

The Law of Equalization

By CHARLES FILLMORE

Acquisitiveness congests; generosity liberates

There will not be an ideal civilization in the earth until men look to the creative Mind for the law of equalization in the distribution of the products of the land

Man is not only lord of the life flow in his body but his mastery also extends to the etheric life and substance in which we all live

THE TEXT OF OUR LESSON is found in the 5th chapter of the Book of Amos, which calls our attention to the injustice of those who are greedily possessing the things that belong to all the people.

"Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right*."

Here we find in the teaching of Amos, in the Old Testament, the necessity of a law of equalization, adjustment. This teaching is very appropriate to the present condition of man, not only personally, but economically. We have been asked why we do not take more practical subjects for our lessons. You could not find anything more practical than this lesson today; it applies to the personal needs of man in restoring health and in righting unjust economic conditions of the world. Injustice is the root cause of our ills physically and economically. It is well to note, in passing, that justice is a feminine quality, regard-

less of the masculine or intellectual usurpation in modern jurisprudence. This quality is symbolized by the old Roman goddess Justitia, who with eyes blindfolded ("He shall not judge after the sight of his eyes,") weighed with her inner sight the substance of the matter in question.

The intuitive King Solomon demonstrated in his decisions that he was ruled by intuition—the heart instead of the head. In his judgments Solomon gave little attention to the piled-up evidence. When the two women brought before him the infant that both claimed, he did not ask for proofs, but commanded, "Fetch me a sword. . . . And the king said, Divide the living child in two, and give half to the one, and half to the other." Of course the real mother said, "Oh, my lord, give her the living child, and in no wise slay it." Thus he instantly and intuitively reached a righteous decision. By his using the judgment of intuition, Solomon gained the reputation of being the wisest man in the world.

We work altogether too hard at everything we do. Intellectual struggle and strain dams the full flow of ideas, and we sweat and groan where we should be resting on the bosom of the Infinite and trusting the divine law. How divinely Jesus illustrated this when He taught dependence on God for even temporal things. "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

EVEN THE GREATEST OF THINKERS, like Professor Albert Einstein, find that after they have exhausted their intellectual powers, intuition comes to their rescue and solves their problems. Professor Einstein is quoted as saying: "Every man knows that in his work he does best and accomplishes most when he has attained a proficiency that enables him to work intui-

tively. That is, there are things which we come to know so well that we do not know how we know them." The reporter who quoted the foregoing in his interview with this eminent scientist remarks, "He gave me to understand that the ability to work by intuition is one that can be acquired in any walk of life."

We intuitively know that something is wrong with an economic system that compels its farmers to destroy part of their crops while millions are in sore need of food and clothing. Intuition and good horse sense would say that the logical thing would be for the government to commandeer all the transportation lines of the country and use them to distribute to the needy the abundance that nature has so richly provided.

Man finds in his own body that lack of distribution is the cause of nearly all his ills. If one's circulation were absolutely perfect, perfect health would follow. The body would manifest perfection in all its details if it were not interfered with by the thinking mind. The thinking mind at all times concentrates its activity in the head and thereby pulls the blood and the serums to that part of the anatomy. This causes congestions in nose, eyes, ears, and many names are given to the conditions that arise. The surplus blood in the head is forced through the mucous lining, causing inflammations and expectorations. The head is hot, the feet are cold, because of lack of equalization.

A man was picked up on the street, supposedly dead. As his body was being prepared for the grave he suddenly became conscious. He said, "I wasn't dead at all. I knew I wasn't dead." He was asked, "How did you know you were not dead?" He replied, "I had cold feet, for one thing, and I was hungry. I knew if I was hungry I was not in heaven, and I knew if I had cold feet I was not in hell. So I concluded that I was not dead." This man could hardly be classed as a Solomon but he excelled in originality, which is a God-given quality.

AQUISITIVENESS CONGESTS; generosity liberates. Say often to yourself, "I now fulfill the law of Jesus, 'Freely ye received, freely give.'"

Jesus cast the money-changers out of the Temple because in their zeal to enrich themselves they stole the livery of heaven to array the Devil. When men allow acquisitiveness to dominate their minds, it is the "abomination of desolation" serving in the holy place. Devastation follows and "then shall be great tribulation." Jesus reiterated in the 24th chapter of Matthew what Daniel had written in his prophecies (Daniel 12). Interpreters have intellectually restricted this to a historical event, saying that it referred to the replacement by the Turks of the burnt-offering service of the Jews in the Temple at Jerusalem. In reading Scripture we should remember that the inspired authors were writing of man and his unfoldment as a soul. History repeats itself. As in the day of Amos so today the powers that rule financially "take exactions from him of wheat . . . afflict the just . . . take a bribe, and . . . turn aside the needy in the gate *from their right*." They are obsessed by their own thought projections and do not know it. They think that sound banking is for those who handle the finances of the land to be very careful that the control of the volume of money does not get into other hands than theirs. Like Judas who, when Mary anointed Jesus with her precious perfume, complained that she should have sold it and let him distribute the money to the poor, they reserve the privilege of handling the valuable things of the world and caring for the poor—especially caring that they shall be kept poor.

But up from the ranks of the poor are springing geniuses of industry who produce the real wealth of the nation. These are the despair of the money barons, and the great economic war now being waged is between the two resulting states of mind. The producers have piled up plenty for everybody but the barons have congested the life flow of commerce in their banks

and stock markets. It would seem that nature herself would rebel against this greedy hoarding of her generosity. And the fact is that seers tell us that unless men do stop their greedy control of her products, nature will cease to give the riches of her substance to men. This greed of the human family impregnates the invisible mother substance and is the subtle cause of droughts and famines.

MAN IS NOT ONLY LORD of the life flow in his body but his mastery also extends to the etheric life and substance in which we all live. That upon which we mass our thoughts in the earth molds the finer essences of the heavens. Jesus said to Peter, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

No man can be perfectly healthy, nor will there be an ideal civilization in the earth until men look to the creative Mind for the law of equalization in the distribution of the products of the land. The mind of man is so fertile that it will continue to produce in progressive abundance until the plethora will smother commerce, unless distribution is tremendously increased. When the abundance is so great that no market exists, then the government will take possession of all products and give to every one all he can use. Nothing will be sold, but all will be given to those who cheerfully join in a few hours work each day in producing the things they love. Service will replace competition, and the joy of making others happy will supplant the ambition that is now exploited in money-getting.

We may think this is a Utopian dream, but the facts presented by technocracy prove that it is on the way to fulfillment. The inventive genius of man is fast removing the curse of labor visited upon the fleshly Adam. Technocracy says that even with the present crude machinery we all could be provided with

all the possessions we could use by working four hours a day, 165 days of the year. This of course is just the beginning of man's ability to utilize the inexhaustible forces in earth, air, and water. Electricians say that in a short time all our work will be done by their inventions. So in every field of endeavor there are men who testify that they see possibilities almost beyond imagination.

WE HAVE SO MANY illustrations of the productiveness of the factories in this country and Europe that we must be convinced that the old competitive methods of disposing of goods is quite out of date. For example, in Germany there is a glassware factory which, if running at full capacity, could supply the whole world. It is idle, as are many other factories of the same kind in that country and this. A steam shovel that will do the work of hundreds of men—on every hand we hear the recital of machinery doing the work of men. "What," you ask, "will be the result of this steady displacement of men by machinery?" The inevitable end will be that man in his creative capacity will make robots do all his work. Who will get the benefit of this creativeness? Man will profit by his own inventive genius. He will appoint his executives to take possession of his products and give them freely to him and his associates. Thus a perfect equalization will be established between the producer and his products.

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