

# SEVEN CURES FOR A LEAN PURSE

The glory of Babylon endures. Down through the ages its reputation comes to us as the richest of cities, its treasures as fabulous.

Yet it was not always so. The riches of Babylon were the results of the wisdom of its people.

They first had to learn how to become wealthy.

When the Good King, Sargon, returned to Babylon after defeating his enemies, the Elamites, he was confronted with a serious situation. The Royal Chancellor explained it to the King thus:

"After many years of great prosperity brought to our people because your majesty built the great irrigation canals and the mighty temples of the Gods, now that these works are completed the people seem unable to support themselves.

"The laborers are without employment. The merchants have few customers. The farmers are unable to sell their produce. The people have not enough gold to buy food."

"But where has all the gold gone that we spent for these great improvements?" demanded the King.

"It has found its way, I fear," responded the Chancellor, "into the possession of a few very rich men of our city. It filtered through the fingers of most our people as quickly as the goat's milk goes through the strainer. Now that the stream of gold has ceased to flow, most of our people have nothing to for their earnings."

The King was thoughtful for some time. Then he asked, "Why should so few men be able to acquire all the gold?"

"Because they know how," replied the Chancellor. "One may not condemn a man for succeeding because he knows how. Neither may one with justice take away from a man what he has fairly earned, to give to men of less ability."

"But why," demanded the King, "should not all the people learn how to accumulate gold and therefore become themselves rich and prosperous?"

Quite possible, your excellency. But who can teach them? Certainly not the priests, because they know naught of money making."

"Who knows best in all our city how to become wealthy, Chancellor?" asked the King.

"Thy question answers itself, your majesty. Who has amassed the greatest wealth, in Babylon?"

"Well said, my able Chancellor. It is Arkad. He is richest man in Babylon. Bring him before me on the morrow."

Upon the following day, as the King had decreed, Arkad appeared before him, straight and sprightly despite his three score years and ten.

"Arkad," spoke the King, "is it true thou art the richest man in Babylon?"

"So it is reported, your majesty, and no man disputes it. "How becamest thou so wealthy?"

"By taking advantage of opportunities available to all citizens of our good city."

"Thou hadst nothing to start with?"

"Only a great desire for wealth. Besides this, nothing."

"Arkad," continued the King, "our city is in a very unhappy state because a few men know how to acquire wealth and therefore monopolize it, while the mass of our citizens lack the knowledge of how to keep any part of the gold they receive."

It is my desire that Babylon be the wealthiest city in the world. Therefore, it must be a city of many wealthy men. Therefore, we must teach all the people how to acquire riches. Tell me, Arkad, is there any secret to acquiring wealth? Can it be taught?"

"It is practical, your majesty. That which one man knows can be taught to others."

The king's eyes glowed. "Arkad, thou speaketh the words I wish to hear. Wilt thou lend thyself to this great cause? Wilt thou teach thy knowledge to a school for teachers, each of whom shall teach others until there are enough trained to teach these truths to every worthy subject in my domain?"

Arkad bowed and said, "I am thy humble servant to command. Whatever knowledge I possess will I gladly give for the betterment of my fellowmen and the glory of my King. Let your good chancellor arrange for me a class of one hundred men and I will teach to them those seven cures which did fatten my purse, than which there was none leaner in all Babylon."

A fortnight later, in compliance with the King's command, the chosen hundred assembled in the great hall of the Temple of Learning, seated upon colorful rings in a semicircle. Arkad sat beside a small taboret upon which smoked a sacred lamp sending forth a strange and pleasing odor.

"Behold the richest man in Babylon," whispered a student, nudging his neighbor as Arkad arose. "He is but a man even as the rest of us."

"As a dutiful subject of our great King," Arkad began, "I stand before you in his service. Because once I was a poor youth who did greatly desire gold, and because I found knowledge that enabled me to acquire it, he asks that I impart unto you my knowledge.

"I started my fortune in the humblest way. I had no advantage not enjoyed as fully by you and every citizen in Babylon."

The first storehouse of my treasure was a well-purse. I loathed its useless emptiness. I desired it be round and full, clinking with the sound of gold. Therefore, I sought every remedy for a lean purse. I found seven.

"To you, who are assembled before me, shall I explain the seven cures for a lean purse which I do recommend to all men who desire much gold? Each day for seven days will I explain to you one of the seven remedies.

"Listen attentively to the knowledge that I will impart. Debate it with me. Discuss it among yourselves. Learn these lessons thoroughly, that ye may also plant in your own purse the seed of wealth. First must each of you start wisely to build a fortune of his own. Then wilt thou be competent, and only then, to teach these truths to others.

"I shall teach to you in simple ways how to fatten your purses. This is the first step leading to the temple of wealth, and no man may climb who cannot plant his feet firmly upon the first step.

"We shall now consider the first cure."

# THE FIRST CURE

## START THY PURSE TO FATTENING

Arkad addressed a thoughtful man in the second row. "My good friend, at what craft workest thou?"

"I," replied the man, "am a scribe and carve records upon the clay tablets."

"Even at such labor did I myself earn my first coppers. Therefore, thou hast the same opportunity to build a fortune."

He spoke to a florid-faced man, farther back. "Pray tell also what dost thou to earn thy bread?"

"I," responded this man, "am a meat butcher. I do buy the goats the farmers raise and kill them and sell the meat to the housewives and the hides to the sandal makers."

"Because thou dost also labor and earn, thou hast every advantage to succeed that I did possess."

In this way did Arkad proceed to find out how each man labored to earn his living. When he had done questioning them, he said:

"Now, my students, ye can see that there are many trades and labors at which men may earn coins. Each of the ways of earning is a stream of gold from which the worker doth divert by his labors a portion to his own purse. Therefore into the purse of each of you flows a stream of coins large or small according to his ability. Is it not so?"

Thereupon they agreed that it was so. "Then," continued Arkad, "if each of you desireth to build for himself a fortune, is it not wise to start by utilizing that source of wealth which he already has established?"

To this they agreed.

Then Arkad turned to a humble man who had declared himself an egg merchant. "If thou select one of thy baskets and put into it each morning ten eggs and take out from it each evening nine eggs, what will eventually happen?"

"It will become in time overflowing."

"Why?"

"Because each day I put in one more egg than I take out."

Arkad turned to the class with a smile. "Does any man here have a lean purse?"

First they looked amused. Then they laughed. Lastly they waved their purses in jest.

"All right," he continued, "Now I shall tell thee the first remedy I learned to cure a lean purse."

Do exactly as I have suggested to the egg merchant. For every ten coins thou placest within thy purse take out for use but nine. Thy purse will start to fatten at once and its increasing weight will feel good in thy hand and bring satisfaction to thy soul.

"Deride not what I say because of its simplicity. Truth is always simple. I told thee I would tell how built my fortune. This was my beginning. I, too, carried a lean purse and cursed it because there was naught within to satisfy my desires. But when I began to take out from my purse but nine parts of ten I put in, it began to fatten. So will thine.

"Now I will tell a strange truth, the reason for which I know not. When I ceased to pay out more than nine-tenths of my earnings, I managed to get along just as well. I was not shorter than before. Also, ere long, did coins come to me more easily than before. Surely it is a law of the Gods that unto him who keepeth and spendeth not a certain part of all his earnings, shall gold come more easily.

Likewise, him whose purse is empty does gold avoid.

"Which desirest thou the most? Is it the gratification of thy desires of each day, a jewel, a bit of finery, better raiment, more food; things quickly gone and forgotten? Or is it substantial belongings, gold, lands, herds, merchandise, income-bringing investments? The coins thou takest from thy purse bring the first. The coins thou leavest within it will bring the latter.

"This, my students, was the first cure I did discover for my lean purse: 'For each ten coins I put in, to spend but nine.' Debate this amongst yourselves. If any man proves it untrue, tell me upon the morrow when we shall meet again."

This story is excerpted from the original 1926 version of *The Richest Man in Babylon* by George S. Clason. Originally, a series of separate informational pamphlets distributed by banks and insurance companies, the pamphlets were bound together and published in book form in 1926 and is now in public domain.

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