discloses why all that exists are assets; liabilities are the result of the conjured brew of imagination, the importance of knowing the eloquent formula for determining worth, and

why when the spiritual is factored into the universal and sublime equation every individual's worth is inherently infinite.

Introducing the compelling themes that support the determining of worth, the securing of independence, and the achieving of fulfillment, *Worth*—Book One opens with a four-part introduction. Part One of the book *By the Highest Authority* states why creation has two binary elements, and why, because of God's endeavor, He deliberately cast both the material and the spiritual in the divine screenplay of human well-being.

Revealed is why the marvel of digital technology that employs binary numbers is only mimicry of creation's intrinsic dual makeup, and why wealth's conjoined quality of incorporating the tangible and intangible provides for not only the material betterment of the world, but also the spiritual tranquility of its people.

The second part, titled *The Riddle of Time*, explains why the common understanding of time is equivalent to a spendthrift's fortune, why the mastering of chronometry is an instrument of wealth, and why the notion that time originates from the past is a misadventure.

Under the title of *Endless Universe and Limitless Potential*, the third part reveals why purposely the universe is endless, why the infinite eliminates perplexity, and why human comprehension and potential are limitless.

Part Four, the final segment, identifies those destructive influences that inhibit wealth and restrict well-being. Its title, *Sounds of Silence*, relates why scholarship provides darkness instead of enlightenment, and is one of the three forces that have historically shackled and constricted humanity. The segment states, however, that, whereas, receiving life was compulsory, to live it borders on freewheeling.

Offering a grave warning, the author explicitly explains why divorcing the material and spiritual is at all times personally endangering and always socially apocalyptic. His uncovered antidote for the resulting inevitable crisis also champions the quest for worth, independence, and fulfillment. He offers a definitive insight into that which is hindering the majority of humankind from determining, securing, and achieving these globally sought-after and primary strivings.

Solving the enigma of time, the trilogy couples the universal aspirations of worth, independence, and fulfillment with three consecutive lessons. Lesson One in the first book addresses *The Past*; Lesson Two in the second book focuses on *The Present* and the third book includes Lesson Three—*The Future*.

The first book's lesson on time explains why the term worth relates to the past. The lesson's first part, *Fragments of Events*, reveals why history and our recollection of past personal events both seem to be fragmented, rather than being a total recall. Contrary to the common notion, it then explains why memory loss is a contributing factor to accruing wealth and maintaining well-being, and not a sign of a lack of intelligence. This section shows that the past is two-dimensional, composed of only assets and liabilities, and it further reveals why we can sum up all of the past in one nominal term, worth.

*Historical Vanishing Acts* is the title of the second part of *Lesson One*. Its message unmistakably conveys that it is best to forget the past, and why customs and traditions inhibit wealth and well-being, as do those misdirected institutions that promote them.

The balance of the book has two sections and a conclusion. The first section has six chapters and its title and subtitle is: *Assets and Liabilities, Instrumentalities of Human Happiness and Bogeymen*.

Presenting the correlation that exists between the terms assets and inspiration, and between liabilities and imagination, the first chapter's title is *Inspiration and Imagination*. The chapter reveals why everything in the universe is an asset, and why liabilities are the product of imagination and, therefore, nonexistent. It further explains why divine inspiration is the fountain of all that is beneficial, and why imagination is the source of detriment.

The second chapter, *Scientific Concurrence*, uncovers an important fact concerning wealth that all scientists agree with. Revealing the formula that results in prominence, divine inspiration is a principal constituent of all assets, as it is an inseparable element of wealth.

*Reality's Acid Test* is the title of chapter three, wherein it shows mythology to be materially damaging and spiritually harmful, and why all myths deplete wealth and restrain well-being,

and by definition are liabilities. A simple test is offered that judges eloquence and beauty, out of which the reader discovers how to differentiate between what is real and useful, and what is unreal and, therefore, useless.

The fourth chapter, *Tolerating Unusual Punishment*, shows why seemingly harmless practices based upon myth and tradition increase humanity's tolerance to accept unusual punishment and unconscionable abuse, and how they diminish worth. The chapter offers ways to eradicate these conditions, and by evaluating the wealth that has recently appeared, concludes that apparently the spiritual has been of late dramatically empowered.

An act of devotion is the fundamental definition of religion, and the pivotal term is action, which prescribes exertion. The fifth chapter explains why only business satisfies this description, from which its title, *Business Fulfills the Intent of Religion*, originates. The chapter reports why, if actions result in either benefit or detriment, and gain is the aftereffect of inspiration and endeavor, then encumbrance must be the consequence of imagination and idleness.

*Predation and Congregation* is the sixth chapter. It unveils that the behavior of certain politicians, clerics, and scholars mimics that of wolves. Examples offered prove why citizenship, congregational grouping, and the matriculation of undergraduates are merely devices that enable the predators and cause impoverishment. The chapter then explains the true purpose of communities, and the role of the individual within them. It was not the intention of permanent encampment to establish a populace for a political party, a congregation for a religious denomination, or a student body is uncovered.

The chapter concludes the section on assets and liabilities by illustrating the positive results that are achievable upon forming those beneficial social groupings whose goals are prosperity and well-being.

Section II of the book is titled: *Worth*, and subtitled: *Each One—Has One*. The section exposes the universality of the subject of wealth, as well as the connection worth has to the term self-worth, and why both are the product of assets and liabilities.

Chapter 7, *Certitude and Profoundness*, the first chapter of this section, states that the terms that portray wealth offer un-

derstanding that brings certitude to our lives. Why they present life in its grandest meaning, how we employ them to manage our industrious affairs and guide our noble endeavors, and why these terms establish our self-worth, as unique and competent beings, is the purpose of this chapter.

Revealing the correlation between individual uniqueness and self-worth, the eighth chapter explores diversity as a primal factor in both creating material wealth and in assuring spiritual well-being. It further divulges why, because of the natural attraction amongst couples of diverse backgrounds, there is emerging *A New Standard of Beauty*. It is from this idea that the chapter gains its title. By exploring the human interactions that lead to determining worth the author introduces a term “collective levitation,” and suggests that to the degree to which we elevate others by recognizing their worthiness determines our ascendancy.

The ninth chapter states that it is more important to grasp the fact that worth exists and that we are in proprietorship of it, and less vital to know the specific amount. It is from this explanation that the chapter gains its title, *The Proprietorship of Worth*. The author presents both philosophic reasoning and scientific facts concerning the worth of humanity, which disprove prevalent concepts, such as the ecclesiastical notion of original sin.

Chapter 10, *Privileged Knowledge*, exposes why the expectations that others place upon us are unjust, since no one is privy to our inherent purpose, and reveals that only God possesses this privileged knowledge. The chapter goes on to outline the myriad and countless efforts of people, which if they did not perform them, then the outcome would cause a crisis. It further reports why these sacrificial endeavors leave no doubt as to our individual worth and the value of all others.

The eleventh chapter reviews why people feel unworthy, and reveals that these emotions relate to the chapter’s title: *Freedom from the Colonization of Spirit*. Although most people generally accept that freedom is a God-given right, the author identifies the forces that constrain the individual. Whereas, liberation from political and intellectual oppression is an entitlement, he shows why ecclesiastical imposition is a denial of a connection between, body, mind, and spirit. Regardless of the constraints placed upon people, the chapter ends by disclosing why the human spirit is in-



deed intrepid, and explains that because of this inherent quality the human race has survived in spite of the encumbrances.

The section's last chapter explores our profound cognitive capacity to be *Predisposed to the Unsuspected*, which is the twelfth chapter's title. The chapter relates why our worth originates from inspired learned knowledge, which if and when triggered by concern for others, then the expectation is that this form of learning can produce a thunderstorm like deluge that will sweep away the dross of human imagination and the poverty and discontent it causes.

Composed of two chapters, *The End is but a Beginning* is the subtitle of the book's conclusion.

Paralleling what we perceive as reality there is another dimension that can be entered, is the opening statement that gives chapter thirteen its title: *A Parallel Dimension*. By showing, that within all endeavors there is an essential element of time, the chapter illustrates why it is that in this age our idea of what constitutes a lifetime has been dramatically increased, and why when we understand this our concept of time can be altered.

Chapter 14, the book's final chapter, is titled: *Divine Manifestation*. It begins by stating that the universe represents the embodiment of God's knowledge, and further explains why in a similar fashion what we acquire when purchasing a product or a service is the "manifestation" of other people's inspired cognizance. The chapter summarizes the book's theme by restating why when the material and spiritual are fused by human endeavor, assets are created and liabilities are discharged, and the net effect is the increase in both material and spiritual worth.

The chapter ends by stating that determining worth is the first step in the virtuous quest for fulfillment. It then introduces the three elements of wealth that make up the contents of *Independence*—Book Two, and relates that securing independence is the second leg of this worthy journey towards the final destination, which is fulfillment.

Whereas, the first book of the series deals with time past and the determination of worth, the second book focuses the reader on the present and securing independence. Outfitting the reader with a knight's armor, it simultaneously addresses both the material and the spiritual meanings of revenue, expense, and income. Pos-

sessing chivalrous attributes, the readers learn that these closely related terms provide great nobility of character, and the important defenses that they offer in protecting oneself from those who make an attempt to enslave our bodies, control our minds, or suppress our spirits. A central theme of the second book is nobility, and the meaning given this often-misunderstood term disassociates it from idle aristocracy, its commonly thought-of definition.

Explaining why revenue and expense possess the masculine and feminine noble qualities of: providing, protecting, care giving, and nurturing, the author also reveals why these monarch-like attributes are not necessarily gender specific. The work further shows that performing these roles is a royal undertaking through which there exists the only means for equality between men and women.

Do you sometimes feel out of it? Exposing why this unsettling emotion results in the belief that the present actually exists, the second book proves, nevertheless, that what we perceive as the present is actually missing in action. Securing independence of body, sovereignty of mind, and freedom of spirit, requires, as the author explains, becoming the grandest of masters, but first the reader is taught why and how to be the greatest of servants. Discovered also is why chances are the reader has approached life backwards by desiring to be the master before assuming the part of servant. Why this reversal of roles and the resulting lost of fortune is a threat to their independence the author outlines. Introducing the third book of the trilogy, the second book concludes by stating that independence is not life's ultimate purpose, but an encountered oasis on the journey to fulfillment.

Book One focuses on the determination of worth, the limitations of the past, and identifies institutions as the suppressors of wealth. Securing independence, the distracting nature of the present, the noble roles of the individual, and the sovereignty of the family are all in Book Two. *Fulfillment*—Book Three reveals in its lesson on the future, why out of the three notions of time, it is the future, not the past or the present, which specifically matches our spatiotemporal experience. Disclosing the wide avenue available to the reader down which the individual can find fulfillment, the last book shows why it is God's intention for us, and, therefore, achievable, as it is our ultimate purpose.

Supplying the directions to reach the final destination, the third book of the trilogy explains the binary meanings of nine terms, and reveals their indivisible connection with the future. Discovering that they are material and spiritual instruments of wealth, the reader first learns why by employing saving and investment the affluent are wealthy, and how to properly use this dynamic duo. Arriving late and always leaving early, the work identifies expenditure as “life of the party.” Representing honor and trust, the author explains that loans and credit are civilization’s underpinnings, and why their distinct and multiple uses affect our spiritual well-being. The author then reveals why, whereas crystal balls are fine, plans, budgets, and cash flows work consistently better, and where and when to apply them. Uncovering the spiritual meaning of goals, and the material outcome that awaits those who set them, the significance of “the end of the world” is clear. Any apprehension about it is relieved, and why it is a prerequisite to achieving fulfillment the writer exposes.

In a round-robin fashion, the third book’s concluding chapter ties the theme of fulfillment back to the subject of the first book, worth.

Assets, liabilities, and worth; revenue, expense, and income; saving and investment; expenditure; loans and credit; followed by plans, budgets, and cash flow, and finally goals are the most human of terms conceivable. Knowingly or not, all of us, meaning everyone regardless of our nationality, gender, or age, share these common facts of life. Awaiting the reader who grasps both their spiritual and their material meanings, and learns why creation has a binary make-up and wealth a dual personality, are life-altering lessons.

Dispelling the misconception that the material and spiritual are at odds, the author explains through everyday examples why all that the reader may desire to achieve is only possible upon the coupling of the binary elements of wealth in their endeavors. Cautioned previously to the clear and present danger when they are innocently or—more frequently than is thought—purposely divided, the author explains why creation finds all separatist practices intolerable. Preventing this unholy segregation is a paramount tutorial that the trilogy offers.

Guaranteed by the author is that by the end of *Book One* the reader will be well versed in wealth, and no longer will it seem so elusive. Further pledged is that those who complete the trilogy will possess not only a greater sense of worth, but also the noble armaments of spirit to secure their independence, and be well on the straight path that leads to achieving fulfillment. Could anyone tender a greater promise?

A long quest for spiritual enlightenment and the material requirements that the author's career, as an architect, contractor, and developer necessarily demanded stoked an inner struggle. A proclivity to query, iconoclastic leanings, expatriate experiences, craft in synthesizing seemingly contradictory elements while translating concepts into tangible forms, as a designer, all lead the author to a personal armistice, and a passion to share his unexpected, rational, and timely discovery of why God's creation works...well!

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